Digitized by the Internet Archive
in 2012 with funding from
LYRASIS Members and Sloan Foundation

http://archive.org/details/missionaryv13bret

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XIII JANUARY, 1911 No. 1

A New Year Greeting.

To seek first the kingdom of God and his righteousness and be not anxious about food and raiment, as are the unconverted Gentiles; to pray daily for the conversion of one or more particular persons and be no longer aimless in christian endeavor; to bear at least one grape—a converted soul—each year as an evidence of a living branch abiding in the Living Vine and no longer have each year known by "nothing but leaves"; to attain perfection in Christ Jesus by bearing much fruit and having the joyous privilege of having all things asked given, instead of living at the poor, spiritless, worldly, formal, dying rate of the past, needs the daily renewal of God's grace, a complete reliance on all his precious promises and an implicit obedience to all His commandments. This is the full stature of manhood in Christ Jesus.

The Editor

Contents for January, 1911

EDITORIAL COMMENT (J. M. B.),— 2

ESSAYS,—

Outlook in India as Seen from Home, By J. B. Emmert, ... 4
Day by Day, By Florence Baker Pittenger, ... 6
Establishing a Native Church, By D. J. Lichty, ... 7
Living Faith, By C. H. Brubaker, ... 10
Among the Hill Tribes of Rajpipla State, By Sadie Miller, ... 12
Ignorance, Superstition, Witchcraft, By J. M. Blough, ... 14
Conditions in America that Make Me Sad, By Nora E. Berkebile, ... 17
The Power of Christianity in India, By A. W. Ross, ... 19
Progress and Reform, Arranged by I. S. L. 21
The Missionary's Wife, By Alice K. Eby, ... 23
Death Among Non-Christians, By Eliza B. Miller, ... 24
The Native Farmer's Wife, By Nora Lichty, ... 26
The Missionary's Work in a Christian Community, By Anna Z. Blough, ... 27
Advantages of a Personal Representative on the Field, By Steven Berkebile, 29
India Widows, By Effie V. Long, ... 30
Our Gujarati Teachers, By Ida Himmelsbaugh, ... 32
The Temptations of a Missionary, By J. M. Pittenger, ... 33
Why I Want to Go Back to India, By Mary N. Quinter, ... 35
The Sacred Vegetation of India, By Adam Ebey, ... 37
The Joy of Fellowship with the Home Church, By Gertrude E. Emmert, ... 39
For Our Ministers, A message by E. H. E., ... 40
The Little Missionary, By Emma H. Eby, ... 42
Temperance, W. B. Stover, ... 44

FINANCIAL REPORT,— 45

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD. ELGIN, ILLINOIS.

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, Union Bridge, Md.
L. W. TEETER, Hagerstown, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.

Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,

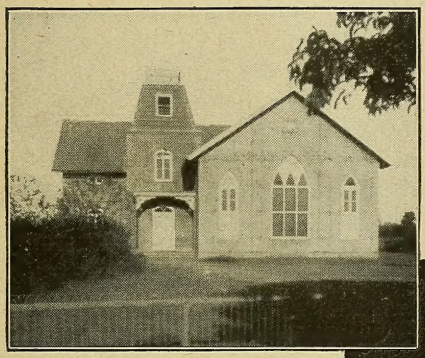
Elgin, Illinois, U. S. A.

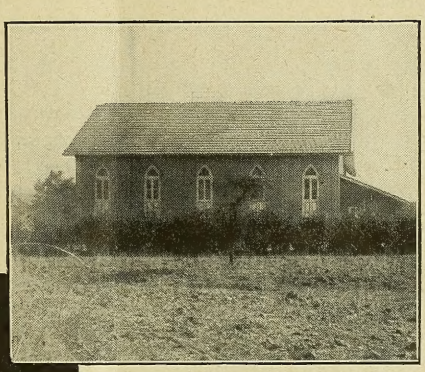
Entered as second-class matter at the postoffice at Elgin, Illinois

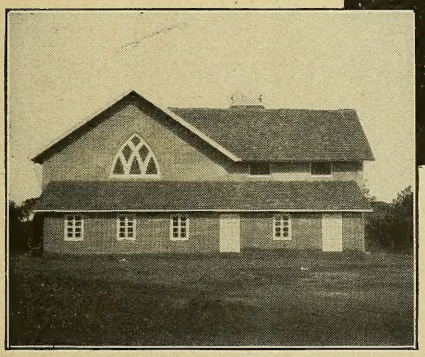
The Missionary Visitor

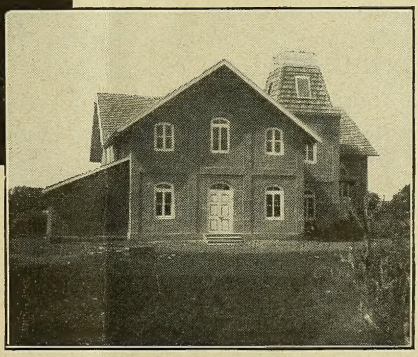
Volume XIII January, 1911 Number 1

India Number









WEST SIDE
EAST SIDE

SOUTH SIDE
NORTH SIDE

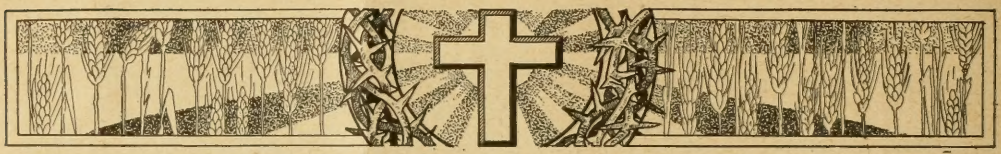
BULSAR CHURCH

First Church of the Brethren, India

This Church was dedicated in March, 1909

EDITORIAL COMMENT

J. M. B.



Thanks to Bethany for your sympathy and prayers, as expressed in your cable, and I also want to thank all who are praying for us, because I know God is hearing and He is sustaining. In this providence we have found that the Lord is sufficient in the deepest sorrow. Praise His name.—*Ella M. Brubaker.*

"In the midst of life we are in death," and our dear Bro. Brubaker has passed over to be at rest, the first of our number on the field. His lips are silent, yet his life speaks; so do the messages which he left. How appropriate that his last message to the readers of the VISITOR should be on "Living Faith." His was a living faith, indeed, ever growing stronger and stronger as he came nearer the brink, I call special attention to his article on this subject which comes to you as his farewell message from India. Peace to his ashes!

(Note—Entire credit for this issue of the Visitor belongs to our dear brethren and sisters of the India Mission, who have so kindly contributed the articles and supplied the illustrations. Special credit must be given Brother J. M. Blough who is the India editor for this issue. We most heartily commend the number to our thousands of readers for a careful study. The warmth conveyed by these articles is supplied by the pulse beat of active soul winners for Christ.—B—)

Special sympathy and prayer for the Quemahoning congregation, Pa., for they have now lost their second missionary. Almost to a day six years ago our Bro. Swigart, of sacred memory, passed away. He had just spent a month in the congregation and was ready to sail for India when he took sick with enteric fever and passed away. Bro. Brubaker also died of the same disease. Where will the congregation find some one to take his place? Must they wait two years this time until some one is ready? Who will step up and fill the gap?

We pray that this death among our already small number may be to scores of brethren and sisters as a bugle call from God awaking the sleeping consciences and allowing no rest until they have answered with Isaiah, "Here am I, send me." Sickness has kept some from the field; our number is dwindling down. The Board is seeking in vain for men to fill the places. "In vain" did I say? Oh, you will not let me say that, will you? Europe, China and India need men, and perhaps this is the Lord's way of getting them. Oh, pray for laborers; then look at yourself and friends and see whether you cannot help to answer the prayer.

Bro. Pittenger writes: "Sunday afternoon, Oct. 23, we had the great joy of leading three dear souls into the baptismal waters. They were an aged mother, one of her sons and his wife. This mother is also the mother of one of our workers who has been teaching them the love of God ever since they came to the Dangs in June of 1909. We had to delay their baptism for some time because of wanting to continue some of their old customs. These they have become willing to abandon and now are happy in the Lord."

Lately a man was baptized at Ankleshvar who had applied over a year ago. but because he had two wives he was put off. He then made arrangements to put one wife away, and now comes gladly into the Christian church.

Bro. Ross has three schools near Songhad taught by young men from the common people. One is asking for baptism. The depressed classes are waking up to the fact that Bro. Vishwas, our worker, is their friend and protector, and they come to him for advice and help. In the community there are several applicants for baptism. He has also three schools going in the west part of the Dangs.

It is not an easy thing to keep up a school among the mountain Bhils. They are so indifferent to education that every appeal fails, and so poor that their poverty keeps the children from school. But to make this excuse invalid in Ahwa the missionary gives enough grain each day to each child to supply him with bread, yet the school is small.

Sisters Himmelsbaugh and Ziegler have finished their second year's study and have taken their examination. Now they are ready and anxious for full work.

Satan is not bound yet, neither is he a stranger among the saints in India. He attacks not only the Indian brethren and sisters, but also the missionaries, as clearly pointed out in the article, "The Missionary's Temptations." Neither has our brother been able to point out all the attacks of the evil one in this short article. "Blessed is he that endureth temptation."

What Bro. Long pleads for in his discussion of the mission policy is what we all desire and must have just as soon as convenient. Several new missionaries from America would help us very much to realize this ideal soon. A good thing such as a Bible School must not be delayed. As the orphan children are becoming workers we are now beginning to have a sufficient number of workers that makes a Bible School a necessity as well as possibility.

The variety of duties that come to a missionary is clearly seen from several of the articles, and surely you will conclude that missionaries ought to be possessors of extra talents. Well, we are not, though; only ordinary men and women, but if there are any with extraordinary ability we invite you to the mission field and will guarantee to you opportunity to use all your powers. Be not afraid of wasting your sweetness on the desert air. Even Indians appreciate ability, and especially virtue.

1910 was rather a remarkable year for deaths among the missionaries' families. Bro. Berkebile's father, Sister Miller's mother, Bro. Blough's father and Bro. Pittenger's sister,—all passed away within a few months of one another. Then there were aunts and sisters-in-law and brother-in-law of others. It is always an important day when the foreign mail comes in, especially so when there is sickness among the loved ones at home. What will the news be? Then sometimes, as in Sister Miller's case, there is no warning at all and the first news of death comes as a shock. The good Lord knows all and keepeth His own.

Health among the missionaries is not as good as sometimes. Fever has attacked several families rather severely, but we hope with proper care and medicine all will pull through all right. During the fall is the fever season, but the winter months generally bring all new vigor and strength. Sick missionaries are like sick soldiers, and to be sure no one wants to be sick. Pray for the health of your missionaries. And may we have wisdom enough to know how to care for our health in a trying climate.

The thirty-fifth missionary sent out under our Board to India is expected to land in Bombay Nov. 27. It is Sister Ida Shumaker, whom we are glad to welcome on the field and in the work. Thirty-six missionaries in sixteen years. But of this number six are permanently in America (four because of failing health), one has died, two are furloughed home on account of ill health, and four are on regular furlough, so you see the force of active missionaries on the field is not large—in fact, not as large as it was a few years ago. Then, but few were to go on furlough and most were just coming out. Now, it seems that more return to America than go out. We hope this may soon be reversed. We must not be discouraged. All missions suffer losses in this same way and a large per cent of the missionaries sent out are unable to serve over ten years on the field. Now governments always supply at once all vacancies in their service all over the world, and continually supply their armies and navies with new men, fresh and strong for service. Surely the Master's business is no less important. Furloughs are necessary and yet we shrink from taking them even at the regular time while the force of workers on the field is so insufficient.

1911!! May we not pray that it may be the best year yet for the missions of the Church of the Brethren, both home and foreign? We can make it that if we all set ourselves to it and work and pray as if our hearts were in it. Pray! Give! Send! Go!

OUTLOOK IN INDIA AS SEEN FROM HOME

J. B. Emmert

DISTANCE may lend enchantment to the view of the missionary as he sees his field from afar, bringing into sharper outline the general contour of the great final object of Christian missions; the outstanding difficulties or advantages; successes achieved or failures experienced; and the pressing needs of the hour and special opportunities for immediate action; while reducing to the minimum the wearing, conflicting and exhausting details he is so used to in the midst of his work. It is good that it is so. It is possible for the work to suffer because the broader view is lost in the complexity and perplexity of minor details.

India is in the midst of that vast territory of the East all across which a thrill of new life is felt. It is manifesting itself educationally in the increasing desire of all classes for schools. The various reform movements championed by some, and the tendency of others to disregard all religion, shows it in religious circles. Increasing laxity in the observance of certain caste distinctions and the commendable effort of many progressive gentlemen to give more equal educational and moral advantages to the millions in the depressed classes, evidence a healthy social awakening. The widespread interest in industrial education

shown in the establishment of many technical schools and the gradual introduction of western implements and methods foretell a new industral era. Mention need scarcely be made of the great political unrest and agitation termed patriotic or seditious, according to the view point taken.

In the midst of these various and significant movements, which are themselves largely the result of mission activity, the great yet humble and unpretentious propaganda is being conducted. The result will not be found alone in the number of conversions, but must be sought in its wider and far-reaching effect on an awakening race. The mighty influence the message of the Christ shall wield in these times of reconstruction can be curtailed only by the neglect of the church at home to push out and uphold a sufficient number of well equipped and devoted heralds of the Cross. The reflex influence of such an advance movement on the home church in the development of Christian character and broader sympathies, will be much greater than is commonly anticipated. Indeed, this is one of the means by which the Lord would have His people develop.

Of the million and more souls in our field perhaps four hundred thousand are illiterates of the backward classes. They are undeveloped, downtrodden and depressed, but with latent possibilities of no mean order, as evidenced by the remarkable progress already made by members of their class. The numerous baptisms among them the past few years are an earnest of the thousands to be in the near future. There are but few schools among them. Their education can be largely in our own hands if we so desire and enter the door opened before us. Government does not open other schools where ours are adequately meeting the needs of the community. But five or six dollars a month will provide a school large enough for thirty or forty pupils. It will put them under the moulding influence of a Christian teacher and provide a Sunday-school. What marvels could be accomplished should the home church fully awake to this opportunity!

By no means are all the hopeful signs to be found abroad. The outlook in India is vastly influenced by the attitude of the church at home. This attitude is most hopeful. What changes have occurred in the past fifteen years! Then the church stood back and looked at a work not owned as their own, but that of a few eccentric people whom they allowed to go, but whose failure they expected and some almost hoped for. It is so different now. The returned missionary has more calls than he can fill. Eager listeners give rapt attention to his reports of the work and respond most heartily to those showing prospects, opportunities and clear statements of present needs and the part the church is responsible for. They are proud to own the work as their own through their representatives. The fact that but one open opponent was met during our year at home, and that at least four widely-separated audiences literally rose spontaneously and unitedly, or as individuals, and contributed liberally for the support of village schools at the mere mention of the splendid opportunity, is abundant evidence of a vital interest.

Money is not all we need. We need life. We need strong young people with a vision of what God is doing and wants to do in these last days. Open doors to unoccupied fields demand them. Work now in hand demands them. Ah, and may it touch the heart of many a true child of the Father, the recent home going of one of your representatives calls for them. Shall the work suffer because there are none to fill the gap or to enter the open doors? Is the church agonizing in prayer to the Lord of the harvest to thrust out laborers into His harvest?

Times of transition are never smooth.

Some always suffer and even give their lives for the progress that others later enjoy. The turning point of the battle is often the moment of fiercest and most deadly conflict. This reconstruction of civilizations, changing of religions, and perhaps even modifying of governments may not come about without suffering; but in years to come, when this age is seen in its true perspective, Christian missions will find its place among the most important causes and resources.

DAY BY DAY

Florence Baker Pittenger

FTER living nearly four years among these simple, ignorant people of the forest, it is most interesting to compare with actual experience the mental picture of a foreign missionary we had formed during our school days.

We thought of the missionary as preaching, preaching, from morning till night and into the night. Of course, it *is* the missionary's business to preach. However, our preaching must be done by example rather than by precept.

During all these ages the poor people of this vast jungle have simply existed. No one has ever taught them. They know nothing of this beautiful world beyond the confines of this forest. The only ones who get outside are the ones who are taken out as prisoners by the English government. They live with their cattle, which are counted members of the family. When one dies they weep and consider it a great calamity.

At the root of all their sin and misery is the awful drink habit. Be it a shame to say that all over this jungle the English government has licensed liquor shops. The poor people are robbed of all they have, and their bodies grow weaker as time advances. Do you wonder that their minds are almost a blank and that mere words can not penetrate them?

In their vocabulary they have no words to correspond to the words most precious to us, such as Savior, salvation, mercy, faith and grace. The only way we can teach them of God is to live the God-life into them. Each day gives us opportunity to do this. Often the opportunity is not after our own choosing. At times the flesh must again be crucified before we can go on with the task before us.

Sometimes this opportunity of service is in the form of taking in and caring for an out-caste who is sick and so filthy that words fail to convey the real condition. At another time it is to be patient with one who is so full of the devil that it seems impossible to be patient. Again, when we have some work laid out for the day, which to us seems very important and just what *must* be done in order that the kingdom may grow, we are called to come where sickness has entered the lowly hovel. We drop everything and go and find that the child has lain in convulsions already for about twelve hours. We do what we can, and sit hour by hour with the women and cattle in the small mud hut. Our heart goes up to God in most earnest intercession that somehow in some way the light may come into the darkened hearts about us.

The next day our veranda is full of

people and the missionary is trying to teach them of better things. All at once there comes a woman rushing, all out of breath, and crying. At last we understand that a snake has bitten her husband. In all haste the horse is saddled and he never slacks his speed until the unfortunate man is reached. In God's name medicine is administered, and after days of careful nursing and watching the man is healed. Another victory for the Lord's side.

We are miles and miles away from all sources of supplies, and our native brethren and helpers look to us for what they need. The missionary must often be a carpenter, a blacksmith, a tinner and most everything else. We pray, "O God help us to do these things in Thy name, and grant that souls may be touched through these means as we take each day as being planned by Thee."

Thus day by day we need your prayers that we faint not in well doing. Most of all, these poor people need your prayers and help. They come to us daily for medicines for healing of their sick bodies. Their souls are more sick than their bodies, and yet they know it not.

Oh, for wisdom and strength to do each day's duties! These lines have often comforted us:

"Not mine the planning and arranging,
Not mine the right to choose,
Not mine the issue of the conflict,
Not mine to win or lose."

Ahwa, Dangs, India.

ESTABLISHING A NATIVE CHURCH

D. J. Lichty

N no country can so complex social phenomena and conglomeration of races be found as in India. Here also society and custom reign supreme while the individual counts for little or nothing. The Church of Jesus Christ as to purpose and constitution is a social organization, but she is not an end in herself. Instead she exists for the good of each individual member. How best to assimilate, reconcile and organize representatives from the various conflicting castes, creeds, races, languages and trades into a social organization, with the Christian ideal, is one of the greatest missionary problems of the day. Yet where the Holy Spirit leads God's servants in the work "mountains" are daily "removed into the sea" with respect to these difficulties. It requires great faith, much prayer, humble plodding, and sometimes years of patient waiting to establish a self-governing, self-supporting and self-propagating church in India.

Throughout the length and breath of the land, churches in all stages of development may be found, varying according to the temperament, traditions, as well as the educational and financial standing of the converts drawn from the various castes and races. Then, too, the time element must be taken into consideration; but, after all, most depends upon the worker and the material to be wrought

The Vulli Mission House to the East.

upon in reckoning how long it will take with God's help to establish a church in India or in any other land.

Our church at Vulli, with which we have had considerable to do, consists mostly of Bhils; a people of fine physique and kindly disposition, but they are more capable of being taught and managed than of teaching and leading others. They are thus because of many years of oppression and servitude at the hand of more highly civilized and powerful races. But even among the higher classes the element of leadership is all too rare, for where caste and custom dictate, initiative and individual thought and effort are crowded to the wall. Among such there is something approximating to a public conscience, but not of the individual. For the present this class does not concern us a great deal, as we have only a limited number in the present membership of the church. Our most promising talent lies with those of our community, who, from whatsoever caste they originated, have been brought up in our orphanages. We are glad to welcome an increasing number of such as the years go by. They come here to set up in life and to make a livelihood in a Christian environment, and in turn they are of special service to the community and church. But these are young and inexperienced. In a large measure we still need to be their father and mother, their teacher, legal adviser as well as guardian of their physical and spiritual good.

Right here there is grave danger lest we assume this responsibility longer than is necessary and to the hurt of those in our care. True it is that they lack confidence in themselves and in each other, and sometimes they do fall, but he who has never fallen has never walked, nor does he know success who has never failed.

A good example of this occurred when we first tried to wean our people from always appealing to us for justice and settlement in their personal differences and petty grievances. Two Christian women, through a personal quarrel, involved others of the community in a hand-to-hand fight in which one woman got her arm badly bruised and the church was almost rent asunder. Then when things went from bad to worse we showed them the better way according to the 18th chapter of Matthew, and who will deny that they are stronger for having gone through this turbulent experience?

In the early days of our residence in Vulli, when we ourselves lived in a small, thatched hut, church attendance was small and most of our meetings were held in the open. By the time we were favored with better living quarters the congregation had considerably increased, but we had room for the services in our apartment for a time. Later, however, the need of a separate churchhouse became apparent. Naturally the church expected the mission to build them a fine, large edifice, but today they are happier and stronger Christians for having to worship in a more humble structure of their own building.

How best to raise funds for necessary church expenses, though ever so small, and for coöperation with the mission in carrying on the evangelistic work is not merely a matter of showing them their duty and obligation. Often we have had to show and help them out of abject poverty and gross indebtedness in order that they might have something to give. In some instances this was accomplished by the loan of a few rupees without the usual exorbitant interest charged by the money lenders of the land; in others by urging the necessity of greater economy and industriousness. Some have needed suggestions of improved ways and methods. In a few cases we have had to temporarily assume the management of their temporal affairs. All this can be best accomplished where we have arranged for Christian settlements. At the present time as fast as means come to hand we are effecting such a settlement in Vulli. Whether it will ever be effectively accomplished or not will depend largely on the generosity of our more wealthy brethren in America. It must also be remembered that such settlements are even more conducive to the spiritual good of the people than of their temporal welfare. To a great extent our people are thus protected from heathen and evil environments, and that, too, with greater facilities for growing in grace and for influencing their non-Christian neighbors for good.

As much as possible we try to suit that form of government and church discipline to the Indian church which is in vogue in America, but sometimes when no principle is involved, we find it well to adapt discipline, methods, etc., to the peculiar conditions of the people. For example, the sisters are allowed to wear the customary sare for prayer veils. Instead of kneeling, our people fall on their faces in prayer. Before a brother is chosen to the first degree of the ministry he must have shown himself a good lay preacher. On our church record we keep a list of the active members and one of those who are only nominal members. Much more could be told, but this is rather a subject for a large volume than a short essay. Suffice it to say that in order to establish a native church we must be all things to all men if by any means we might save some. Let the home church also remember her part.

LIVING FAITH

C. H. Brubaker

ONE Saturday evening, when out in a village preaching, three native brethren and myself, while going apart to pray, were accosted by a man from another village three miles distant. He said, "The patal is bedfast for seven months past. My wife is in the same state for the past five years. Come over and examine them. I'll send a cart for you."

Expecting a good day on Sunday in Nanoli, where we had been for several days, we promised the man to come Monday morning. Not having any medicines with us and being twelve miles from home what could we do? Oh, how helpless! On Sunday we made it a matter of special prayer. We prayed God to reveal His will for us and for the sick to whom we had been called. We felt the Spirit leading us into a deeper consecration to God. All day God was very near us. On Monday morning, before starting on our visit, the latter part of Mark 16 impressed itself upon our minds. The impression remained. Reaching the village we were led to go apart for another season of prayer. We held ourselves in readiness to do the Spirit's bidding. The suggestion came to our Bro. Mahadav to speak to the patal first of all about his sin causing his helpless condition. The man confessed to it. Then he told him of Jesus, of His power over sin and disease. He told vividly some of Jesus' miracles. He listened to all attentively. He believed the Word

C. H. Brubaker's Grave. That One Near the Front Is His.

which he heard. Being asked if he thought Jesus could do the same today, without hesitancy he answered, "Yes." He was desirous of rising. He manifested a childlike, living faith. Seeing his face, already lit up with expectation, and beholding his faith in Jesus' power, the Spirit prompted me to say to him, "According to your faith in the name of Jesus arise and walk." Immediately he arose from his bed and standing on his feet, walked out to the veranda and back.

We all praised God for His presence and power. The patel also seemed desirous of praising God but did not know how. Four days later I went back to visit him. I found him still able to walk, trusting in Jesus' sustaining power. After reading in the vernacular to him

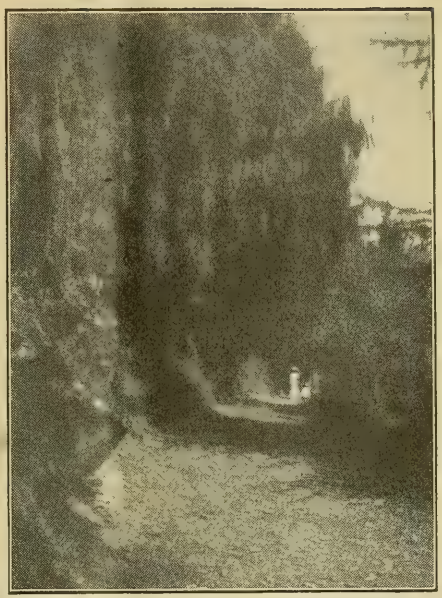
from the New Testament, I sang some Marathi songs. To my glad surprise he joined me in the songs of trust and praise. In one song of joy he even started the tune before me. When I asked him if he could not read he replied, "I can read a little and by the grace of God I can read more now!" He told me that whatever sin God would show him in his life he would leave it. His spontaneous joy and expressions of willingness to do God's will were clear manifestations that God was dealing with him.

I promised him the Gospel to read and for this he was glad. Some day afterwards when I called he was in another village visiting. I left one of the Gospels with his family. Soon after this we were transferred to Vada and I have not seen the patel since. But Bro. Mahadev has seen him and says he is well and has asked for the Bible. We have prayed and still pray that just as he has felt the power of Jesus in his body he may yet feel it in his soul, resulting in his complete salvation.

In the man's possession, who called us, we found a worn copy of John's Gospel. His father, now dead, had handed it down to him. He had read it some, but now having seen the wondrous working power of Jesus with his own eyes, he promised to read it faithfully day by day henceforth. God grant he may do so.

The Word of God shall not return unto Him void. Who knows but that the contents of this little Gospel kindled the faith of the man causing him to send for Christian ministration? We with our education and experience and lack of faith are wont to say the day of miracles is past. But here a child of the forest, untouched by the doubts of civilization, with a simple, childlike, living faith laid hold of God and God met him.

Vada, Thana District, India.



Road Leading From the Cemetery.

AMONG THE HILL TRIBES OF RAJPIPLA STATE

Sadie J. Miller

RAJPIPLA State comprises an area of 1,300 square miles, being divided into six counties. Two of these are rugged with chains of hills, among which lie many villages, populated exclusively with Bheels.

Few other peoples are seen among them except the occasional "fakir" who demands his living, always, wherever he goes, from the people among whom he may chance to be. The money lenders, who impose their high rate of interest on this poor and ignorant people, have also made their way to them. Liquor dealers have learned to trap them, and as a result we find their rum shops set up in a few villages, and these low classes are taken down to the very lowest depths human beings can get.

Before famine they knew not such a thing as want, for the products from their farms were stored in the houses and consumed as necessity demanded. They ground the grain into flour and ate the rice that grew by their doors. But famine robbed them of their independence. Houses and homes and lands were forsaken in search of sustenance for the famished bodies. Many of the half-starved fell prey to the wild animals prowling through the hills.

Today we meet them and they speak of the missing ones. Some were taken one way and some another, but they are gone. There are others of whom they can give no account, and still others who they thought were dead, and for whom they had the usual honored, expensive feast, but who made their appearance after that.

These are those who have been rescued by the missionaries and who have fared far better than any of them. They have come through great tribulation, to be sure, but being filled with the wisdom of God fail not to carry the message of peace to those at home. Those thus spared to their home community consider themselves fortunate, and while unable to regain the former degree of comfort and independence, financially, from the fat of the land, they keep the ideal before them with the hope of some day attaining.

The most northeasterly county of Rajpipla State has among its inhabitants a class of Bheels who compare well with the cannibals, for it is said they have actually been known to eat human flesh. These are the most backward. Men from this side go in the springtime to purchase oxen for tilling the soil as they can be gotten cheaper from these backward races. The scantily-clad people flee in fear from those who wear more clothing than themselves. What their consternation would be on seeing a white person can almost be fancied, considering the fact that they fear their own kind who wear a long dhoti (lower garment) and coat.

A Christian man tells how when he reached a certain boundary, he removed his coat and put on a dirty sort of dhoti, tucking it up well so it appeared more nearly like their mere loin cloth, and in this way he succeeded in approaching

these jungle people, besides being able to strike a bargain in purchasing his oxen, the business for which he had started.

The Dherd and sweeper castes of India are despised because they eat carrion; so it is claimed, yet these Bheels eat rats and carrion, but are not despised. Perhaps because the Hindoo Shastras (bibles) despise them not, no matter about the inconsistencies. But these hill tribes hold little caste except as they have been taught by high castes. We as missionaries hope to gain a foothold among them before caste people can make their impressions.

Their religion is one of simplicity, compared to that of Hindoos. A mere stone with a few daubs of red and white coloring matter suffices. To this they bow and make sacrifices. Chickens and goats are offered, but never human blood, as has been known among Hindoos. The gods are consulted in case of disease or sickness, be this among people or live stock. Besides the stone god under the banyan tree on the hillside each man keeps one or more in his house, that fate may be his friend and not his foe.

A Christian man saw a stone which was carved the shape of a footstool and he felt disposed to carry it home for footstool purposes. When he loaded it on the cart his heathen companion said, "Brother, if you take that god along I am afraid to ride with you, lest something evil befall us." The Christian man assured him that God had made stones for man's use, however, he chose to use them, and he took it. Today you may see that stone in his home being used to sit on or for a footstool. Many of the larger stones have carved on them a person with sword in hand, or the person may be seated on a horse with some such weapon. I am often reminded of the pictures in our United States histories in connection with the American Indian, who dreams of heaven as a happy hunting ground. No doubt it is similar, for these Bheels are notorious hunters, especially with the bow and arrow.

Some of the men among these hill tribes have as many as seven wives, but this is the exception rather than the rule. Many of them have two. Plurality of wives indicates much strife, for it is quite universal. Whether among Mo-

Christian School Near Pimpalner.

hammedans, Mormons or Bheels it is the foe to peace. With the Bheels, however, it is not a matter of religion, but one of convenience and reputation; convenience, in that a farmer needs many helpers to do his work, and reputation, in that he who can have more than one wife is said to be in good circumstances financially. He may be the wealthiest man within a radius of five or six miles, and few of them live in a larger world than this, hence limited ideals and blissful ignorance.

A woman said to me, "I have never met or heard of any one in all my life who would do for others what you do. Our Bheel people care for their own house and show interest in their relatives, but others must go and receive help as best they can." Living such a limited life and in such a small world would you consider that as a compliment? I do not.

There are many avenues of work among them. The door is open and no caste rules keep us at a distance from them, as is the case among so many of India's people. A woman, especially, can get closer to their home life than any one else. I can sit with them by the fireside while they cook their meals, a thing which could never be among higher castes, because no one but fellow caste men may come near their cooking places.

We are daily among them and in their homes with them, but think for a moment how few we are! I am the only single missionary among all these 120,000 people of Rajpipla State. Our married sisters find enough work in their home to care for the Christian women who need teaching, also.

Are you willing to come over and help us? The need is great, just as great as in Christ's time. Just as great as in Paul's time. Who will come to their rescue?

IGNORANCE, SUPERSTITION WITCHCRAFT

J. M. Blough

ON the north of Bulsar town is a Mohammedan cemetery which has become a den of ignorant worship and degrading superstition. There are seven tombs in all, but one is regarded with more honor than the others. It is the tomb of Peer Sheramshaw, who died over 100 years ago. Now Peer means a Mohammedan saint. Over this tomb a small hut was built many years ago, but ten years ago it was replaced by a nice temple-like building with open, arched sides. Before this time the cemetery was a jungle and a favorite place for the libertines of the town, who sought its retreats to feed their lusts. Finally the good men of Bulsar interfered and the place was improved. A Mohammedan family is now in daily attendance to guard the place and assist the worshipers.

Since the new house has been built many people flock to the place for worship, seeking health and deliverance from evil spirits and the influence of

Bungalow at Bulsar.

witches. Every day they come. I have often seen the place, but never saw it vacant. The story goes that in a neighboring township an afflicted tailor had a dream in which it was said, "The Peer in Bulsar is very good; why not go to him?" He went and was cured, and from that day on people frequent this place. And if you would make a list of all the miracles said to have been wrought here you would likely have a longer list than all the miracles recorded in all the religious books extant. Blind superstition and religious fanaticism it is indeed, yet their faith is as strong as our faith in Christ.

What people frequent the place? I have seen Parsees, Mohammedans and Hindus, all together bow down and honor the Peer. The last two classes are far in the majority, however. Nearly all castes of Hindus attend. But no one must think that all Parsees, Mohammedans, and Hindus come here; by no means. Most of the Bulsar community, especially the educated class, despise the place and join Christians in denouncing it. In fact, some years ago two Parsees wrote so strongly against the place that the Mohammedans filed a suit against them. But the Parsees won and the decision of the collector was strong in denouncing this fanaticism. But still it goes on.

They come for all sorts of diseases and ailments. I have gone among them and got their story first-hand. One crazy man has been there for ten months. For six months he had to be tied with a chain outside; now he is better and sits every day before the tomb. One boy has a sore eye and he is waiting, but the spirit has not come upon him yet. Another has brought his blind aunt, and eight days have passed by. Another had stiff limbs and was carried here and got well. Another has a sick child and so brin- it. So with bruises, burns, aches of all descriptions, etc., etc. But I saw n lepers and no dead.

Now their faith is that Peer can cure them. No doubt most of them attribute their suffering to an evil spirit or evil eye, or some influence, direct or indirect, of demon or witch. They beli- that by the worship of Peer the cause can be found out and a cure effected. Now how is this done? Here comes the indescribable. The secret lies in being able to get under the power of the god who possesses the individual and speaks through him. All this is wrapped up in the Gujarati word, "dhoon." And if you would see it once you would never forget it. It is defined as *"being under a demoniac influence causing a violent shaking of the head."* See that man! For the last half hour without a stop he

has been whirling his head around so violently that one cannot imagine how it is possible. Perhaps few would question his being demon-possessed. See that woman! There she sits before the tomb and for a whole hour she has been tossing her head (her hair all disheveled and flying in the air—an awful sight) with only short stops for rest, and all the while uttering hideous shrieks. She has the spirit, i. e., the god has possessed her and what she utters now is the voice of god. Oh, defamation! But in it is the deception. What is commanded now must be done, perhaps bring an offering, offer a sacrifice, whatever, who can tell what? But the shrieks of many cannot be understood. This woman is a fraud; she begins and stops as she pleases. Seven years ago she was healed here and the god commanded her to come every day for thanksgiving and she comes. If she stays away she will be punished. And there is another woman at it (women are in the majority); she bellows like a calf, throws herself on the ground and rolls around and shakes her head. Soon she is exhausted and lies quiet, then gets up and walks away. All want to dhoon, but cannot, yet I have seen as high as six at a time, old and young, men and women.

Women bring their little children along, and while they perform, the poor little things stand bewildered. Oh, you pity them! First when you see this performance you are amazed, then filled with pity and horror, but the more you study it the more you can see the seven-headed devil-monster back of it all. He, the bewitcher, is gaining worship for himself and enjoys it, and these poor, superstitious, benighted souls are his victims. Reason is gone and the deception is complete. The attendants aid by their ceremonies and sacred water and incense. Are all deceived? Is no one cured? Much no doubt is due to hallucinations of the mind. The mind has a great power over the body and in this way some may have secured for themselves a sort of relief. Much is hypocrisy and some may be real demon possession. But the whole of it, whatever its essence, brings glory to the devil, but not to God, and is a most stubborn enemy before the Christian religion, but will be conquered by light and truth as it was in the Western nations. This is our hope in the Gospel.

Tiger-Gods, Worshiped by the Bhils.

CONDITIONS IN AMERICA THAT MAKE ME SAD

Nora E. Berkebile

IFTEEN-HUNDRED and seventeen Italian immigrants on our ship, the *Duca de la Abruzzi,* and the ship which left harbor a few hours before ours carried as many more, and all bound for the United States. It made us sad, because the majority of these were a gain to Italy when they left and a loss to America when they landed, because they brought Catholicism with its Sunday desecration, anarchy, drunkenness, etc., into the fair land once settled by the God-fearing, law-abiding Pilgrim Fathers and the simple-hearted, peace-loving Quakers with their Huguenot neighbors to the south, who came not for wealth, but for a place to worship God in peace.

I saw, where once there had been small frame Catholic churches, great massive brick and stone churches in their places. I see in the country districts, where there had been flourishing congregations and well-kept churches, that in many places the hitching rails are broken down, lawns grown up with weeds, buildings unpainted, and a general air of neglect about that tells us the spiritual life is low. The foreigners bring money and members for the Catholic churches, while the Protestants are growing neglectful about the spiritual life and apparently blind to this growth of Catholicism.

The granaries groaning with grain, barns made greater, houses remodeled, fences built up and lawns well kept, but too busy taking care of the blessings God is giving to keep His house in repair. The same old story as of old; when prosperity came to Israel they forgot God.

The foreigners in the city means a greater need for city work, and it makes me sad because the District Mission Boards must call in vain for city workers. Are there no preachers, or are they making excuses? There is one excuse that is lawful, and that is the needs of the country church; but many do not have that excuse to offer, for they are where there are others to care for the country church. They have their farm or their children as their excuse. They forget about the foreign missionary who must raise his child in a heathen land. His child is cut off from the great school life that America offers, and is surrounded by heathendom, but he does not shirk because of this, and he knows the work is so great that someone must take his child and go. Does he love his child less than these who refuse to go to the city because of their children? If all made that excuse only childless preachers and their wives and unmarried men would have to occupy the city mission points. Do they forget that God so loved the world that He sent His Son, and sent Him into a far worse place than an American city? Of course it is not the ideal life for our own pleasure and contentment, but it is where the workers, are needed, oh so much, to gather in the souls away from the paths of sin.

At the Annual Conference, when we saw so many young men and women and heard them singing those hymns of consecration and trust, we thought sure they would respond to the great call for workers. As they sang, " I will follow Jesus," we wondered how far many of them

Bungalow at Vada.

would follow when He called to India or China. As they sang, "Simply trust Him," I thought, surely now they mean what they sing and some from this vast number will "Trust Him" enough to go "with Him all the way;" but no, not one could trust Him enough to go even to Denmark or France; but on the platform were two facing the audience, one for China and one for India, and I am sure if many of those noble young men and women who were fighting against the call could have seen the joy in the hearts of those two there would have been a score of volunteers.

Many who can not go are following by giving, or by prayer, or both, but surely the Lord had more in that audience whom He was calling to go all the way.

Millions dying without the Light across the sea, and young people here refusing to go.

Great, strong, mental giants "hiding behind the stuff." I wondered how such men and women, in good health, so well prepared for the field, could keep from arising and pleading, "Here am I, send me," when such a glorious privilege was offered them.

I am sad because some strong men who could go feel it their duty to get others ready to go. There are men who would but cannot go, who are able to do the preparing.

Why is the missionary spirit so great in the coming missionary incubator of the church? Because the men at its head are men who would have gladly gone to the field but ill health prevented them from going. They felt the burden of heathen souls, and they feel it today and are burning it into the hearts of those under their instruction; but those who can go and will not need not try to make others feel the call, for they can not plead for another to go where they will not go themselves.

All these things existing, when the dear Father is so good and has been calling so long for harvesters, make us sad, and when we see our darker brethren away from the light, when we see how they need the Lord, and when we know how happy it makes us when we go we wonder why there are not more volunteers than the Board can care for. We are sad until we think of the promises of God, and then we grow hopeful and look forward a year to the coming forward of men and women of might who will go wheresoever the Lord will send.

THE POWER OF CHRISTIANITY IN INDIA

A. W. Ross

Part II.

WAKENED India! She has seen the insecurity of her position and is seeking to adjust herself to enlightened conditions. The Christian's learning, his arts and his sciences, his temporal means of progress and enlightenment, yea, everything the Christian has except his Bible and his Christ, awakened India is greedily seeking for and endeavoring to assimilate and to Hinduize. Back to the Vedas and freedom from the foreigner and his religion has become the cry on many a lip. The great giant has been aroused. Christianity and her forces have stirred her from her long revelry in the past. Are Christian missions equal to the task before them? Can they save the ground already gained and push to final victories?

Go with me through the length and breadth of the land and see the mighty power of missions. See how the missionaries, looking forward to the time when India would awake from her lethargy, have prepared mightily for the conflict. The past century has not only been one of conquest, but a century of preparation and marshaling of forces; and still realizing the strength of the enemy and the greatness of the conflict, are straining every sinew to strengthen their fortresses, to increase and improve their equipment and to recruit their forces.

Upwards of 3,800 missionaries, from every civilized land, have entered for the conquest of India. Under their care, instruction and supervision are 10 per cent of all the native pupils attending school in India, and 25 per cent of girl attendants. Of the 141 colleges in India and Ceylon, more than 25 per cent of them are mission institutions in which are more than 35 per cent of all the college students. From mission schools come 10 per cent of the high school matriculates, 20 per cent of those first in arts, 25 per cent of those taking the B. A. degree, and 16 per cent of those taking the M. A. degree. In 1902 the only three ladies who seized the difficult and much coveted prize of master of arts from the Madras University were Christians.

Throughout the land are more than 1,000 foreign zenana workers, who, together with thousands of native Bible women, enter the homes of the land, the very strongholds of heathendom, and there teach the girls and their mothers the Way of Life. In Madura alone thirty-one Bible women have access to 1,000 homes, and twenty-one other teachers instruct daily in five schools 500 Hindu and Mohammedan girls. The 110 theological seminaries and normal training schools have upwards of 5,000 young lives in training for the work of spreading the Gospel. One hundred and forty-three orphanages are taking care of the many thousands of famine waifs and otherwise homeless children; fifty-nine leper asylums are seeking to alleviate the misery of the leper refuse of heathendom. One hundred industrial institutions are training the Christian community to habits of industry and honest means of earning a living. Thirty-seven presses, one hundred and one periodicals, together

A Monkey God.

with more than twenty Bible, tract and book agencies scatter broadcast millions of Bibles and Gospels, papers, tracts and books of Christian knowledge. Three hundred and twenty-five doctors of medicine, together with one hundred and thirty-nine foreign nurses, attend to the aches and pains of thousands upon thousands and gain access into many a heart and home hitherto closed to the Gospel Message. Twenty-five thousand native Christian agents going here and there teaching and preaching, and a Christian constituency of upwards of 3,000,000 souls represent a Christian force the magnitude and the extent of whose influence are beyond computation.

All this with a sunk capital of upwards of $10,000,000 in well-built schools, colleges, homes and numerous buildings and appliances of every description, with an annual outlay of several millions and the best energies of this large force of workers, together with a decade increase of over 600,000 recruits, compels one to believe that the power of Christianity in India is not inconsiderable and is having a most wonderful influence on the general character of the nation.

A prominent Hindu judge and reformer says thus: "India is being converted; the ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought. And this process must go on, so long as those who preach this Gospel seek above all things to commend it not so much by what they say, but by what they do and the way they live. And what is it in the Gospel of Christ that commends it so highly to our minds? It is just this, that He was 'the Friend of sinners.' He would eat and drink with publicans and outcasts; He was tender with the woman taken in sin; all His heart went out to the sinful and the needy, and to my mind there is no story so touching and so comforting as the Prodigal Son. Christ reserved His words of sternest denunciation for hypocrites, . . . The Gospel of the Kingdom of Christ has come to India, and when it is presented in its fulness and lived in its purity it will find a sure response among the people of the land. . . . It is the leaven that will in time leaven the entire mass. The Kingdom of Christ, I say, is working out its own ends, slowly, silently, and yet securely."

Vyara, Surat Dist., India.

PROGRESS AND REFORM

Arranged by I. S. L.

HE whole of Asia, from one corner to another, is in religious commotion. The honor and admiration which followers of different religions are showering on the personality of Christ prophesies the coming conquest and predominance of Christian over non-Christian thought. The struggle is keen, and the battle is hardly contested! But 'coming events cast their shadows before.' The trend of events is toward the ultimate success and supremacy of Christianity God fulfills Himself in many ways. Christ is at last being enthroned in the land of His birth. The progress of Christianity may be slow, but what grows slowly lasts longer."

The following are several more extracts of like import with the above. Addressing the Y. M. C. A., of Bombay, the Hon. Sir Chandravarker, atheist and foremost reformer, recently said:

"Let me tell you what I consider the greatest miracle of the present day; it is this, that to this great country, with its 300 millions of people, there should come from a little island, unknown by name even to our fathers, many thousand miles distant from our shores, and with a population of but 50 to 60 millions, a message so full of spiritual life and strength as the Gospel of Christ. This surely is a miracle if there ever was one. And this message has not only come, but it is finding a response in our hearts. It is the little leaven that will in time leaven the entire mass," etc.

Raja Ram Mohan Roy, the founder of the Brahmo Samaj, said: "This simple code of religion and morality is so admirably calculated to elevate man's ideas to high and liberal notions of the one God . . . and is so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society. The consequence of my long and uninterrupted researches into religious truth has been that I have found the doctrines of Christ more conducive to moral principles and better adapted to the use of rational beings than any other which have come to my knowledge."

Keshub Chandra Sen, a second to Raja Ram Mohan Roy, said truly: "None but Jesus, none but Jesus, deserves to wear the bright and glorious diadem of India, and Jesus Christ shall have it."

All other religions of India are being mightily affected by the influence of Christianity. "We Brahmos of the New Dispensation believe that there can be no regeneration without Christ, who is the Door of the Kingdom of heaven, and that if any one comes not through that Door, he has no place in it."

The Arya Samaj, too, is an effort to find monotheism in the Vedas, a fortifying of Hinduism against the monotheism of the Bible.

The recent revival of Krishnuism betrays the inner yearning of the Hindu heart for a personal Redeemer.

"Movements among Mohammedans such as Mirza-Ghulam Ahmad Radiani,

'the Messiah of the Twentieth Century,' and the Nazarene Sect—a mixture of Christianity and Mohammedanism—show how Islam is in a transition stage."

Buddhists also with their arrogant claims to the highest of all moral precepts are slowly learning of higher and nobler teachings in Christianity than they ever dreamed of.

One of the most noted and interesting of all forward movements in India is that of the Mission to the Depressed Classes. These have been classed heretofore as the "untouchables." This mission has centers in most of the large cities of India, has day and Sunday-schools, in the latter of which the Hindu Shastras are taught as we teach the Bible; has Bhajan samajes, or Theistic congregations, Industrial Institutes, seven missionaries, and one magazine.

The Mangalore school will illustrate the zeal of certain caste people in behalf of this mission. In the year 1908 seventy families accepted bags from the school. In these bags doles of rice were daily collected, morning and evening, by caste government officials of high education. In this way these who formerly were regarded as too pure even for the shadow of the outcastes were found carrying loads of rice into a school of untouchables.

Besides this mission to the untouchables there are many schools for caste orphans in the various parts of India. Here near us, at Surat, is one such orphan school. To support this work several money collectors are continually kept at work. One makes two trips northward, the other southward, from Surat daily on the trains.

As for methods and kinds of work the Hindus imitate Christian effort beautifully. As above noted, there are day and Sunday-schools. There are industrial shops where all sorts of weaving, shoe making, tape making, embroidery, carpentry, farming, etc., are taught. These schools are spoken of as schools of the missions, even as Christians talk. There are bazaar preachers even as in Christian missions.

A certain leader of one samaj is regularly addressed as "Reverend," as Christians usually do. In certain halls, too, every Sunday services of song, prayer, and exhortation are conducted.

Student Hindu Associations, in rivalry of the Y. M. C. A., have been organized. Gita classes (Gita is one of the Shastras) have been started after the fashion of our Bible classes. Yearly examinations in the Shastras are given and prizes offered in exact imitation of the Indian Sunday-school Union.

Yes, India and all Asia are stirred. It seems to me as if rival religions are rising for a last struggle against Christianity. If the Christian church *wills* it, India may hastily be Christ's kingdom. The Bible is the best selling and the most read of all Books, in India. It was Kipling who wrote,

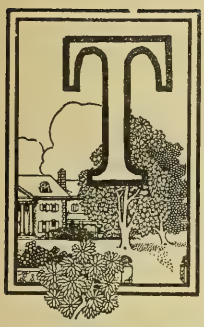
"For East is East, and West is West,
And never the twain shall meet."

But aside from several thousand of believing missionaries there are hosts and hosts of Hindus who fear and in their hearts believe the other lines:

'But Christ is Christ and rest is rest;
And love true love must greet;
In East and West hearts crave for rest,
And so the twain **shall** meet—
The East still East, the West still West—
At **Love's** nail-pierced feet."

THE MISSIONARY'S WIFE

Alice K. Eby



THE missionary's wife is first of all a wife, so her duties are similar to those of every Christian wife. And like every other minister's wife, she needs to be faithful in all things. If a mother, then she has her duties to her children, which are greatly increased in a foreign land. The health of the little ones needs to be carefully guarded in tropical climates. As the child grows he needs to be guarded against the evils so prevalent in a heathen land. Often during the child's earlier years she must be his schoolteacher, for in most mission fields there are no English schools.

Then, too, she is housekeeper, and housekeeping in foreign lands, while differing from American housekeeping, is perhaps no less strenuous or trying. True, there is usually a servant or two, but because of the lack of modern conveniences, and even the most ordinary kitchen appliances, there is more work and more time is required to do it. The marketing is not done by telephone or weekly instalments, but since meat and vegetables quickly deteriorate, the cook makes a daily trip to the market a mile or two away. Some supplies, such as bread, butter and dried fruits, are ordered from some city market and come by parcel. So the missionary's wife finds it necessary to keep various accounts and may sometimes wish she were an expert bookkeeper. For with letter-writing and some reading she finds her leisure time fully taken up.

But with these homely duties come many opportunities to witness for Christ, both by word and daily example. Her personal contact with those who assist in the household duties often tells much for the Lord, and often a very close and intimate friendship springs up between the mistress and her servants.

The women who come to the door with fish, eggs or vegetables, often try her soul with their oriental bargaining and begging. But by and by these women learn that some good spirit makes the white lady fair in dealing and ever ready to help the poor. Among these benighted sellers of various things there are many opportunities to teach of a Father's love and a Savior's pardon for even them. In case of sickness among the heathen children and mothers she may be called to their homes, and by ministering to their bodies often a great and effectual door is opened to their hearts. Then, as time and opportunity may afford, she may go from house to house to teach the Word, though often other duties are so pressing that she can do but little of what is ususally termed "mission work."

The missionary's wife is mama to all the Christian households, and among the women and children of the Christian community she usually finds a work that is very near her heart. With her hereditary tendency to evil, with the constant expostulations of her heathen relatives, with all her past on the side of wrong, the native sister is in great need of daily help and encouragement and, most of all, she needs to be taught how to walk in the Law of the Lord.

When the Christian community is

large the work among the sick is no small task. She is looked to for medical help and all kinds of advice. In sorrow she speaks words of comfort, in family differences she must be the peacemaker and adjuster of affairs, and in neighborhood quarrels, the counsellor and spiritual adviser among the women. Often an afternoon each week is devoted to sewing, as few of these women have learned to sew in youth.

Notwithstanding the trials, the work of the missionary's wife is not in vain in the Lord. She lacks wisdom and strength, but the Lord gives to them that ask. May constant and prevailing prayer be offered for her so that in the great Harvest Day we may be gathered in the Father's house with sheaves garnered in from the seed sown by all waters.

Karadoh, via Dahanu, India.

DEATH AMONG NON-CHRISTIANS

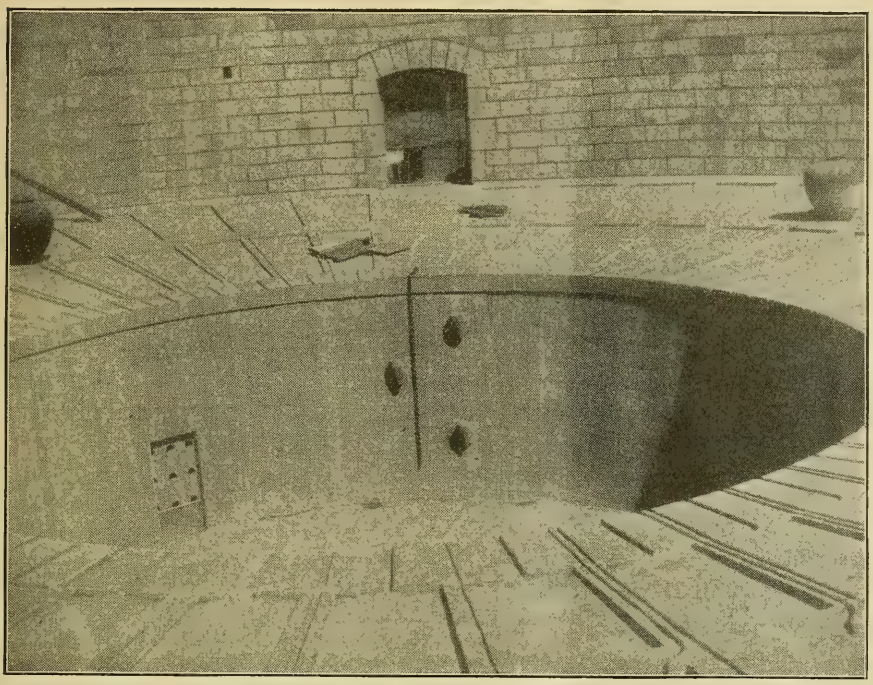
Eliza B. Miller

RIEF stricken women in their wailing, the company of widows along the street, beating their breasts, the funeral train of white-robed priests and mourners making their way to the "Towers of Silence," the rapid march of half-naked men crying, "Ram Ram, Ram Ram" and carrying the bier to the burning ghat, remind us that here we have "no continuing city."

In a little hut across the way lives the sweeper—the lowest man in the social scale. Death has come to his humble home and taken a robust young girl. Sudden, too, for but a few days before she was about her work. Strange, too, for no one seemed to know what took her. It did not matter, for no one seemed to care for her. Parentless she was and her husband had put her away. Yes, only a sweeper girl, but within her an immortal spirit.

Down in the bazar two men were at their work yesterday—one the leading cloth-merchant, the other a prominent hardware dealer. Yesterday both were dealing out goods to their customers; this morning they are cold in death and carried out to the river-side. Rich, respected, loved; but plague claimed them without a moment's warning. Their families thrown into grief and their friends into mourning can sadly find comfort in the cold doctrine that "from the beginning it was so intended to be." What little joy in thinking of their loved ones passing from one birth to another, one stage of existence to another, over the long road to "Nirvana,"—the highest state of future bliss to the Hindu. Truly speaking, it is annihilation.

Near our home, in the home of a poor shepherd, an only son stricken with smallpox. "Oh, my son, my son! What will I do without him? Who will keep the sheep with me now? Who will run errands for me? Who will play with his sister? What will become of his little wife? Who will care for me when I am old?" are the cries of the mother when the news of his death is brought to her. How she weeps, and how sorry we feel for the poor woman! We tell her of the



Inside of a "Tower of Silence."

comfort with which Christian mothers lay away their children and that they are "safe in the arms of Jesus;" but she understands no such comfort, and so she goes on weeping and beating her breast. She is among those who live without hope, and how sad the life!

Mr. Edulji was an old storekeeper. Early and late, in heat and in cold, he was at his post dealing out his general merchandise. Happy, cheerful he was. Exceedingly religious he was, too, for he performed his prayers many times while waiting on his customers. But one day, without warning, he fell—sunk to the floor and was no more. Carriers of the dead bore him to the "Towers of Silence" and the vultures tore his body to pieces. A family was left to mourn, but they too mourn "without hope."

A young man, just out of high school, the support of his old father who had spent much in his education, held a position in railway employ at Amalsad, the third station from Bulsar. He went and came by train, morning and evening, so that he might be with his parents. One morning he missed the passenger and so boarded a goods-train. It did not stop at Amalsad. He attempted to jump off while it was in motion and in so doing caught his clothes, throwing him under the train. Instant death was the result. Unfathomable grief came to the old parents and to this day they mourn his death.

And these all died without a Savior; these all left loved ones whom we could not comfort with the hopes of the Christian. How our hearts are often saddened when we see our non-Christian friends die and their relatives mourn because they understand not the promises of "Blessed are the dead that die in the Lord," or "Blessed are they that mourn for they shall be comforted."

THE NATIVE FARMER'S WIFE

Nora Lichty

HEN we speak of a farmer's wife, we at once think of the good woman who lives on the farm in our own country, and who has many of the conveniences of the day with which to perform her work. But when we speak of the Indian farmer's wife, we must have a different picture before us. The farmer's wife of this country knows nothing of the latest conveniences, but she does her work with the same kind of utensils, in just the same way that her grandmothers have been doing for hundreds of years. Her routine of work seems to be about the same as it always has been; she grinds, cooks, carries water, helps in the field, renews her floors, and rears a family. Sewing does not come in, for her clothing requires little sewing and she has never been taught.

The grinding is done on the old-fashioned mill made of two flat stones. Often in the morning, as early as four, the sound of the mill is heard. They usually grind daily, for they have no cupboards or places to keep extra flour. A small hole is dug in one corner of the house, and over it is an earthen fireplace to hold the cooking vessel. This is called a chula, and if the family is large there are two chulas. Near by the chula is the salt vessel, red peppers, other spices used in cooking, and ghee (clarified butter) vessel. The good wife is able to sit on the floor while cooking and reach all that is needed. Very few people can afford a well, so, generally, there is one in common to the whole village. Earthen vessels carried on the heads are means by which the water is brought to the house. This is done twice a day. Only at busy seasons, such as weeding time, harvest, and grass cutting, does the woman go to the field to work regularly. When such work is to be done, she cooks the noon's meal in the morning and takes it along to the field. The children go along, too, and play under some shade tree while the mother works. A cloth is sometimes tied to a tree, in cradle fashion, and in this the little ones have their day's nap. The floors of her house are earthen and every week or two she renews them with a plaster of cow dung, clay and water. This makes a floor free from so much dust and free from smell, and the plaster is a good disinfectant.

In physique, the women are usually strong and full-chested, and have muscular arms and limbs. They are well fitted for the life they live. Their dress is similar to all Indian women's dress, but perhaps the cloth is of a coarser texture.

Thus, dear reader, you have a slight picture of the Indian farmer's wife, and it is these women for whom we are working. In a way she is much freer in her life than many of her Indian sisters, but she does not have the joy that Christ can give.

These women are molding the character of young India, and who can tell what the results would be if all these mothers were God fearing mothers? We are thankful that a few have learned to love God, and now they are training their children in the way of the Lord. We would not have them change their ways of work or their modes of cooking or their dress, but that they may be changed in heart, soul, and mind is our earnest desire and prayer, and to that end we labor.

Umalla, India.

The Anklesvar Mission House.

THE MISSIONARY'S WORK IN A CHRISTIAN COMMUNITY

Anna Z. Blough

RINCIPALLY, what is the work of a missionary? Should I ask you that question you would likely say, "Preaching the Gospel." Those of you who are giving money for the support of a missionary are doing it that he may preach the Gospel to the heathen in darkness. Now are we all doing this? Or are we perhaps not fulfilling the mission to which you sent us?

Some of our missionaries do go out from village to village and preach the Gospel of glad tidings direct to the people. Some hear, believe and are baptized. This brings great joy to the believer and to the preacher as well. This is the kind of work we had expected to do when we came to India. But some of us have enjoyed little of this privilege of preaching to those who know not the Savior, but it has been our duty to teach those who have already been baptized and are in the fold. This is no less a privilege, however.

When you read Paul's letters to the churches you notice he gives much instruction as to how Christians should walk, not in darkness as the heathen do, but in the light. All the sins which Paul mentions in Gal. 5:19-22, as well as others, are very common in a heathen land, and so the missionary must constantly warn against these sins, and teach and help the Christians who have so lately come from such influences. They must have constant help that they may grow spiritually for all around them there is a pit of darkness.

But it is not only spiritual help they need, but temporal as well. In a Christian land there are many warm hearts and many doors open to help the one in need, but in a heathen land practically all doors are shut to a Christian, for his neighbors despise him. This makes all who become Christians very much dependent upon us for temporal help, too. Sometimes we censure them for coming to us for help in ways that they ought not; then they say to us, "You are the only parents we have. To whom else can we go?" So we must indeed be father, mother, brother and sister to

them. As Jesus came into the world not to be ministered unto but to minister, so we have come to India to minister, and ministers we are indeed.

In sickness they call us, not only to pray for them and to give words of comfort and cheer, but for medicine; and if we cannot give that, then advice in going to a doctor or hospital, and usually we must plan everything for them just as we would for one of our own children, and often we must go with them.

They also come to us to have their family quarrels settled, and quarrels with their neighbors. One day a woman kindly carried a load home from the bazaar for another woman's husband; then there was a ripple in the waters. Another woman writes in a letter that the husband is about to run off and she is in trouble and has nothing to eat and wants work. One day the missionary walked into the Christian village to find two men in a quarrel about a chicken which one had accidentally killed. The owner demanded that same chicken alive or its sister, and would not be satisfied.

A short time ago we all assembled for our Wednesday evening prayermeeting. While kneeling in prayer we heard shrieks for help on the back veranda. We ran quickly, thinking some one must have fallen into the well, or else was being badly hurt. We found a man beating his wife severely with his two fists. She was frightened and he raving in anger. Just before she had told another woman while filling water at the well that she was going to run off, and this is her punishment. The best way to make peace was to give him a beating, too. Now they love each other more and respect us more, too. We returned and finished our prayermeeting.

So with their work and finance. How to make a living, secure a position, pay debts (and we must continually urge some to pay their debts), educate the children and marry them—with all such questions they come to us for advice, and really we are glad they do, for we ought to be able to help them more than others. If they just always heeded our advice, but we must give it over and over again. So with teaching and advising, visiting and doctoring, marrying and burying, rebuking and guarding against sin and heathen customs, making peace, etc., our time goes and sometimes we wonder what we have really done. But our pleasure comes in seeing some at least growing in grace, desiring less the things of the world and choosing more the things of God. O Lord, make us more of a blessing to them!

Teachers' House at Bulsar. To Be Replaced by a New Building in 1911.

ADVANTAGES OF A PERSONAL REPRESENTATIVE ON THE FOREIGN FIELD

Steven Berkebile

ONE main thing that makes Christian work among the heathen or non-Christian nations of special interest to the individual or church at home, is its definiteness.

Our efforts may be definite or indefinite, just as we choose. The person that starts out on life's journey with a definite purpose has the same advantage over the one with an indefinite purpose, or no purpose at all, that the ship that starts out on the ocean for a given port has over the tramp steamer—going, but where?

And so the person that gives for the Master's cause, without some definite work that he supports, is liable to lapse into the feeling illustrated by the tramp ship—giving, but where does it go? and what good does it do?

Here the personal representative steps in and by letter to the ones at home tells them just what their money is doing and where it is going. The giver at home says, "If my $10 does that much good I will double it."

It is just like two hunters. One goes out and without seeing any squirrels shoots up into a tree because he hears a squirrel bark, or some one may have told him that the tree is full of squirrels. The other looks for the squirrel, or has some one point it out to him, and then shoots at it, and usually gets it. Which hunter will be encouraged most to double his efforts?

The personal representative writes home and says, "We need some land to train our boys for farmers. Six hundred dollars will buy eighty acres of as fine land as can be found anywhere. It is just next to our Christian village, and besides meeting our present needs, which are the Lord's needs, it will give us control of the moral surroundings." Here is an opportunity for definite work—*definite giving*. Again he writes, "I have a good, native preacher and teacher; $6 per month will support him. He will teach a school, conduct a Sunday-school and live and preach Christ to the heathen."

Brother, sister, here is a chance. DON'T MISS IT!

After speaking of this at a Sunday-school convention a brother said to the writer at the close of the session, "I like the idea of giving for a definite work; it will arouse greater interest on the part of the class or school supporting it, and an occasional letter to the supporters will be a great help." There may be others who want to do this; write to the editor of the MISSIONARY VISITOR and learn how.

Your personal representative writes home and tells of sickness, trials and perplexing problems, and you can pray definitely for him. He or she may write you of certain seekers after truth and

light, or special reasons for rejoicing and praise, and you are brought before your God in a season of prayer and praise.

While in India a dear brother and elder once wrote to us, "Tell us of your problems and needs, that we may aid you definitely with our prayers."

What opportunities and blessings may be ours!

It increases giving for the home work.

In 1901 the District that is now supporting us raised $600 for home work. In 1902 and '03, while special efforts were being put forth to secure means and workers for the foreign field, it was $700, and in 1904, the year we sailed, $1,000 was raised for home work.

Besides this, an Old Folks' Home was built and maintained. This year $1,500 for District work has been asked for and means raised for an orphan agency. I noticed with joy the report of the Southern Ohio work.

During the last six years the extra burden of a personal representative on the foreign field did not cripple the home work, but on the contrary the donations increased, an Old Folks' Home has been built and is maintained at considerable cost, and now the second missionary's support is being raised.

Who will say that their having a personal representative on the foreign field has not helped to bring about this growth in both home and foreign work? There are many more examples, but these will suffice.

A brother or sister may give $1,500 endowment for mission work, and the $80 interest will put a native man in the field, preaching Christ to your credit, until He comes again for His own. WILL YOU?

Delta, Ohio.

INDIA WIDOWS

Effie V. Long

UT why do I write on a subject that is treated so often in all kinds of mission journals? It is simply this, that it is a subject you cannot know too much about, and one that needs your sympathy and your prayers.

I suppose no other country has as many widows as India, and their condition is the saddest and their need for sympathy and help the greatest of any people among the children of men. Of course not all have a sad lot, but so many do have that we need not feel our prayers and sympathy for them will be wasted.

And the reason there are so many widows in India is that in many castes a woman may not remarry, while men may, and so often little girls are given in marriage to old men; for, when the wives of such men die, they have no option but to marry girls, as widows cannot remarry and girls must be married at ten or a few years later. "Sometimes a wife is only five and the husband fifty or sixty." Parents, for the love of money, will sacrifice the life of a little daughter to an old man with one foot already in the grave, and scarcely before the wedding garlands have faded, the man's life is ended, and the child, scarcely out of babyhood, is declared a widow! More, she is reproached as the cause of the death of the old man, and many sarcastic looks and words are cast at her. If over ten years

old her head is shaved bald, her jewelry is taken and she has only plain food and clothing. Is it any wonder that many of them take their own lives to escape this living death?

Alas! This is the condition of many widows. We know them by their dress, but seldom do we get into their inner lives All this is strictly kept from outside ears.

Our Gujerati teacher has a sister who was left a widow at seven, and she is now thirty years old. We often visit in their home, and of all the sad, blank, lustreless faces, this is one. They are kind, tender-hearted people, but seldom can we get them to speak of her and seldom do we see her. I do not think they are cruel to her, but how different she appears from her brothers and sisters, happy with their companions and children about them! I verily believe that they and she feel that she has been the cause of her husband's death, and so she must drag out her miserable existence. Poor girl! How I have longed to help her or cheer her life, but there is no way of approach.

At Pimpalner, daily, one may see a dozen women at a time, by the river-side washing the clothing of the household or scouring the brass vessels, and the majority of these are widows. They are set to do the hard work and they rub and scrub till the vessels shine like the sun. Perhaps because of living in the jungle they are less careful to keep themselves covered, and many times in passing we get a glimpse of the shaven head or bare body as the coarse sadi falls back.

But one sad sight is a little girl of seven, daughter of a good friend of ours. She was married at great expense and given jewels on arms and legs, but alas! Some cruel disease soon took the little boy away and now she is a widow! They did not shave her head, but her nice jewelry was taken from her when she did not even know what it meant!

When we had been in India only a year or two we witnessed a sight which we could never forget. A young man had died of plague, as I remember, and left his wife a widow at perhaps eighteen years. First, the body was burned by the river-side, and then at once the relatives and friends came, half-leading, half-dragging, the poor widow to the side of the pond where we stood. She was weeping and wailing, but they, performing their solemn duty, as they thought, roughly and quickly tore off every bangle from her arms and threw them into the water. Some were of metal and were wrenched and twisted, no doubt giving her great pain, but the heart-pain must have been much greater. No comfort, no consolation, no sympathy for the poor widow, but only cruel thrusts and heart-stabs, as the dictates of caste must be carried out to the letter.

I have talked with many middle-aged, high-caste widows. When I tell them *our* way of treating widows, *our* way of helping the sorrowful and unfortunate—the *Christian* way—often they shake their heads and say, with sad countenance: "Yes, yes, that is good, but it is not our way; it is not for us. It will do for you people. But we *must* obey *caste*. Perhaps in another birth we may not be so sorrowful if we try to live right now."

Poor women! They are ignorant and cannot understand why the difference. But it is so and they have no thought of ever being free from this disgrace and shame "which they have brought upon themselves."

Dear reader, I have not told you half. I have only begun on the subject, but will you not pray daily for the poor widows of India, that the Lord may open their eyes to see what *He* has for them—the way out of bondage into eternal freedom in Christ Jesus? They must be taught, then they must in some way be made willing to risk all for soul-freedom. They are so hard to reach. Are you willing to pray, are you willing to labor for them? Do it, for Jesus' sake.

OUR GUJARATI TEACHERS

Ida Himmelsbaugh

IT was Friday, Dec. 10, 1908, that we arrived at our first home in India. On Saturday our baggage arrived and so did our teacher, a Jain by caste. It was amusing to us to see how awkwardly he tried to imitate English ways. He shook hands when he came, then sat down and talked a while, and assured us that he could have us talking in six months. We were new and of course believed it. However, at the close of six months we found we had a harder task before us than we had thought. When he left he said "Good-bye" about four times, as I remember, shaking hands each time. He was good-natured as could be, but when we suggested some Bible reading he asked if we did not have the English translation, which was a polite way of saying that he did not want to read the Bible with us.

At the close of six months we were transferred to Bulsar. There we got another teacher, a Brahman by caste, and very haughty and proud. He was not a very good teacher, but more of a critic, and criticised our pronunciation severely, which was very good for our study but not so pleasant for our feelings. He took every opportunity possible to inform us how unwelcome the Christian religion is to them. One day while talking with him about improvements he said how much better off India would be with all the modern improvements. I said to him, "Yes, you want everything civilization brings to a country but you do not want the great, true God who is the Giver of it all." I said to him, "Can a foreigner go to your temple and worship?" He said, "No, a foreigner cannot even enter our temples." I said the salvation given by our Savior is as free as water and whosoever will may come and drink of it freely. He said, "But you have idols in your churches." I said, "No." And as we had a series of meetings in progress I said, "Won't you come along over to the church? The other folks have just gone." He said "Yes." So I accompanied him. He listened throughout the service. And afterwards I found him in a sideroom looking under the seats for a hidden idol. He could not believe his own eyes.

Now it was drawing near to examination time and Sister Ziegler had a good teacher at Jalalpor, so I went there for a month to get better teaching and more time for study, as the medical work was getting rather heavy. In December we took our examination and passed into the second year's work. January first I was transferred to Ankleshvar and there had a young Brahman for a teacher who had a good will, a good stock of patience, a very little English, but a great desire for more. He had a good knowledge of Gujarati, but had no more idea of how to teach it than a child. So I tried to do the best I could and worked hard and made a little progress.

April first I was transferred to Jalalpor, for Sister Ziegler was there alone. Here I got my first good teacher, and what a real pleasure it was to study! He had a good knowledge of English, could explain most of the grammar, and his greatest delight was to write or copy English stories and have me translate them into Gujarati. This helped me very much

and pleased him. I soon learned that trying even the most difficult translations pleased him and spurred him on to push all the more. So I attempted every translation he gave me and sometimes spent as much as six hours on a few hundred words; and to do this took me frequently into the small hours of the night. But he soon gave me translations which did not seem so hard. This man, too, was a very high caste Brahman with a good store of common sense. He knows and acknowledges that their customs and idols are no benefit to them and says, "What can we do? It is our fate." I told him one day that our fate is simply what we made it. He said "Perhaps." It does not seem possible that a sound-minded man could sit down and be satisfied with such conditions, and I do not believe they are. Underneath it all is a real longing for a God that can save.

Our teacher is transferred and we have not secured another, but our study goes on, and we hope before our new sister arrives to have passed our second year's examination and be ready for real service. Hitherto it has been a division between medical work and language study, and it has been a bit hard and discouraging, but we have toiled on in the strength of the Lord for whom we are working. And as we go forward we rejoice more and more in the prospect of soon being able to go out into the jungles to teach the people of Jesus. Oh, I wish pen could picture the true condition of this beautiful, sinful land! Suffice it to say that she needs the true Savior oh, so much. Pray for the people that their hearts may be opened to receive this all-loving, all-saving Savior. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should have eternal life." Brothers and sisters, this means India. Keep her before the throne of grace in prayer.

THE TEMPTATIONS OF A MISSIONARY

J. M. Pittenger

Y days when the subject which heads this paper was in every sense a paradox to me are not far in the past. My conceptions, *then,* of a missionary as to his thoughts, his aims, his labors, his ALL, were that he *did* not, *could* not have any temptations.

Just what made him *such* a person or *how* he came to be without temptations, I never thought it worth the while to work out by mental process. It was an axiomatic truth to me. I questioned it from NO standpoint whatsoever.

Perhaps those who chance to read this may call this a foolish theory. It was not a *theory* to me, but a *truth* just as real as the one that God has created all things. Somehow and somewhere this truth that a missionary has no temptations came into my consciousness. It was a very helpful and inspiring thought to me. No doubt my reading about Paul and his marvelous faith and victories in the Lord, about Judson, Carey, Paton, Lull and a host of others helped

me to this concept. Fierce conflicts met them at every turn. What would have been fiery trials and temptations to *me,* to *them* seemed like every-day joyful tasks gladly met and discharged to the glory of Him whom *they* served so well and to the constant increasing of *their* faith and peace.

Our *conceptions* of a fact do not always prove to be full and true ones as we afterwards learn by experience. They often prove to be much or quite at varience with the fact. This has been the case in regard to my conceptions of the perfection of a missionary. In them, I failed to think or remember that however lofty they might be as to the worth and character of the missionary, he is still human and hence subject to temptations.

Now that I never tried to get others to believe as I did about missionaries having *no* temptations before I became one myself, or tried to test or prove the falsity or truth of my conceptions on any one *but* myself, I trust, dear reader, you will call me neither a theorist nor a crank, but listen patiently to my experiences as herein related, and also know that as the fuller and true conceptions have come to me, my former conceptions have in nowise done me harm or lessened my desires to reach that blessed state where temptations do not come.

Yes, the missionary *does* have temptations. *Many* are they in number, and they are not one whit less trying or subtle than those which come to any other child of God.

That simple but soul-testing call, "Go *ye* into *all* the world and preach my Gospel" is the *clarion* call to *every* one who becomes a missionary. It is as clear as the fact that He who made it lives to make intercession for us. *Every* one who *hears* this call recognizes it as one to the noblest and most blessed service under the world's greatest Leader and truest Friend. But, "don't hear *now,*" "don't hear at all" are the tempting suggestions and counter commands of the wily tempter. He who hears these *never* becomes a missionary and hence never experiences any of the temptations that come later to him who *does* hear the call.

Once the resolve is made to "go" as his Lord has commanded, the missionary's *next* and, *perhaps, most* trying temptation is that of *not* giving up ABSOLUTELY ALL former ambitions and hopes that were counter to his Lord's command; and, with these, separating from beloved parents, brothers, sisters and friends. Truly this is a crucial test, but Jesus helps to overcome in this as HE overcame in each and every temptation.

Separated from home and homeland and all that with them is hallowed, the temptation to turn back to them *does* come at times. He, of course, would not use or enjoy them again as he had before. They would serve a loftier purpose, not only in his own life but also in the life of others as his life would influence them. *This* temptation, if yielded to, is so counter to the missionary's purpose that he dismisses it at once.

Closely associated with this, comes another suggestion, which of course is meant as a pleasure, from the tempter. It is this: "You have heard the command to *go;* what more is there to do?" Tell this vile tempter that no work has yet been done. *No* PREACHING, *no* BAPTIZING in the names of the blessed Trinity yet accomplished. Hearing the command to "go" only sets the force or forces in motion. "Very well," says the monster again, "I quite agree with you. You are *altogether* correct in your view. I admire your courage and unflinching resolution to carry out your Lord's command." At the same time he "laughs loudly up his sleeve" and comments to himself that this soldier of the Lord will find ignorant, inattentive, unsympathetic hearers; hearers who have other and better truths revealed them.

Now the battle is on, the work has begun in deadly earnest, the missionary is in the forefront for the cause of right. He is fresh in the contest, his *hopes* are UNWAVERING for days and months as the struggle wears on. Today there is a mighty advance by the host contending for the right. In this he is a captain or maybe only a soldier, an *ordinary* soldier. Tomorrow the hosts of wrong force a slight retreat, it may be. Day by day there is a surging to and fro of the contending hosts. Every advance fills his heart with supreme joy and higher hopes. Each succeeding retreat causes increasing distress. The host of the wrong seems vastly more in numbers and power than he had ever conceived. Dark clouds of defeat hover awfully near. Dimly, very faintly, now in the far distance hover the clouds of victory and glory of his Lord.

"Fear *not* for I AM *with* THEE" is the voice, the gentle, assuring voice that falls on his ears, wafted there from the clouds in the hazy distance. Hear the voice of gratitude of the fainting and, for the moment, disheartened soldier, "Dear Lord, I thank Thee for this assurance and victory." And his Lord replies, "There are still more to win."

Ahwa, via Bilimora, India, Oct. 7, 1910.

WHY I WANT TO GO BACK TO INDIA

Mary N. Quinter

RE you going back?" "Do you want to go back?" "Surely, you would not think of going back, would you?" We who come to the homeland meet this question in one form or another every where we go. And what is the answer? Only this, that surely we do not think of anything else. No thought of coming home to stay found a place in any of our hearts. To gain strength, physical and spiritual, to go back for more and better service—this is one motive that brought us to the homeland, and another, which we do not count as less, but rather more important, it is to find helpers, to bring to the home churches such a story of the joys and blessings of the service and of the life that many more may be willing to enlist as workers. The last message that was given to me with the "good-byes" of our India brethren and sisters was, "Come back quickly, and bring more people with you." The echo of these words is constantly in my heart as I meet and mingle with the home friends and enjoy the association and fellowship of the home churches.

Why not go? Not, Why go? but Why not go back? This is our question, and it has but one answer. We love India and her people and our homes are now there and not here. India is a part of our Father's world, that world which He "so loved that He gave His only begotten Son." It is also a part of that world

which our Master had in His thought when He said, "Go ye into all the world." We who have had a vision of that world over there—yea, we who have seen the need and have also seen something of what our Christ and His Gospel can do for it—can we do anything else but go back and take the message that holds life and life abundant for the people who know not what real living is? We love India; the love of our hearts is there. We would change one word of Ruth's answer to Naomi, "Thy people shall be my people, and *my* God shall be *thy* God." The best answer I know to the question, "Why go back?" was given by an old missionary. Worn and broken by many years of service, he came for a short stay at home and was met by the common question and he said, "Will a mother go back to her baby?" What more can be said? What more need be said?

In my India home I have often gone in the evening time into one of our Christian homes. Three little ones bless this home—a little girl of six summers, a boy of four, and a baby boy of a year and a half. As I sit with them on the floor and talk of the day's story, of the day's happenings, the little boy and girl come and sit in my lap. The bread for the evening meal has just been baked over the little open fire, and some pieces have been broken and given to the children. They put up their hands to share it with me; the baby comes toddling up and his arms are about my neck, and he, too, wants me to take a piece of his bread. Little brown hands they are, all of them, but what matter? When there is love in the heart what should it matter? and these little ones have hearts that can love as dearly as your own little ones with their white hands and faces. For the love of these little ones, and for the sake of the little ones who look up into the faces of the mothers who do not know the story of the Babe of Bethlehem, and of whom the Christ said, "Suffer the little ones to come unto me"—for these we want to go back to the land of our love, the land that has become home to our hearts.

One word more. The word that came to me was not only, "Come back," but "Bring more people with you." Are there not some who would like to go? The blessing and the joy of the service wait for him who will take them. Some have said to me, "It is very nice that you love India and your work there. Those who like it are the ones to go." Will you tell me what reasonable reason there is why you should not like it also? What is there in the "Go ye" that makes it any more necessary for us who have gone to be in India or in China than for you to be there? Do you say, "Oh, I never could do the work. I have not the equipment and training"? Truly, trained workers are needed, but before you decide finally that you can not go for this reason, go and read the story of the feeding of the multitude, and remember that if you are willing to give your five loaves and two fishes into your Master's hands, He can feed the thousands who are hungry and fainting by the way.

"Only five barley loaves!
Only two fishes small!
And shall I offer these poor gifts
To Him whose mighty word
Can still the angry sea,
Can cleanse the lepers, raise the dead?

"He hath no need of me?
Yes, He hath need of thee;
Then bring thy loaves of bread;
Behold with them when Jesus speaks,
The multitudes are fed;
And when thine eyes shall see

"The highly ransomed throng,
In heavenly fields by living streams,
By Jesus led along;
Unspeakable thy joy shall be
And glorious thy reward,
If by thy barley loaves, one soul
Has been brought home to God."

Some have said, "There is not enough money in it. I can not afford it." You may find some thing to do that will bring you more dollars, but when you have

finished your work how many of those dollars can you take with you? Not one. True it is that if you are wise, you may send some of them ahead of you, and you may find your mansion in the New Jerusalem furnished with the treasures thus sent. But all you can give is not worth as much as your own self, and your Lord wants *you* more than your money.

Some say, "I could never leave my home and my dear ones there." Do you think that others do not love their friends? "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me." "He that loveth father or mother more than Me is not worthy of Me." If you go you will find, as we have found, that the time for tears is not when you leave America but when you must leave the little group waiting to say good-bye in India or in China.

See another picture. A great precipice stretches away as far as you can see and farther. At its foot is a dark water whose depths have never yet been sounded. Toward this precipice from far and near a multitude is coming, pressing forward as if impelled by an irresistible force. They do not see and they do not know of the danger, and reaching the brink, they fall. At long irregular intervals there are watchmen to warn those who come. But in the long stretches between there is no one to show the safe path, a path around the precipice, a path made first by pierced feet and marked by blood drops all the way. Who will stand in the spaces between? You know the way. You can show the path. Will you go? It is only to tell what you know, to show to other eyes the vision of Life that your eyes have seen. It is to give the Gospel of love and hope to hopeless hearts. It is to put your life where its force and its influence are most needed and where it will count for most.

"Come back quickly and bring more people with you." Who is ready to go?

THE SACRED VEGETATION OF INDIA

Adam Ebey

INDIA has many interesting trees, shrubs and grasses. Let us notice a few of those called sacred.

The Banyan, or Indian Fig, is one of the most remarkable. A branch or twig stuck in the ground in the rainy season is almost sure to grow. From the branches roots go down and fasten to the ground. These become new stems. One tree had three hundred and fifty large stems and three thousand smaller ones. A tree sometimes spreads over several acres. Monkeys, birds and bats eat the fruit. The wood is worthless. The tree is sacred to Time and to Vishnu. Frequently the jungle people put their idols under banyans which become their temples.

The Pipal, or Sacred Fig, resembles the banyan. It is planted near temples and is also called the Pagoda or Temple Tree. Vishnu's devotees like to rest in its shade. They say that the essence of Brahma is in the tree. The tree is invested with the sacred thread, and like the Brahmin, becomes twice-born. The

tree is usually married to the Nim or Banana. Superstitious people say that the rustling of its leaves is the sighing of spirits. Buddhists call it the Bo Tree.

The Bel, or Wood-apple, with its triple leaf, is sacred to Shiva or Mahadev. Its leaves are placed on the linga and on Mahadev's bull. There is a Bel near our bungalow. For the temple across the river Brahmins send their servants to get leaves.

Leaves of the Nim are hung across doorways and roads to protect from demons. The Custard-apple is sacred to Sita, Rama's wife, and the Rose-apple is sacred to Rama himself. The pretty Ashoak furnishes leaves for festal occasions. They are a sign of good luck. The Shami, a kind of Acacia, is a deity supposed to contain fire.

Perhaps the most sacred of all Indian trees is the Tulsi. It is but a shrub, is sacred to Vishnu, and belongs to the Holy Basil family. Daily prayers are offered to it in many Hindu homes. It is usually planted on an altar-like elevation with a path around it for the use of the women worshipers, for Tulsi is preëminently a woman's deity. In November there is a festival in its honor, when the tree is married to Krishna. The ground near the tree is daily plastered and in the evening a light is placed near by. During the hottest weather a vessel of water is placed above, which keeps it moist and green. The discarded old idol is cast into the river. So is the dead tulsi. There is much virtue in planting and keeping this tree and a great sin to cut it down.

A sprig of tulsi is placed near the head of a dying man to make his entry into heaven sure. Sometimes a bit of the root is put in the dying Brahmin's mouth. Leaves are put on his face, ears, eyes and chest, and he is sprinkled with tulsi water, while his friends shout, "Tulsi!"

A look at this tree insures pardon for all sins. To bow to it is to be cured of disease. A loyal worshiper of Vishnu would hardly think of keeping house without his tulsi.

There are two kinds of grass much used by Brahmins. The Burba is a kind of borage. It grows about two feet tall and is sharp like a sickle. The worship of this grass at the September festival insures blessedness for ten ancestors and increased posterity for the worshiper.

The Kusha is also very holy. It sanctifies the soil, makes a holy seat, cleanses everything it touches, and purifies the impure. Wrapped around the fingers it prepares the wearer to perform the most solemn rites.

Thus the Hindu in his blindness worships everything in nature. It is our work to get the people interested in the Tree of Life, whose leaves are for the healing of the nations. Will you pray with us that the heathen may find something vastly more valuable than their present objects of worship. There is a great work to do. Brethren, pray!

Karadoh, via Dahanu, India, October 6, 1910.

THE JOY OF FELLOWSHIP WITH THE HOME CHURCH

Gertrude E. Emmert

GOING out from our homes and friends these are the words that have often come to our minds: "No man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manyfold more in this present time." They have been the source of much comfort and joy. The truth of the promise especially impressed us when we returned to our native land. Everywhere and on all sides doors were thrown wide open for us, and kind, loving friends greeted and welcomed us. Houses and parents and brethren, manyfold more they were than we had left.

Just now we think of the warm reception we received in the sunny land of California. We went as strangers. After a little difficulty we located the home suggested to us as a suitable stopping place. We approached it, not knowing what reception we might receive. We made ourselves known, and oh, what a ray of sunshine lit up that dear sister's face, and what a hearty handshake she did give us! The door was thrown open and we entered, not as strangers, but as friends, for a dear, loving heart welcomed us. We shall never forget that welcome, yet it was only one of the many we received, verifying the truth of the promise quoted.

We visited all the churches of the Southern District of California, save perhaps one, and everywhere the greetings were warm and hearty. It was truly a great joy to us to thus mingle with the brethren and sisters.

We also had the extreme pleasure of visiting a number of our colleges, and meeting with many young people who are interested in and preparing for the Master's service. We praise our Father for them. May He help them keep their eyes steadily on Him and their ears open to His whisper, lest some worldly ambition turn them aside as so many have been turned.

There are those who wonder why the missionary needs a furlough. The reasons are many. I mention but one. They need the fellowship with the home church, and the uplift derived from her healthy, spiritual atmosphere. Only those who have lived in non-Christian lands, away from the help of those of similar faith, can fully appreciate the hunger of the missionary for the spiritual associations of the home church. If we had received no other benefit from our visit home, this fellowship with the brethren and sisters would have amply repaid us.

We were glad also for the widespread interest in missions and for the many active, wide-awake members of the church. Our beloved church is exerting an influence in the world, but if she were to rise in her strength and go forward, she could do much more for the Master. Young brother, young sister, arise! Put on the armor of God and go forth to battle. The Lord needs you. He calls you. Go, and learn what joy there is in serv-

ing others, and thus serving our Lord.

Several times during the year we were permitted to assemble with God's people at the communion table. What a privilege that is! Truly, it is sitting together in heavenly places. Such a mingling of spirits, such calmness, peace and joy! It thrills our very souls. It strengthened and encouraged us on our way.

Our splendid Conference at Winona was so helpful and uplifting and refreshing,—a veritable spiritual feast, in the midst of blessed associations. Love flowed from heart to heart. The Holy Spirit was there and inspired us with a more earnest desire to do God's bidding, and to labor more willingly for Him.

The consciousness that God's people are praying for us and the work is a source of much joy. Dear ones, continue to pray for your representatives, that they may be blessed and be used in bringing blessing to others. To know that you are doing so, is the means of much comfort and strength to us as we again leave for our India home.

FOR OUR MINISTERS

A Message by E. H. E.

ATCHMAN: O Jehovah, how long shall I cry and Thou will not hear? I cry out unto Thee of violence and Thou wilt not save.

Jehovah: Be holy ye among the nations, and look and wonder marvelously; for I am working a work in your days which ye will not believe though it be told you.

Watchman: I will stand upon my watch, and set me upon my tower, and will look forth to see what He will speak by me, and what I shall answer concerning my complaint.

Jehovah: Write the vision and make it plain on tablets that he may run that readeth it. For the vision . . . panteth toward the end, and shall not lie though it tarry, wait for it because it will surely come, it will not delay.—Habakkuk.

The Vision: One calleth to me out of Seir (a foreign and hostile nation): "Watchman, what (hour) of the night? Watchman, what (hour) of the night?"

Watchman: (Why ask about the night?) "The morning is come; and also the night: if ye will inquire, inquire ye; come again."—Isa. 21: 11, 12.

The Minister is God's appointed Watchman on the walls of Zion—His Church. The watch-tower is the place of vision, of inspiration, of communion with God. From there the first approaches of any stealthy enemy may be detected and warning given. From there comes to the faithful watchman (who can say, "O Lord, I stand continually upon the watch-tower in the day time, and am set in my ward every night—whole nights—") the vision of the first faint rays of the dawn of the new day, then the radiant glory of the morning, then the rising of the Son in His splendor and His majestic and victorious march thru the sky of earth's history. To him comes the vision of the Messenger from the far country asking how

long the night of heathen darkness will yet remain, and to him comes the joy of telling the benighted traveler of the coming day.

Are you, dear fellow watchman, conveying to your congregation the glad news of the triumphal march of our King across the continents? Are you sharing with them the joys your own heart must feel of seeing the arch-enemy of men's souls discomfited by our victorious Lord? As your own heart glows with the warmth of fellowship with Christ in soul-saving are you warning your flock of the terrible danger of indifference to the spiritual needs of His lost sheep in other lands? You stand between God and His people to transmit His messages to them: have you given them His word on the stewardship of wealth and life?

The watch-tower is the place of intercession. Bro. Watchman, are you praying day and night for the extension of the reign of your King? Are you praising for every victory won? Are you thankful that race and color and privilege are no barriers to the reception of the blessings of divine grace? Have you caught the vision of the dawning day? Do you see the Son rising in the Eastern sky? Are you keeping your members encouraged and alive by the glad tidings that the light of God's love in Jesus is penetrating the darkness of heathendom? Is your own face reflecting the light of the Dawn? Are you encouraging your church to respond in praise and prayer and devotion to this most glorious vision? Is your own heart bleeding as you live in fellowship with your Master, whose heart is broken over a world still lying in the evil one, while His church, His bride, is still drawing about herself the cloak of self-gratulation and is refusing to reach out hands of sympathy to the millions groping in the mire of idolatry?

The morning light is breaking
O'er India's darkened plain,
The Savior's breath is waking
The millions of her slain.

"Preacher and Prayer," by E. M. Bounds, is a little book of inestimable value and should be in the hands and on the desk of every minister. Here are some of the weighty thoughts which should sink deep and affect the life: "Study universal holiness of life. Your whole usefulness depends on this, for your sermons last but an hour or two; your life preaches all the week. If Satan can only make a covetous minister, a lover of praise, of pleasure, of good eating, he has ruined your ministry. Give yourself to prayer and get your texts, your thoughts, your words, from God. Luther spent his best three hours in prayer." "This letter-preaching has the truth. But even divine truth has no life-giving energy alone; it must be energized by the Spirit, with all God's forces at its back. Truth, unquickened by God's Spirit, deadens as much as, or more than, error. It may be the truth without admixture; but without the Spirit its shade and touch are deadly, its truth error, its light darkness." "You know the value of prayer: it is precious beyond all price. Never, never neglect it." "Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother; pray, pray, pray." "The preachers who gain mighty results for God are the men who have prevailed in their pleadings with God ere venturing to plead with men. The preachers who are the mightiest in their closets with God are the mightiest in their pulpits with men."

The Little Missionary

Emma H. Eby

Our missionaries' children now number fourteen and range in age according to the following, in 1910:

June 8, John Emmert Stover, 13 years.

February 18, Miriam Elizabeth Stover, 8 years.

September 21, James Mitchell Stover, 6 years.

March 25, Horner M. Eby, 5 years.

February 13, Lloyd R. Emmert, 3 years.

March 14, John B. Berkebile, 2 years.

August 2, Lulu Nina Ross, 2 years.

October 20, Esther Virginia Long, 2 years.

November 11, Mary Angeline Pittenger, 2 years.

November 25, J. Wilbert Eby, 2 years.

June 18, Eunice Joy Brubaker, 1 year.

December 5, Helen Lois Stover, 1 year.

January 9, Lois Kathryn Ebey, born, 1910.

July 25, Anna Kathryn Emmert, born, 1910.

With the exception of Miriam Elizabeth Stover and Anna Kathryn Emmert, who were born in Waynesboro, Pa., U. S. A., these children were all born in India, and many are the prayers that they may all in due time become active workers for Jesus.

Bugubhai, one of our earnest village school teachers, began work in Gundacha, Raj Pipla State, Feb. 1, 1910, and from the beginning taught the children their privilege of giving to the Lord's work. Every Sunday they brought their portion of grain (a part of their food, for they had no money), and in three months they had given to the amount of rupees three (one dollar). This is an abundance from their scanty store, and they shall have their reward. This is only one of many instances in our village Sunday-schools where the children are taught the principle of giving and respond to it heartily.

Our dear little American friends, who are brought up in Christian homes, do you find a lesson in this for you?

(Note—On November 30, since the above was written, a little daughter has come to cheer and gladden the home of Brother and Sister A. W. Ross.—B—)

A CHEERFUL GIVER.

Selected.

"Shall I take and take and never give?"
It was not in the lily to answer "yea,"
So it drank the dew and sunlight and rain,
And gave out its fragrance day by day.

"Shall I take and take and never give?"
The robin chirped, "No, that would be wrong."
So he picked at the cherries and flew away,
And poured out his soul in a beautiful song.

"Shall I take and take and never give?"
The bee in the clover buzzed, "No, ah no."
So he gathered the honey and filled the cell.
But 'twas not for himself that he labored so.

"Shall I take and take and never give?"
What answer will you make, my little one?
Like the blossom, the bird, and the bee, do you say,
"I will not live for myself alone"?

Let the same little hands that are ready to take
The things that our Father so freely has given
Be ever as ready to do a kind deed,
Till love for each other makes earth seem like heaven.

EVERY CHILD A MISSIONARY.

Dear children: When you hear of missionaries do you not usually think of those who have gone to India or China or some land across the sea? A great many of you are acquainted with some one who has gone far away to stay many years to teach other people about Jesus and His love. Your hear your papa and mama and your Sunday-school teacher and the minister speak of and pray for the missionaries. But did you ever think, dear boys and girls, that you can be missionaries, too? A missionary is one sent to teach or preach or do charitable work, that is, a work of love among the people. There are many loving deeds to be done where you are every day. In your neighborhood, your school, your Sunday-school, and in your home. And God wants each one of you to be a doer of deeds of love. He wants each one of you to do kind acts every day, things that will make others happy.

There was a little company of Christians, people who loved Jesus. They lived in a far-away city. They had not always been Christians, but not many years before, Paul, a good missionary, had been in their city and told them of Jesus and how He loved them, and had died to save them from their sins. Then these people began to think and talk among themselves of how unkind they had been, how they had done wrong; so they turned from their bad ways and gave themselves to Jesus, and loved Him very, *very* much.

Paul had taught them that Jesus loves everybody and wants to help everybody. They said to one another: "The Lord is so good to us we wonder if we can do something for Him." "Yes, we can praise and thank Him for giving us a loving Savior." But that was not all. They were so happy that they saved part of their money each week and gave it to the Lord's work. They loved to make other people happy. They had learned that Jesus said, "Freely ye have received, freely give." And Paul taught them that "God loveth a cheerful giver." They gave not only a part of what they earned, but they did without things themselves so they could give more. What made these Christians in Thessalonica want to give so freely? Why did they deny themselves in order to send food to the starving people in far-away Judea? It was because they had first given *themselves* to the Lord. When we give *ourselves* to Jesus we feel that all we have is His and we are glad, so glad, to make everybody else happy. We will feed the hungry, we will give clothing to the poor, shivering children, sing for those who are sad and lonely; we will carry flowers to the suffering and tell them how lovingly Jesus cared for and healed the sick; we will do without our peanuts and candy and give our nickels and dimes to send the Gospel to the dear little boys and girls who do not know about Jesus.

Dear children, you can be missionaries. Come, give your hearts to Jesus and you will see many ways to be kind and helpful to others. First give *yourselves,* then all you have will be His. The little children in India and China will be happy because you have shared your happiness with them.

Keep this little verse with you every night and call for it first in the morning for a month, then you cannot forget it and you will have made it a part of yourself: *"Freely give."* Child, give yourself. Give love, and all you have to Jesus. FREELY GIVE.

TEMPERANCE

W. B. Stover

"As the hope of the earth is the spring-time,
So the hope of the race is the child."

"One should not use liquors and other intoxicating beverages even in his dreams." In the government fifth reader comes this lone bit of temperance teaching, the only suggestion on the subject in the 577 lessons of the new seven books, save lesson 31 of the seventh book. Government in Bombay Presidency are not apparently out making preachments on temperance.

India usually, except the Mohammedans, associate meat-eating and liquor-drinking together, and both are on the increase. The net revenue from liquor sales:

1874-75,	£1,561,000
1883-84,	2,538,000
1894-95,	3,620,000
1904-05,	5,295,000
1909-10,	6,717,000

Bengal, in which is Calcutta, increased in population two per cent in five years, while the country-distilled liquors increased 50 per cent.

In the Gaekwir's territory and in a number of other native states an order has been issued forbidding the sale of intoxicants to anyone under 18 years of age. In some cases this rule also applies to tobacco.

It is twenty years since the commissioners of education in Ireland made the teaching of temperance and hygiene compulsory.

Among the Christians in Malabar, known as Syrian Christians or Christians of St. Thomas, in South India, the liquor habit has been growing for years and years. But lately they have set themselves against the evil. In this crusade the ministers lead and the people follow. With very rare exceptions, they refuse to have the palm trees tapped which grow on their lands, which is a considerable source of profit thus forfeited for the sake of principle. They also refuse to let any corner of their lands for even a temporary liquor shop. But the liquor dealers are wary and ever alert. Some of the temperance societies among these Christians have this very suggestive motto: "Be sober and watch, because your adversary, the devil, like a roaring lion, goeth about seeking whom he may devour."

All temperance workers in India keep their eyes and ears constantly open towards America. Great successes for prohibition there give increased stimulus to the cause here. Every step backwards there is reëchoed in adverse sentiment here. Truly, America doth not live in a corner. She, in many things, is responsible for the impulses of many nations. And these impulses vary.

Leaders of temperance work now recognize two courses of action to be fruitful, (1) scientific temperance teaching in schools, and (2) local option. And the greatest hope for both lies in continually agitating.

A mass meeting some time ago closed with shouting the following words:

"Jo pive shrab—so howega Khrab,
Jo pive dhood pani, so hove chulvarie."

"Who drinketh strong liquor to ruin will fall,
But drink milk or water, and good comes to all."

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

STATEMENT FOR THE VISITOR.

	Nov. 1909	Nov. 1910	Apr.-Nov. 1909	Apr.-Nov. 1910	Inc.	Dec.
World-Wide, ...	$1,791 51	$1,140 91	$17,684 81	$21,563 58	$3,878 77	
India, ...	458 25	390 33	2,809 96	3,447 03	637 07	
Miscellaneous, ...	57 55	147 36	504 24	482 03		$22 21
	$2,307 31	$1,678 60	$20,999 01	$25,492 64	$4,493 63	

During the month of November the General Mission Board sent out 162,563 pages of tracts.

CORRECTIONS.

The $10.00 credited, under India Orphanage to Coon Creek Sunday-school, Indiana, in November Visitor, should be credited to Loon Creek Sunday-school.

The $16.45 placed in November Visitor to World-wide Missions and credited to Coventry Congregation, Eastern Pennsylvania, should have been placed to India Mission Fund.

FINANCIAL REPORT.

The General Mission Board received during the month of November the following donations for its various branches of work:

WORLD-WIDE.

Illinois—$319.36.

Northern District, Congregations.
Franklin Grove, $56; Elgin, $43.29; Lanark, $32.47; Cherry Grove, $29.23; Polo, $20.25; Chicago, First Church of the Brethren, $12.42, ... $ 193 66
Individuals.
Raymond and Laura Cottrell, $10; A Brother and Sister, Cherry Grove, $5; Collin Puterbaugh, $5; "A Sister," $10; Mary A. Gnagy, Franklin Grove, $10; Galen B. Royer, $3.50; "A Sister," $1; P. R. Keltner (marriage notices), $1, ... 45 50
Southern District, Congregations.
Pleasant Hill, $40.20; Cerro Gordo, $30, ... 70 20
Individuals.
A. L. Turney and wife, $6; Mrs. Delilah Wilson, $2; A. L. Bingaman (marriage notices), $1; Elizabeth H. Brubaker (marriage notice), 50 cents; Chas. C. Gibson (marriage notice), 50 cents, ... 10 00

Pennsylvania—$143.99.

Eastern District, Congregations.
Coventry, $47.13; Peach Blossom, $11.68, ... $ 58 81
Individuals.
Jos. Fitzwater, $6; Henry Bollinger, $1.65, ... 7 65
Southern District, Individuals.
Belle M. Sheaffer, $2; Mary A. Paul, $1; Louisa Burris, $1; "A Sister," Lower Cumberland, 50 cents, ... 4 50
Middle District, Congregation.
Elk Lick, ... 11 89
Sunday-school.
Riddlesburg, ... 2 60
Sister N. J. Madison, $1; Mrs. Sarah Musser, $1, ... 2 00
Western District, Congregations.
Meyersdale, $21.9; Brothers Valley and Middle District, $11.43; Brothers Valley, $11.22, ... 44 54
Individuals.
Mary A. Kinzey, $10; Brother and Sister G. E. Yoder, $2 ..... 12 00

Ohio—$140.66.

Northeastern District, Congregations.
East Nimishillen, $5.63; Chippewa, $5.47, ... 11 10
Individuals.
"A Sister," Alliance, $14.; Mr. and Mrs. Cyrus Young, $10; Mrs. Clara A. Holloway, $2; Simeon Longanecker, $2; Sister Francis J. Miller, $2; Mrs. H. R. Swihart, $1.15; Amanda Sollenberger, $1; Marie Zellner, $1; "A Sister," $1; Mrs. Julia Schrantz, $1, .. 35 15
Northwestern District, Congregations.
Silver Creek, $24.13; Lick Creek, $15.10; Logan, $14.60, ... 53 83
Sunday-school Class, Rush Creek, Marion Church, ... 5 00
Individual.
L. H. Dickey (marriage notice), .. 50

Southern District, Congregations.
Covington, $10.43; Palestine, $3.50, $ 13 93
Individuals.
J. E. Gnagy, Birthday offering, $10; Noah and Jane Miller, $6; Mrs. A. A. Burkett, $2; Mena Cassady, $1; Nora M. Ebert, $1; J. P. Getz, 65 cents; Jonathan Hoover (marriage notice), 50 cents, ... 21 15

Indiana—$79.61.
Northern District, Congregations.
Blue River, $20; Pine Creek, $9.19; Second Church—South Bend, $8.42,.. 37 61
Individuals.
Mr. and Mrs. Abe Reppert, $4; "K. K.", $1; Lizzie Marsh, $1; Miss Hattie Carbiener, $1; James Neff (marriage notice), 50 cents, ... 7 50
Middle District, Individual.
Mrs. Lottie Hummel, ... 1 25
Southern District, Congregation.
Four Mile, ... 14 75
Individuals.
Austin Himes, $15; James A. Byer and wife, $1.50; Mrs. David Miller, $1; J. H. Jellison (marriage notice), $1, ... 18 50

Missouri—$74.35.
Northern District, Congregation.
Rockingham, ... 46 45
Individuals.
Mrs. E. Reddick, $9.15; Mrs. Julia E. Bashor, $3.50; Mrs. Emma Schildtknecht, $2; Mrs. Amanda McGlothlan, $1, ... 15 65
Middle District, Congregation.
Warrensburg, ... 5 25
Individual.
Lee Etter, ... 1 00
Southern District, Individuals.
C. C. Cline and wife, $5; Sophia Darron, $1, ... 6 00

Nebraska—$57.17.
Congregations.
Bethel, $51.81; Omaha Mission, $4.36 56 17
Individuals.
A. D. Sollenberger (marriage notice), 50 cents; Edgar Rothrock (marriage notice), 50 cents, ... 1 00

Kansas—$56.98.
Northeastern District, Congregation.
Overbrook, ... 6 90
Individuals.
Andrew Eskildson, $10; Susan Cochran, $1; Hannah Lauver, $1; Mary R. Moler, $1; E. A. Myers (marriage notice), 50 cents, ... 13 50
Southeastern District, Individuals.
Mrs. N. I. Sowers, $12; W. B. Sell, (marriage notice), 50 cents, ... 12 50
Northwestern District, Sunday-school.
Morningstar, ... 3 00
Individuals.
Sarah Horting, $2; John H. Oxley, (marriage notice), 50 cents, ... 2 50
Southwestern District, Congregation.
Monitor, ... 10 26
Sunday-school.
Slate Creek, ... 6 82
Individuals.
"For the Lord's Use," $1; J. J. Yoder (marriage notice), 50 cents,.. 1 50

Michigan—$54.96.
Congregations.
Woodland, $25.25; Thornapple, $22.21 ..... 47 46
Individual.
D. Holm, Kings Mill, ... 7 50

Iowa—$46.64.
Northern District, Congregation.
Sheldon, ... 26 34
Middle District, Congregation.
Indian Creek, ... 4 20
Individuals.
Bro. and Sister D. W. Hendricks, $4; Mrs. W. E. Beazor, $2, ... 6 00
Southern District, Individuals.
Frank Glotfelty and family, $6.60; Mrs. D. M. Baughman, $1; L. M. Kob (marriage notices), $1; Eliz. Fishel, $1.50, ... 10 10

New Mexico—$26.50.
Congregation.
Dexter, ...$ 26 50

West Virginia—$22.36.
First District, Congregations.
Luney's Creek, $10; Sandy Creek, $7.36, ... 17 36
Individuals.
B. F. Wratchford and family, ... 5 00

North Dakota—$20.21.
Congregations.
Rock Lake, $9.40; Egeland, $7.50, 16 90
Sunday-school.
Prairie Home, ... 2 81
Individual.
Geo. K. Miller (marriage notice), 50

Maryland—$17.00.
Eastern District, Individuals.
Mt. Airy, Maryland, $10; J. A. Bricker, $1, ... 11 00
Middle District, Individual.
Mrs. Bettie L. Martin, ... 1 00
Western District, Individuals.
P. H. Broadwater and family, ... 5 00

Virginia—$16.07.
First District, Individuals.
William Metzler, $1; Jennie Linticum, $1; W. H. Linticum, $1; Sarah J. Hylton, $1, ... 4 00
Second District, Congregation.
Buena Vista, ... 8 76
Individual.
N. I. Buck, Jr., ... 1 00
Northern District, Individuals.
Elizabeth Copp, 52 cents; Mary E. Hammon, 52 cents; Fanny Palmer, 52 cents; Fanny Wakeman, 50 cents; Amanda Rudolph, 25 cents, ... 2 31

Colorado—$15.60.
Northeastern District, Congregation.
First Church of the Brethren, Denver, ... 14 60
Western District, Individual.
Mary E. Yeager, ... 1 00

California—$14.00.
Northern District, Individuals.
Mrs. W. H. Stempel, $5; Wm. Leatherman, $5; Angeline Reese, $2; J. W. Gwin, $1, ... 13 00
Southern District, Individuals.
Wm. Wertenbaker (marriage notice), 50 cents; Geo. H. Bashor (marriage notice), 50 cents, ... 1 00

Tennessee—$11.65.
Congregations.
Knob Creek, $6; Beaver Creek, $2.15, ... 8 15
Individual.
Rachel Gross, ... 3 50

Washington—$6.55.
Congregation.
Tekoa, ... 5 55
Individual.
A. B. Baker, ... 1 00

Wisconsin—$6.00.
Congregation.
Worden, ... 5 00
Individuals.
Mr and Mrs. J. E. Zollers, ... 1 00

Minnesota—$2.50.
Individuals.
Mrs. Bruce Ashmore, $1; Minnie Whetstone, $1; D. H. Keller (marriage notice), 50 cents, ... 2 50

Canada—$2.25.
Individual.
Mrs. R. H. Stewart, ... 2 25

Louisiana—$1.00.
Individual.
"Name Withheld," 1 00

Montana—$0.50.
Individual.
John Early (marriage notice),.... 50
Unknown, ... 5 00

Total for the month, ...$ 1,140 91
Previously received, ... 20,439 12

Total for year so far, ...$21,580 03
Less correction, ... 16 45

Total, ...$21,563 58

INDIA ORPHANAGE.

California—$66.60.
Northern District, Sunday-school.
Sacramento Valley, ... $ 10 00
Individuals.
J. N. Shank and family, ... 20 00
Southern District, Sunday-school.
Primary Department, Lordsburg, .. 20 00
Christian Workers.
South Los Angeles, ... 16 00
Pennsylvania—$50.00.
Eastern District, Sunday-school.
Green Tree, ... 25 00
Southern District, Sunday-school.
East York, ... 20 00
"Class in the Corner" Huntsdale, 5 00
Illinois—$30.20.
Northern District, Sunday-school.
Waddams Grove, ... 9 20
Southern District, Christian Workers.
Cerro Gordo, ... 20 00
Individual.
John D. Wagoner, ... 1 00
Canada—$21.25.
Sunday-school.
Fairview, ... 16 25
Individual.
Walter S. Ulery, ... 5 00
Oklahoma—$20.00.
Individual.
Miss Jennie M. Garver, ... 20 00
Missouri—$20.00.
Middle District, Sunday-school.
Boys' Class "True Blues" Kansas City, ... 20 00
Indiana—$10.00.
Northern District, Sunday-school.
First Church, South Bend, ... 5 00
Individual.
"K. K.", ... 5 00
Ohio—$5.00.
Northeastern District, Congregation.
Kent Mission, ... 5 00
Iowa—$5.00.
Southern District, Sunday-school.
South Keokuk, ... 5 00
Michigan—$5.00.
Aid Society.
Woodland, ... 5 00

Total for the month, ... $ 232 45
Previously reported, ... 1,724 75

Total for year so far, ... $ 1,957 20

INDIA MISSION.

Ohio—$36.80.
Northeastern, District, Congregation.
Maple Grove, ... $ 25 00
Individual.
Amanda Sollenberger, ... 1 00
Southern District, Congregation.
Pleasant Hill, ... 10 80
Indiana—$20.50.
Middle District, Congregations.
Bachelor Run, $14.32; Christian Church, Burlington, $6.18, ... 20 50
Kansas—$10.26.
Southwestern District, Congregation.
Monitor, ... 10 26
Pennsylvania—$20.74.
Eastern District, Congregation.
Norristown, ... 6 18
Western District, Congregation.
Meyersdale, ... 14 56
Washington—$5.00.
Individuals.
B. F. and N. Lyon, ... 5 00
Illinois—$2.00.
Southern District, Individuals.
A. L. Turney and wife, ... 2 00
Minnesota—$0.75.
Individual.
Mrs. Bernice Ashmore, ... 75

Total for the month, ... $ 96 05
Previously received, ... 580 17

Total for year so far, ... $ 676 22
Plus correction, ... 16 45

Total, ... $ 692 67

INDIA NATIVE SCHOOLS.

Illinois—$25.00.
Northern District, Individuals.
"A Sister," Elgin, $20; Mary Royer, $5, ... $ 25 00
Nebraska—$13.58.
Congregation.
Beatrice, ... 13 58
Indiana—$13.00.
Northern District, Congregation.
Cedar Lake, ... 13 00
Iowa—$4.25.
Middle District.
Hannah C. Badger's S.-S. Class, .. 4 25
Ohio—$1.00.
Northeastern District, Individual.
Amanda Sollenberger, ... 1 00

Total for month, ... $ 56 83
Previously received, ... 676 68

Total for year so far, ... $ 733 51

INDIA WIDOWS' HOME.

Ohio—$4.00.
Northeastern District, Individual.
Amanda District, ... $ 1 00
Northwestern District, Individual.
John A. Trackler, ... 3 00
Missouri—$1.00.
Southern District.
"From an Isolated Sister," 1 00

Total for the month, ... $ 5 00
Previously reported, ... 58 65

Total for year so far, ... $ 63 65

CHINA MISSION.

Canada—$98.40.
Congregation.
Fairview, ... $ 97 40
Individual.
Lester T. Jordan, ... 1 00
Indiana—$10.00.
Northern District, Individual.
"A Brother," 10 00
Pennsylvania—$7.31.
Eastern District, Individual.
"One-tenth," 1 00
Southern District, Individual.
"A Sister," 1 00
Middle District.
Lewistown Sunday-school Convention, ... 5 31
Oklahoma—$5.00.
Individual.
"Sent in Jesus' Name," 5 00
Nebraska—$4.65.
Individuals.
P. A. Nickey and wife, ... 4 65
South Dakota—$4.00.
Sunday-school.
Plum Creek, ... 4 00
Illinois—$4.00.
Northern District, Congregation.
Elgin, ... 2 00
Southern District, Individuals.
A. L. Turney and wife, ... 2 00
Ohio—$1.00.
Northeastern District, Individual.
Amanda Sollenberger, ... 1 00

Total for the month, ... $ 134 36
Previously reported, ... 278 77

Total for year so far, ... $ 413 13

COLORED MISSION.

Illinois—$2.00.
Northern District, Individual.
"A Sister," ..... $ 2 00
California—$1.00.
Northern District, Individual.
Elder J. K. Shively, ... 1 00
Ohio—$1.00.
Northeastern District, Individual.
Amanda Sollenberger, ... 1 00

Total for the month, ... $ 4 00
Previously received, ... 41 00

Total for year so far, ... $ 45 00

JAPAN MISSION.

Ohio—$2.00.
Southern District, Individuals.
L. and S. Bigler, ...$ 2 00

Total for the month, ...$ 2 00
Previously reported, ... 2 50

Total for year so far, ...$ 4 50

JERUSALEM MISSION.

Oklahoma—$5.00.
Individual.
"Sent in Jesus' Name," .....$ 5 00

Total for the month, ...$ 5 00
Previously reported, ... 1 00

Total for year so far, ...$ 6 00

CUBAN MISSION.

Ohio—$1.00.
Northeastern District, Individual.
Amanda Sollenberger, ...$ 1 00

Total for month, ...$ 1 00

Total for year so far, ...$ 1 00

SOUTH AMERICA.

Ohio—$1.00.
Southern District, Individual.
Ruth Bigler, ...$ 1 00

Total for month, ...$ 1 00
Previously reported, ... 3 00

Total for year so far, ...$ 4 00

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Receipts for November—General Extension Fund.

California—J. M. Wine, Santa Ana, $10; Nancy Marshburn, Orange, $7; J. W. Gnagy, Glendora, $1. Total, $18. **Canada**—D. A. Peters, Alpha, Sask., $33.50. **Illinois**—Elsie Emmert, Mt. Morris, $2.95; Wm. S. Gibble, Astoria, $7.80; Geo. Ruth, Astoria, $13.92. Total, $24.67. **Indiana**—Mrs. E. N. Heim, No. Liberty, $14.60; J. W. Rowdabaugh, Syracuse, $19.30; Frances Ran, So. Whitley, $11; M. H. Huffman, Onward, $21.70; L. Mitchel, Centre Point, $5.80; Jas. R. Peters, New Paris, $20.25; Sam. Perry, Silver Lake, $2.60; Henry Mishler, Sidney, $2.82; T. D. Butterbaugh, No. Manchester, $7.93; Lydia Wells, Camden, $10.25; Esther Cripe, Delphi, $14.36; J. H. Gish, Lincoln, $20; R. D. Miller, Wakarusa, $2.25. Total, $152.86. **Iowa**—Dora M. Heatwole, Brooklyn, $16.35; Susan K. Powers, Ogden, $5.30. Total, $21.65. **Kansas**—Geo. Lerew, Portis, $12.75; Ernest Marker, $9.91; Ray S. Wagoner, Burr Oak, $12.60. Total, $35.26. **Louisiana**—Lucy Kenniston, Jennings, $8.30. **Maryland**—Chas. S. Hykes, Hagerstown, $5; F. H. Rittenhouse, Easton, $4. Total, $9. **Nebraska**—Elbert Rothrock, Carlisle, $31.40; W. I. Haynes, Moorefield, $23.10; Levi Stump, Edison, $7.70; W. N. Wine, Octavia, $19.50; M. A. Kindig, Roseland, $16.35. Total, $97.90. **North Dakota**—A. N. Whipple, Carrington, $6.80; W. Brower, Egeland, $13.40. Total, $20.20. **Ohio**—Mrs. E. Dishong, Deshler, $6.80; H. A. Hochstetler, Berlin, $2.40; Ruth Davis, New Philadelphia, $13.67; Dora Niswonger, Pittsburg, $4.65; Cinda Neher, Tippecanoe City, $6; Edna Maphis, Brookville, $6.40; W. W. Peters, Tippecanoe City, $2.50. Total, $42.42. **Oklahoma**—Lottie Correll, Ripley, $28.63; J. D. Howell, Crescent, $4.33. Total, $32.96. **Oregon**—L. B. Overholtzer, Talent, $1.20. **Pennsylvania**—G. R. Pfalzgraff, York, $1.20; Mary E. A. Folk, Savage, $4.40; Jas. P. Perryman, Masontown, $8.14; Roy Morrison, Kittanning, $1.20; J. T. Fisher, Lewistown, $9.75; Jerome E. Blough, Holsopple, $14.35; J. N. Cogan, Riddlesburg, $4.20; Phoebe S. Snyder, Everett, $1.60; Ana H. Dick, Carlisle, $2.55; H. A. Dunmire, McVeytown, $13.50; S. H. Brallier, Conemaugh, $5.85; Jas. Q. Harshbarger, Everett, $4.50; E. Petersburg, Manheim, $6.10; Mary Wolford, Ligonier, $3.25; Milton Bashore, Hershey, $4.25; Mrs. J. W. Rummel, Holsopple, $9.71; Frank W. Groff, Elizabethtown, $10.25. Total, $104.80. **Virginia**—S. E. Garber, Bridgewater, $1.80; B. F. Via, Free Union, $6.03; F. B. Coffman, Edinburg, $2. Total, $9.83. **Washington**—Barbara Secrist, Olympia, $9. **West Virginia**—Geo. Wilkins, Mathias, $1.20; Jonas H. Biddinger, Eglon, $1.65. Total, $2.85.

Building Fund.

Idaho—P. L. Fike, Nez Perce, $31.40. **Illinois**—Mrs. Mary Fahrney, Chicago, $300; A Brother, Chicago, $1; Mrs. Bejeck, Chicago, $1; Chas. Shidler, Lanark, $17; L. W. Sollenberger, Maryland, $6.12; J. A. Ruth, Astoria, $21.17; Olive Johnson, Mt. Carroll, $5; Tillie Ruffer, Mt. Carroll, $18; Carrie Eisenbise, Mt. Carroll, $10; Mary Netzley, Batavia, $5; Ogden S.-S., Ex. No. 2, Chicago, $3.58. Total, $387.87. **Indiana**—Chas. E. Weimer, Wabash, $6.15; Edith Miller, No. Manchester, $5; J. N. Holsinger, Rossville, $15; Sam. E. Good, N. Liberty, $20.40; Minnie G. Hart, Churubusco, $6; Harry L. Morelock, Plymouth, $25; D. D. Foote, N. Liberty, $18.35; Andrew J. Miller, Muncie, $1.41; Sam. Freed, Wakarusa, $5.37; Chas. W. Miller, New Lisbon, $16.17; Jesse M. Teeter, Moreland, $10; Geo. Craig, Plymouth, $5; W. A. Boone, Flora, $5; Lula Studebaker, Flora, $10; Rich. Callane, Flora, $5; Loe H. Miller, Huntington, $17.05; W. H. Sommers, N. Liberty, $10.90; Jacob H. Miller, Laketon, $7.50; Girtie M. Hire, Churubusco, $12. Total, $201.30. **Iowa**—Mrs. W. O. Tanreuther, Waterloo, $10; W. N. Glotfelty, Batavia, $12.35; H. Glessner, Sheldon, $30; H. Roy Book, Adel, $63.65. Total, $116. **Kansas**—Geo. Dute, Walton, $6.65; Geo. Bowser, Conway Springs, $22; Benj. Forney, Navarre, $10; F. A. Vaniman, McPherson, $12.45; J. F. Showalter, Darlow, $24.02; Frank Hoover, Sabetha, $15. Total, $90.12. **Maryland**—Chas. C. Smith, Burkitsville, $25; F. B. Otto, Sharpsburg, $5.61. Total, $30.61. **Michigan**—Olive Lechner, Crystal, $17.52; J. C. Jehnzen, Rodney, $8.62; G. W. Teeter, Scottville, $22.99; B. F. Switzer, Vestaburg, $7. Total, $56.13. **Missouri**—Emma Wine, Nevada, $3.30. **North Dakota**—Wilbur Brower, Egeland, $10; W. S. Sink, Brumbaugh, $15; H. O. McCann, Sykeston, $24.50. Total $49.50. **Ohio**—M. P. Idamiller, Tippecanoe City, $52.41; Chas. Snyder, Defiance, $10; Cora A. J. Smith, Sidney, $5.22; E. S. Moyer, Alvordton, $25.85; W. W. Stroup, Homeworth, $45.52; Mrs. Jos. Harrold, Columbia, $15; Max Hartsough, Glenford, $10; C. D. Miller, New Weston, $14.07; M. Moyer, Alvordton, $14.86; John Hollinger, Greenville, $8.55; Levi Zumbrum, Brookville, $7; Hattie Swihart, Leipsic, $4; R. T. Waggoner, Celina, $8; Frank Blessing, Dayton, $25; Mame Hoover, Alliance, $10; B. L. M., N. W. $10. Total, $257.48. **Oklahoma**—N. H. Carrier, Coyle, $25.55. **Oregon**—H. D. Michael, Myrtle Point, $18.55. **Pennsylvania**—Coventry S.-S. Mountville, $10; Jas. M. Cassel, Fairview Village, $5; Ira Betchel, Martinsburg, $14; J. H. Eeicher, Mt. Pleasant, $12.70; S. E. Keeny, New Freedom, $2; D. B. Kirk, Rockton, $3.50; W. H. Blough, Boswell, $11.20; Alice N. Baker, Perryville, $5.60; H. L. Griffith, Myersdale, $4.97; Mrs. J. A. Sell, Hollidaysburg, $2; J. C. Reiman, Berlin, $6.36; Mrs. J. W. Rummel, Holsopple, $10; David H. Mohler, Mechanicsburg, $16.44; Jos. Burkhart, Shippensburg, $10. Total, $114.84. **Virginia**—Frank Good, New Market. $10.88; J. H. Flory, Dayton, $9.34; J. H. Painter, Stanleyton, $5; S. L. Wine, Spring Creek, $18.17; W. A. Rux, Blue Ridge, $5. Total, $48.77. **Wisconsin**—Ida Salsbury, Barron, $5.

Brethren S. S. Extension of Chicago.

A. F. Wine, Treasurer.

Our SATURDAY NIGHT

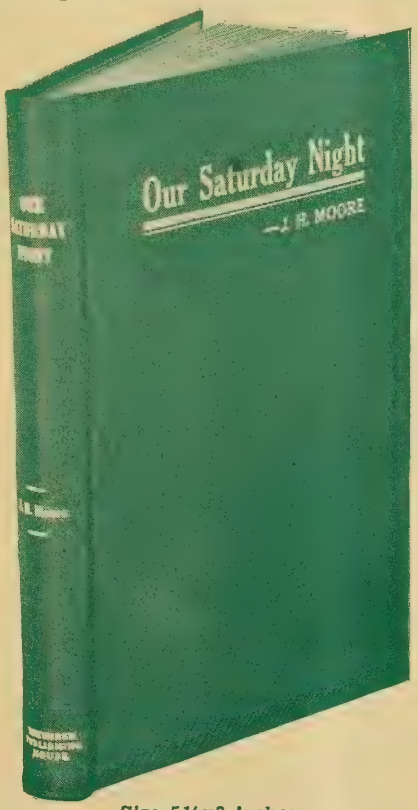
By Elder J. H. MOORE, Office Editor of The Gospel Messenger

The author of this book needs no introduction, as you have all read with interest his articles appearing from week to week in the Gospel Messenger.

There are collected in this volume his choicest and best productions, many of these appearing for the first time.

The beauty of this book is that each chapter is complete within itself. You can pick it up at odd moments and read a chapter, nearly all of which contains a forcible lesson, presented by way of illustration.

The material for this book was gathered from the author's wide range of experiences and was written when he was at his best. It is considered by some of his friends to be the cream of his writings.



When you have finished your week's work and are seated around the fire on Saturday evening you will enjoy reading "Our Saturday Night." It is not a book to be read once and laid away to be forgotten, but you will want to read and reread it in order to treasure up the truths taught therein.

You will find this to be one of the most interesting books you have ever read.

Size 5½x8 inches.

The accompanying illustration gives but a faint idea of the book. It is printed in readable type on good book paper. Substantially bound in blue cloth, with back and side title stamped in white foil. Besides the 192 pages of reading matter the book contains an excellent photograph of the author.

The book cannot be bought at any price, but will be given with yearly subscriptions to the Gospel Messenger at 35 cents extra.

NOTICE: Gospel Messenger 1 year, together with "Our Saturday Night" only $1.85

The first edition was soon exhausted and the second is going rapidly. Subscribe now and get this excellent book.

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

THE TEACHERS' MONTHLY

Sample copies sent free.

Concerning this publication we do not hesitate to say that it is as good as the best for anybody and better than any other for those who teach in the Sunday-schools of the Church of the Brethren. The best of talent in the church is employed to furnish the helps which appear in connection with the lessons.

The writers treat the lessons under the following heads: The Gist of the Lesson, The Lesson in Everyday Life, How to Teach the Lesson in Adult Classes, How to Teach the Lesson in the Intermediate Classes, How to Teach the Lesson in the Primary Classes. These, in addition to the editorial comments, make the publication one of great value. Each month, also, a number of helpful articles on timely topics appear in its columns.

No matter what other helps you may use, if you are a teacher in a Brethren Sunday-school you ought to have our Teachers' Monthly as one of them. You will need it especially when the lessons involve doctrinal points, and questions relative to ordinances and practices peculiar to the Church of the Brethren. **Per year, 50 cents.**

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

The Inglenook

An up-to-date Magazine
High class, clean, pure,
Free from trash

Each week it carries to the reader twenty-four pages of choice literature. This does not include the advertisements, which, by the way, are reliable and of unquestionable character. The Inglenook contains the following departments: Essay, The Quiet Hour, Editorial, The Home World, The Children's Corner, Echoes From Everywhere, Nature Studies and Between Whiles.

Every family needs a magazine of this character, and the "Nook" is the one you want. It is carefully edited, nothing but the best from the standpoint of literary merit and moral purity being admitted into its columns. If you have not been reading it give it a trial.

The Inglenook Cook Book has become a great favorite. This has been revised and enlarged, and a copy of it bound in oilcloth will be given with each yearly subscription, when requested. Send us your name and address with **one dollar** and the Inglenook will go to you each week for one year and the Cook Book without extra charge. The Cook Book is not for sale, and can be obtained only by subscribing for the Inglenook.

Sample copy of the paper sent upon request.

Brethren Publishing House

Elgin, Illinois

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XIII FEBRUARY, 1911 No. 2

District Mission Board of Middle Iowa, with Their Most Sympathetic Supporters.

From left to right: E. C. Trostle, Sec., and wife; E. F. Caslow and wife; W. E. West, Chairman, and wife; W. H. Royer and wife; I. W. Brubaker and wife.

Contents for February, 1911

EDITORIAL COMMENT,— 70
Is It Worth the Price? B., ...49
ESSAYS,—
Strike Now, By J. H. Morris, ...50
Among Chinese Women, By Anna Newland Crumpacker, ...53
"That Is My Brother," By Emma Horning, ...54
A Bit of Itinerating, By F. H. Crumpacker, ...56
To the Shut-ins, By A. G. Crosswhite, ...57
Have We Caught the Vision? By E. H. Eby, ...58
Stories from Ankleshwer, By W. B. Stover, ...60
Our Mission Policy, By I. S. Long, ...63
WORLD-WIDE,— 66
From the Firing Line, Collected by Eliza B. Miller, ...68
THE LITTLE MISSIONARY,—
Does the Heavenly Grandfather Care? By Mrs. Howard Taylor, ...73
FINANCIAL REPORT,— 76

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, Union Bridge, Md.
L. W. TEETER, Hagerstown, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.

Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XIII February, 1911 Number 2

Is It Worth the Price?

MY dear young brother, did you ever stop to consider, in planning for your life work, that the strife and the struggle and the anxiety for money, whether it be your fortune to amass much or little, ends just the same on yonder dividing strand? It must be left behind. Future ages, with changed relations, require no such thing as wealth. God will reward the faithful, Belial prepares a fitting reception for his own. Possibly, after the acute, intense strain, after sleepless nights and toilsome days, you do accumulate a respectable competence, it is but for another to wrench it from your grasp. Can such be worth the price Christ paid for you?

Now, candidly, honestly, with yourself and with your God, is it worth the price required, for you to go back to the old farm, settle down in ease among the hogs and the cattle and the wide relationship and the old home church, where your full share taxes only spare moments and leaves your life for selfish pursuits? Is such worth the effort, to deny yourself an influence, not circumscribed by the horizon of the rural neighborhood, nor circumscribed by worldly limits, in order that a few small acres or a scant supply of dollars be yours?

The "back to the farm" movement may mean you—yes, it may be your place—but before you have fully settled that question in your mind, consider the call of the world, the call of the Church, the call of God. Do you hear that call? If you do not, do you wish to hear it? Or, if you would heed the call and wish to hear it, are you listening? And listening, does the humdrum of busy, commercial life sound so musical and so attractive that your attention is called self-ward rather than to the pleading, common voice of one thousand millions, who, from unfavorable surroundings or surface accidents, are denied like joys as you possess?

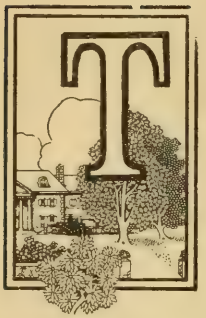
If, perchance, you do heed the call of your District Mission Board, or the call of the General Mission Board, who today desire more than half a score of men for 1911 to man the foreign fields, and spend your life in helping others to see the light, and at last come to yonder strand at eventide, will you have wealth? Earth may deny you. What matters it then if she does? Your life has been spent in other occupations. Verily, earth's denial means heaven's acceptance. Your wealth is not tied up in stocks and bonds and lands. Your homestead is unoccupied, prepared for you. Your possessions are Certificates of Deposit in the Banks of Heaven.

Candidly, honestly, young man, is such not worth your time? Does it not pay? Is it not worth the price? Do I hear one hundred willing voices, with one accord, in the Church of the Brethren, answer, "YES, IT PAYS!"

–B–

STRIKE NOW

J. H. Morris



ELL it again, oh, tell me that story again. Is it true? Do your people believe it? Oh, tell them to send us that story a little faster."—*A Woman of India.*

The wife of a Hunan soldier said: "I want to be baptized because my husband is so changed; he is so tender, loving and kind to me and to the children now. I want the same power in my life."

"Don't cry, mother. If our earthly home is burned we have a heavenly one. The Boxers can't burn that, can they?"

"I must go back and strengthen the hearts of the others. You know I showed them the Jesus-way. Some of them are afraid of the Boxers, but I am not."

A Brazilian priest thus describes the Protestant missionary in order to keep his people away from Protestant services: "No, indeed, don't go to such a place. That man is a missionary of the devil. He carries the devil in a bottle and when services are held, a small table is placed in the center of the room and the bottle is put on the table. Then they kneel down and make prayers and sing hymns to his honor. After this the cork is pulled out and the devil let loose. Then scenes of outrageous immorality are indulged in by those who are present because of the presence of the evil spirit."

"We come to implore your Christian country to send missionaries to our country to teach Christianity to us. Our

hopes rest entirely with you. If the mission boards of America fail us, what will we do?"—*A Mahometan Call.*

"O Missus, save my girls from the kind of life that I have lived."

"Where am I going?" comes from a man in the Andes.

Quotations might be multiplied to show that the heathen are accepting the Gospel where it is going and calling for more of it and more people to proclaim it. Missionary statistics show that we need not apologize for being preachers of such a Gospel. All that is needed is that we have men and women to proclaim it to the nations that are now ready and waiting for it. The following facts are to prove to you that the world is ready for it. The question now comes, "Will we wait until the doors are closed by atheism and then try to enter, or will we enter while the doors are wide open?"

Strike now, in *African Sudan,* because Islam is pressing into it and each year evangelization is made more difficult.

Strike now in *Japan.* In a certain Japanese town, where a half dozen Christians lived, the Buddhists tried to solicit funds for building a temple. The people did not give, and gave this as their rea-

son: "We want Christianity, not Buddhism," Brother, is that call broad enough?

Strike now in *Korea.* The cry of the native Christians is: "One million for Christ." They are making a strenuous effort to prevent rationalism entering their open doors. Brother, wouldn't you like to help such loyal workers?

Strike now in *Germany.* Their ruler is on our side. Emperor William says: "I like reading the Bible often. I cannot understand why so many people occupy themselves so little with the Word. For me it is a fountain from which I draw strength and light." He also is a temperance man. Brother, no ruler to win there, but you have his coöperation now, if you will go.

Strike now in *China.* Chinese are now adopting United States customs, and even the monetary system (dollars, quarters, dimes, etc.) is a part of their code of laws; they are destroying the opium and seeking to relieve China from its great curse; they are building railroads and telegraph lines; they are accepting our Christ whenever they have an opportunity—more than half a dozen Chinese Christians now in Chicago.

Strike now in *Italy.* The great head of the Catholic church is losing ground. Wm. H. Smith says: "Italy is an important mission field. An aggressive Protestant propaganda is needed to restrain the evil tendencies of Romanisms. Large numbers of the people have broken away from the Catholic church and will have no religion at all unless we give them the Gospel. With the coming of liberty and the lessening of the power and tyranny of the Roman hierarchy, Italy is beginning to make remarkable progress. The Italians are an emigrant class, too. They will spread the Gospel through parts of Europe, yet unevangelized." Brother, now you have an opportunity to strike a blow at the system that has brought so much rottenness into America. Will you do it?

Strike now in *Siam.* She places before us an unprecedented opportunity. Not only do the common people listen gladly, but the nobles invite the missionaries to their homes and priests urge them to come to the temple to explain the message more clearly. Brother, not only the civil rulers but the religious rulers are with you there. What more can you ask?

I must pass by Africa with her millions brought to our very door by improved travel; India, which is almost joining farms with us; and China that can be reached from the United States in less than a month. I have space to mention but two, our sister and cousin, Mexico and South America.

Strike now in *Mexico.* She is opening her doors to the United States. See her offer to the Mormons. Shall Mormonism or Christianity in its pure state rule Mexico?

Strike now in *South America.* The language is easy compared to the Chinese and Indian. The people are now in that critical period, losing faith in their old religion, and they have nothing to take its place. Education, except it be Christian education, will only hasten the decay of the nation. Christian schools should be established at once. Delay is dangerous. Shall the athiest have the first chance? Brother school teacher, are you looking for a place where your teaching will count for eternity? South America is one of the many places where you can gain pearls for your crown. Work among the heathen brings results. Here are a few results:

In Toluca and Torreon, Mexico, there were revivals with fifty conversions.

Rev. S. M. Sowell says: "We are having our best year. This year we have received eighteen. Last week I had the privilege of baptizing a Portuguese, who is principal of one of the national schools."

With a beer-garden in which was a merry-go-round, with the combined

noise in front of the church, and a brass-band within eighty-five feet of the pulpit, Rev. F. F. Soren preached the Gospel in Rio Janeiro. In spite of these hindrances, he had so many that his house was too small to accommodate the eager searchers. His church has now grown to be self-supporting. To this community there are eight outstations and some points which are being organized into churches.

Rev. W. E. Crocker tells of immersing fifty-one on one Sunday morning and of their welcome reception by their fellows. This was in a China town. On a November Sunday in Chicago six Chinese were immersed.

The Island of New Guinea has twelve stations in which are employed twenty-four European missionaries, and eleven native helpers. The mission schools have 440 boys and 154 girls in attendance. During 1909, 228 heathens were baptized. Besides New Guinea more than 300 Islands have been evangelized in about eighty years. In some of them not a heathen is left. In spite of the opposition in Moslem lands, there are 600 missionaries working in Moslem territory.

Some Hindus acknowledged the worth of Christianity when they gave 17,000 rupees toward endowing the Christian hospital at Albert Victor.

Labrador is awakened from her cold stupor. When the lumber arrived for the new Moravian church the men and women turned out in a body and carried the timbers from the vessel to the site selected for the church.

Last year $2,300 was invested in one missionary and native helpers in Korea by a certain American Board, and these men cared for forty churches and 5,600 Christians; kept 1,800 in day school and sixty-three in high school. In all these schools the Bible is taught every day. They baptized 529 and preached to 30,000 who are still in heathen darkness. During the year the 5,600 Christians gave $6,000 for the support of the work. That is what some one's mission money is doing. Is your dollar among that, my brother? Converted heathen giving more than a dollar apiece and some church members in America less than half that much!

At Mitiaro, Cook Islands, ninety years ago, 200 men and women were eaten at one feast. At every service now the churches are crowded. What brought the change? A missionary went there. Fifty years ago there was not a Christian in Japan; today there are over 100,000. Seventy-five years ago there was not a Christian in the Hawaiian Islands; today there are no native heathens. One day's baptizing in Burma amounted to 2,222. The number of conversions annually on heathen fields is more than 100,000. The Protestant membership on heathen soil is 1,600,000.

One Christian could, by getting one helper in 1911, and each of those one helper in 1912, and each of those one helper in 1913, etc., doubling their force each year, in thirty-one years reach over two and one-half billion people. *Can't* we do it? *Shall* we do it? *Will* we do it? The call is great; the doors are open; the results are sure; the final reward is promised from the Heavenly bank with God as the chief Stockholder. Will you work under such conditions? Why not? Pray over the matter with God, then send the Mission Board your answer.

When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the Kingdom will come in power.—Maltbie D. Babcock.

AMONG CHINESE WOMEN

Anna Newland Crumpacker

HILE living at the temple the village women around came in numbers to call. Some of their calls were long, some short, and the number of callers in a day varied from one or two to twenty-five. Sometimes they brought several children, sometimes came alone. Nothing escaped their eyes, as they came to see how the foreigners lived. They seemed to feel quite at liberty to walk into the various rooms to see what we had and to comment on the same. The food and the manner of preparation were most eagerly inquired into. Our clothing was no less interesting and the cut of the same, the making of it, the kind of cloth and the price were almost invariably a part of their questions. When they called, the first thing asked was, "Have you had your food?" This they ask, regardless of the time of day, and it is simply a polite form of greeting. Then after they are seated they ask the age, the number of children and their ages, whether boys or girls. After this they inquire into the relations in the homeland. Ask about the mother-in-law, her age, and whether she still lives. Then come the parents, brothers and sisters, and all that sort of thing. This was told time and time again, but it was the first thing to talk about, much as we speak of the weather at home, and so we must be content to answer such questions as well as to ask them in return.

A goodly per cent of the women smoke. When a woman wants to smoke she usually offers the pipe to all the others first. Perhaps they take a whiff or two, perhaps they do not, but they always ask her to smoke and then she proceeds. Their pipes have long stems, often more than a foot in length, but the bowl holds very little tobacco and is soon emptied. The women often brought their sewing along. This was usually shoe soles. Several pieces of brown paper were cut the desired shape, and on this bits of old cloth were laid, and over this a coarse white canvas cloth was stretched. Then all this was closely stitched with a variety of water grass, twisted into coarse thread. When completed the shoe sole is quite strong and will last some months.

Many of these women have eye trouble. I ventured to doctor one and it proved to be a success. My fame spread and many women came to have their eyes treated, regardless of the trouble. They fancied this ointment was likely to help them—at least they wanted me to try and see if it wouldn't help a little. One woman came, her eyes swollen shut, and she asked to be doctored. I told her I had nothing that would help her eyes; that the ointment would do them no good. She went away quite unhappy, and in a few days came back again. This time her three little girls led her. She said she had six children and she must work for them, and if the ointment would not help her eyes to give her medicine to eat; that she would do anything so she could see again. How sad it is to be unable to help when such calls come!

Another woman came to have her eyes doctored. I again administered a little ointment. She was an old lady with a very dear face and asked to see where I lived. Accordingly I invited her in.

Scarcely had she entered the room till she prostrated herself before the idols which were set up in the temple for worship and which we had promised not to disturb. After she had prostrated herself to them she turned to me and said, "Yet worship you, you helped me." What a blessing it would have been to be able to help and lead her to the loving Savior! Since then she has come to visit us here in town. She brought and insisted on giving us ten eggs, because her eyes were helped and she said she had nothing else to bring.

Every home in this village is open to us now. There is one dear old lady living there that can read. She is so old that she could not do much work as a Bible woman beyond her own village, even if she accepts the Savior and is willing to work as a Bible woman. Join us in prayer that God will send us a Bible woman. It is the great need of our work at present. There are so very, very few of the women who can read, and they all are crippled, and social customs bind them so closely that it must needs be a slow process to win them. Still, they are so human, they love so well to have some one to love them and to sympathize with them, they have real heart-aches and sorrows, and they feel them just as keenly as do we. They are sorry to be compelled to give their children away because they cannot feed them. What else can they do? What would you do under similar circumstances? May the time soon come when these poor creatures shall know that "God is love." They must know it because of the lives of His children; they cannot read it from books.

Ping Ting Chou, Shansi, China.

"THAT IS MY BROTHER"

Emma Horning

A STORY was told at the Edinburg Conference of a little girl carrying her big baby brother. A friend in pity said to her, "Are you not tired carrying that burden?" She promptly replied, "That is not a burden, it is my brother."

That should be the attitude of the whole Christian world to its less fortunate brothers. They are not so well developed as we, and we should gladly help them along. But do we realize they are our brothers? That is where the trouble comes in. Those people on the other side of the world who talk such a queer language, wear such peculiar clothes, whose men wear long hair and whose women bind their feet till they are cripples—what relation are they to us? Their women know nothing outside of the bare necessities of life. They crowd together in city and village closer than we pack our animals in our barns. The streets are narrow and filthy and little of God's beautiful nature can reveal itself. Where are the art, beauty, refinement and culture as we know them—which we consider so essential to congeniality and friendship? As we read of the strange people in distant lands the vagueness of it all makes us forget our kinship; and when one first comes in close contact with them, the homely exterior, so often rude and filthy, causes

Brother Feng, the Chinese Helper.

one almost to doubt the kinship. And still further, when one sees them falling down to worship dirty, broken, clay images that their own hands have made years before, one further wonders where the natural or spiritual relationship comes in.

But this seeming distance is mostly on the surface and soon brushes off, like the wayside dust from our shoes. What if their clothing, language and customs are different from ours? We often seem peculiar and rude to them in our customs. They perhaps have as much reason in many of their customs as we have in ours. And if we but look back a few hundred years in our history we will find that we worshiped in as crude a manner as they. Also the sanitary habits which we pride ourselves in are not of many years' standing, and some of the western people have not thoroughly learned them yet. Just give these undeveloped nations a few years and they may compare more favorably.

No matter how much peoples may seem to differ outwardly, the real self, the human nature, is the same the world over. This is what proves that we have all come from one family and have God as our Creator. It is this that makes it possible to be brothers to all nations, to understand, sympathize with and love them. And truly we say it is no burden when we once know them. Then one's only cry is, "Lord, teach me how I may be of the most help to these people." Then their sorrows, their difficulties, their joys and their pleasures all are ours. When we see a poor Chinaman bound down by the iron shackles of the opium curse we say, "There is my brother. How would I feel if I were in his circumstances? I must help him out of that." When we see the women unable to read a word of God's Book and their feet bound to mere stumps we say, "There is my sister. How would I feel if I were in her place? I must help her out of that condition." When we see them bowing down to clay and wood and stone and trees we say, "There are my brothers. In what condition would my soul be if I knew no other God but these? I must help them to the light."

So we will gladly work among these dear people day after day, year after year, trying to give them our best,—no, not *our* best but the *Lord's best.* We pray that the Lord may soon teach them that we are their brothers and have no aim but to bring them Light and Life.

We pray that the church at home may not feel that these people are a burden, but brothers, and cheerfully give men and means to prove our kinship.

Ping Ting Chou, Shansi, China.

When my finite heart finds the infinite heart of God, I am able to trust my finite strength to His infinite strength, and my finite mind to His infinite intelligence.—Campbell Morgan, D. D.

A BIT OF ITINERATING

F. H. Crumpacker

A SHORT time ago our Chinese helper, Bro. Feng, some servants and I went on a trip of preaching and selling Gospels in the southern part of our territory. We were out three weeks and were blessed with good health and nice weather most of the time. In all we traveled 350 miles by donkey and horseback, or else on foot, as we did much of the way. At various places we met crowds of people who had come into the centers to sell their crops and buy winter clothing and trade stock and such other trafficking as the Chinese like to do at the close of the working season. These times furnish wonderful opportunities to preach to throngs and sell Gospels not a few. On the trip we sold more than 800 Gospels and distributed several hundred tracts.

We can report only the most pleasant treatment by the people all the way. A part of this road Brother Hilton and I had traveled over nearly one and a half years ago. Several people along the way remembered that we had been there and seemed glad to see us again. We were asked at several places if we had medicine. Several places we were asked to doctor people. Not a few places we were invited to come in and sit and drink tea. Others of the unfortunate class wanted medicine to cure the opium habit. Others, and possibly these the best of all, asked us to open a place in their town and stay and preach and help their people.

One man, a Catholic by profession, offered to rent us a place of worship if we would come to his town and start an opium refuge and have a preaching

An Official's Cart and Escort.

chapel. I think he is not a very good Catholic. He also bought one of our best books, called "Questions about Jesus."

How we do pray that some of these books will be the means of enlightening the hearts of those who bought them! All the theories that we used to read in books, about Chinese people stopping the preacher and telling him how good was Confucius, seem to be only theory. The people listen to our story of the Cross and say the doctrine of Christ is good. Go on praying, brethren, that the Holy Ghost may enlighten and convict those who read.

Ping Ting Chou, China, Dec. 10, 1910.

TO THE SHUT-INS

A. G. Crosswhite

OW long and lonely the hours seem at times!

Tonight I must miss my appointment, for I am not able to attend on account of a heavy cold. While they are all gone from here it affords me an excellent opportunity of entering into the circle of "shut-ins," through the spirit, and feeling to a limited degree your daily burdens.

We never know how to appreciate our religious privileges until we are deprived of them; neither can we fully enter into communion with the Holy Spirit until we feel His kindly touch in the hour of pain or bereavement. The soothing words of the Savior on that last night were meant for sorrowing ones then and ever afterward. How full of tenderness and sympathy those words, "Let not your hearts be troubled."

What would the world be today without the Comforter, the blessed Paraclete? What we regard as heavy afflictions the apostle calls "light." They are also brief and have a purifying effect upon the soul.

One hour in heaven will fully compensate for a life-service here, whether it be spent in pain or pleasure. The closer we are shut in the more completely is the world shut out. It is necessary for all of us to undergo a certain amount of refinement if we would reach heaven, and it were better that it be accomplished through bodily affliction than mental anguish.

The latter condition does not affect the Christian sufferer, for he trusts in the Lord and commits his ways unto Him. Paul bore in his body the marks of the Lord Jesus. A daily crucifixion of self will at last tell on the countenance and sweeten the life so that others can see that we have been with Jesus. His "thorn in the flesh" hindered his work to a certain extent, and he prayed for its removal, but God knew best and gave him the best antidote that the world has ever known—*His sufficient grace.* Gladly would I take you all by the hand tonight and spend an hour at each bedside in Christian fellowship, but we may never meet until we reach the portal of that beautiful city where the sun goeth no more down, and where sickness and death shall no more come.

Flora, Ind.

HAVE WE CAUGHT THE VISION?

E. H. Eby

HEN Christ told his disciples to go into all the world and preach the Gospel to every creature, and also said that they should be His witnesses to the very ends of the earth, He meant, and they understood, that in their own generation—in their lifetime—this task was to be accomplished. By the power of the indwelling Spirit they undertook it and in His strength they accomplished it. This was the apostolic program. And the absence of the helps of our modern civilization makes the more striking and evident the spiritual forces by which the task was accomplished. These men had the vision of a *world-kingdom*—the Kingdom of Heaven on earth. And under the spell of this inspiration they achieved great victories.

But alas! how the Church lost in spiritual power as she gained in temporal authority and wealth, until today she is confronted by a hundred and fifty millions of men who do not know Christ's power to save. In recent years the responsbility of the Church to take Christ to all the world has been brought into new light—the lost vision has been restored, the dead ideal revived. Heretofore the Church seemed content if each generation saw a few more lights lit up in the world of darkness; satisfied if a few brave pioneers penetrated to unknown districts; hoping that sometime, in the far-distant future, perhaps, all the world shall have heard the gospel message. Can we continue to be content with such a view of our duty toward a lost world? Or have we caught the vision that gripped men in the apostolic times—Christ made known to all the world in this our generation? Do we recognize the right of every man, woman, and child now living in all the world to have a chance to accept Jesus Christ as their personal Savior? And are we as a Church ready to assume our share of the responsibility (would that we might say, grasp our share of the splendid opportunity), undertake our part of the task, and within the time of us who are now living, bring Christ within reach of everyone in the territories allotted to us for work?

Leaving our share of China and other lands for later estimates, let us turn to our India field and ask what is needed to accomplish this, our manifest duty. In the territory recognized as belonging to the Church of the Brethren to work there are a million souls to be reached with the gospel message. What forces will be needed to reach them effectually within this generation? To answer this question it will be necessary to fix upon a plan of apportionment. Suppose we divide the territory into districts, each containing twenty-five thousand people, and call one of these a parish for one missionary, or two such districts for a missionary and his wife. Suppose an evangelist and his wife sent into a county in one of the States, having a population of fifty thousand—sent to give every man, woman, and child in the county an adequate opportunity to accept Christ, and to accomplish this task within their lifetime. Let them start without a single assistant, even a Sunday-school superin-

tendent or a teacher—he is to win converts and train them to help—would that be considered by us in the home land as a sufficient field for a live and earnest and devoted evangelist and his wife in which to spend their lives? Adopting such a field as the basis for computation, there would be needed in our India field forty missionaries. Each of these will as soon as possible train and use a large force of native helpers—twenty to twenty-five should be the number under the direction of each missionary. Even at this rate each native pastor, preacher, or teacher would have a thousand people as his parish—quite as many as one should be expected to reach with the Gospel in his lifetime.

But what will the home Church have to do? Present contributions will have to be quadrupled and a dozen or more missionaries sent out in the next six years, and after that the money and recruits supplied on about a constant scale for the remaining ten years. So much for the equipment and forces. More vital and important than these is the spiritual force which will be needed. In securing this the home Church must assume a large part of the responsibility. For after all calculations are made, money and men supplied, yet "it is not by might [of men], nor by power [of money], but by My Spirit, saith the Lord of hosts."

In this campaign we must count heavily on spiritual dynamics. It means, first of all, a Church awake to her opportunities and duty, a Church inspired by a vision of India won for Christ. It means a personal consecration to this task by every member of the Church—American and Indian. This personal consecration must be based on one's personal relation to Jesus Christ. And this is determined by the estimate each one puts on his own salvation. Many reckon the worth of their souls very cheaply, and so it follows that Christ's self-sacrifice is cheap, and the world's redemption of little consequence. From such little is to be expected in any worthy enterprise. There is something radically wrong with the moral instinct of the man or woman who can accept for him or herself the blessing of salvation in Christ and remain unmindful of the unspeakable condition of a thousand million souls who, though as worthy as he or she, for lack of the opportunity have not received the benefits which he or she enjoys.

This individual consecration, based upon a personal relation to Jesus, will find expression in the giving of one's life and means to the accomplishment of Jesus' desire for the world. Such an one's life will be poured out in continual intercession. Prayer is the Church's God-appointed means for the accomplishment of a God-given task. A Spirit-filled Church will send up Spirit-inspired prayers and send out Spirit-empowered men to do Spirit-directed work and to accomplish spiritual results.

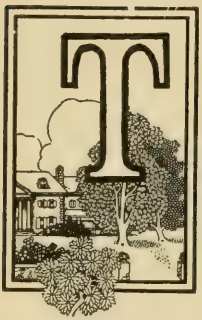
Beloved, have we caught the vision? Will we yield ourselves to Him to accomplish the desire of His heart?

There are two atmospheres in which you may work, the atmosphere of trust and the atmosphere of worry. The atmosphere of trust is a religious atmosphere, and the atmosphere of worry is a worldly atmosphere.—George Macdonald.

STORIES FROM ANKLESHWER

W. B. Stover

Jetalie. Chapter II.*



THE head man of the village, or patel, became very angry when he learned that the Bhils of his village were becoming Christians. He said they would henceforth be a disobedient lot, and he had won government distinction for the excellent control he manifested in the village. He said, "Never mind; let them be Christians. Yet to me they are Bhils, and I shall compel them to act as Bhils."

This practically was the beginning of trouble. He insisted they must give what free service he demanded. We said their free service should be in their own fields. He insisted they must attend his nightly Bhil roll-call and stay till he saw fit to let them go. We said their religion requires them to attend prayers every night, but if he wanted a roll-call we were ready to show ours, and guarantee it to be more in keeping with fact than his. The Christians stood firm, but were afraid. Night after night their prayer was that they might be delivered from the bonds of their oppressor, who made no secret of his intentions concerning them. About that time the old patel got a carbuncle on his neck, which grew very painful. Thinking to be a Good Samaritan, one of our native coworkers in the Lord called on him to wish him a speedy recovery, at which he warmed up and declared, "Yes, yes, and if Buddha will make me well, I promise to spend a thousand rupees, if need be, to bring your so-called Christians back to being proper Bhils again, or drive them from this town." Four days after, the old man died. At the side of the grave the son loudly declared to his fellow-Mohammedans standing there, that his father was too easy with "disobedient Bhils," and that after he had the patelship property in his hands he would show them a thing or two.

Presently a big ruffian from Kabul was hired by the village to watch the fields everywhere and catch and beat and bring in anyone he found thieving. No Christians were caught; a few others were. But the Christians were blamed for creating the necessity for such an arrangement; therefore sneered at and despised accordingly. Not caught by such a plan, it was whispered about that stolen things would be found in their houses; then what would they do? They were not slow to appreciate the possibility of such procedure, and begged me to do something to anticipate any such game. I made a personal report to the authorities, showing the possibility of such false accusations arising at an early date, in order to get our poor Bhil Christians into trouble and anxiety beyond what they could reasonably endure. The clear answer was, "There is nothing to be done except be careful," and we all began being careful, and making note of happenings, always adding the date and the witnesses.

It was not long till the opportunity

*First chapter, telling how the Gospel won its way into Jetalie, is published in tract form, free for the asking.

came. Two men of the village liquor shop were blamed for stealing ornaments from the house of a certain Jetalie widow, and the men who were lying in wait to catch the Christians told the police that it is "altogether likely" that a certain two Christians were guilty, perhaps in company with the liquor men. Their houses were searched after night, contrary to law. Nothing being found in the houses of the Christians, their names were sent in, anyhow, as suspects, and so presently a case was framed in which our two brethren and the two liquor sellers were the accused.

Knowing how things work, sometimes, I went to the fozdar (chief of police) and told him that the whole thing, so far as concerned the Christians, was a fraudulent attempt to incriminate two innocent men, and that in my opinion, he had better drop the matter. On learning that our two Christians could prove their whereabouts at the hour the theft was supposed to have taken place, the fozdar thought best to drop the matter, but it had been reported to higher authority already. Still he attempted to stamp it "non-cognizable," and let it go. But higher authority thought it a peculiar thing, a theft, and a charge against four men, and then "non-cognizable!" He ordered the accused to be brought before the regular authorities for trial.

I thought best not to attend the trial, for I felt there was no ground for it at all, as the men would be quickly discharged and thus realize how God was with them. So I set out on a preaching tour the first day of the trial. That night I was in bed with one of our grown orphan boys. He had been remarking that this is the first time we two, "father and son," had slept together. We had talked of the meeting of the evening, of the hopeful signs in the villages, of the nearness of the Lord to us, and were about asleep when there was a loud rap at the door. Herilal jumped up and asked, "Who's there?" as he moved to open it. Voices on the outside being familiar, he opened, and here were three men, our members, the two brethren who had been in the line of the accused all afternoon, and another with them. They had walked from Broach to Ankleshwer, four or five miles, from Ankleswer to the village where we were, another five miles, and intended walking on to Jetalie before morning, because they feared the case was a hard one, there was no way of proving their innocence, the Mohammedans had suggested that they say salaam to wife and children before they came back next day, and they were filled with fear. It was midnight, we were tired, but when we thought of our brethren before us, the tired feeling left, and we talked and argued with them, and prayed together. It was agreed that the younger two men should go back that same night to Ankleshwer, and we should return in the morning together. So we did.

Next day we went to the court together. I had sought a lawyer, for I had learned that in the eyes of the law an innocent man has as much need for legal help as a guilty one, that to put up a stout fight does not at all mean probable guilt. And so the two Christians and the two liquor men engaged a lawyer together, agreeing to share expenses. The liquor men, hired servants, had no money, and failed to pay the lawyer as agreed, and the next day when all was ready, we were yet without a lawyer. I pressed the point before our people that a dealer in liquor is an unreliable companion in any sort of a bargain, to which they all agreed, of course.

The third day we had our lawyer, and the case went on, our Christians taking heart. I attended every session of court with them regularly. At the sixth hearing, they were discharged. Afterwards, when we got a copy of the judgment, it was clearly stated therein that the Mohammedan patel was rather indefinite in his evidence, and his statements were

likely false; anyhow, nothing could be staked upon them.

This endeavor to wrest our people from their peace of mind, and to get several of the best of them incarcerated, when it failed proved a great blessing to all, for they felt "when the Lord is for us, who can be against us?"

Later that same Mohammedan patel of the village of Jetali sent word to Jivan that he should come to his house. Jivan went. He told him then to be seated, *and to stay there* till he had paid him all he owed him. How often I have since wished I could have been within hearing distance that night! The patel threatened and scolded, and who can tell? Without having seen it, no one can imagine how filled with fear a lower caste man becomes at the ravings of one higher born. Jivan and Baber both were owing him some money, he had secured himself with deceptive mortgages, he had promised them all they desired, yet he was taking from them at the rate of 30 per cent interest! Jivan had a pair of oxen. Baber had one lone ox. Before noon the next day the Mohammedan patel had three cattle, and the men, Jivan and Baber, had nothing! They came to me, weeping and telling me the story of the night before. I pitied them. Who wouldn't? I told them to write it down, so I could remember, and have it clearly. They did so. I copied the statement and sent the original at once to the assistant collector, with the suggestion that this patel is a slave-driver of the first water, and needs official attention, according to the judgment of a missionary. The assistant collector sent the paper to the mamlutdar, with instructions to look very carefully into the matter. Jivan and Baber and the patel were called before the mamlutdar. That day I was unavoidably away, and both men declared, when face to face with the patel and the mamlutdar, that the story on paper was largely a fabrication! Of all things! And why? Because, as they admitted afterwards, they feared the Mohammedan, what he would do to them when they were again in the village! The law is good in its intents and purposes, but it is not far to see that it is hard for the law to catch an eel in such circumstances.

They were called again. This time I, too, was called, and I was given the privilege of cross-questioning the patel before the mamlutdar. In his statement he lied a number of times, but as it was no court trial, as there was no oath, no breach so to speak, nothing was done except make a record. After several hours of this, the fellow, on being dismissed, called me aside to enjoy with him a cup of tea! And I had been trying for several hours to make him prove himself guilty of criminal offence! We drank tea together, and all went home. Since then, things have been very peaceful in Jetalie, so far as persecution is concerned. The number of Christians there has increased to thirty or more, and the Bhils of the surrounding villages heartily enjoy hearing the story of their experience as Christians, and many of them speak occasionally of the future years when the whole Bhil tribe will be a new race, numbered among Christian people, open-hearted members of the Christian church.

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are moments when you have done things in a spirit of love.—Henry Drummond.

OUR MISSION POLICY

I. S. Long

Y article will have to do only with our policy regarding our Indian helpers or workers. It will deal with our policy till the present; how this policy has worked, and the remedy for any defect in said policy.

Occcasionally we receive letters from the homeland something to this effect: "You know that we present-day Americans are first of all practical people. So, when your report comes out we want to know first of all what the statistics have to say," etc. If the Brethren Church in India is smaller than you could wish, or if it is growing more slowly than you could wish, at least one part of the answer is contained in the fact that we have so few native workers through whom to work, and of these we have too few who are really men of power, too few perhaps who are really called of God to preach His Word.

At first, the Indian workers of our mission were mainly preachers or catechists going here and there telling the Good News to any who would listen. But after much experience and perhaps as much failure the field committee unanimously decided that hereafter the first duty of all workers, as far as possible, would be to teach a day school, or if a day school be not possible, a night school. There are reasons for such an action on the part of the committee. First, the advantage and usefulness of the village school is thereby recognized, in evangelistic work. If India is to be won to Christ it is not too much to say it will have to be won through winning the child. Second. In raising up a force of workers we shall of necessity have to use young men and women to begin with. In India old people listen rather impatiently to the preaching of a young man. A literal translation of one of their proverbs is "The old man, he alone is wise." While the schoolteacher is training up boys and girls for Jesus he is himself getting experience and balance and poise, and the Mission is finding out his ability and worth and influence. Clearly this part of the policy is wisdom.

As for teaching these workers the Word and otherwise preparing them for greater usefulness we have been having yearly a ten days' or two weeks' Bible Institute conducted along with the District Meeting. We are glad to say that during this time we have had some times of blessing and sweet fellowship with our Indian brethren. But while this institute is helpful it has proven (may we say?) insufficient to meet our real needs. Courses of study have been outlined for eight years, the length and strength of each year's work being necessarily limited, of course. Some few of our men have studied right through the year and so with this course and plan of work even have done fairly well.

In a general way, however, many of us feel our policy does not work well and *long* for something better and fuller. First, since our workers are teachers of schools, if they would attend the Bible Institute at all their schools necessarily

close. This has resulted in injury to the schools, several of which have well-nigh closed altogether simply because during vacation enthusiasm for the school got low. Once the ball is rolling it needs to be kept rolling, it seems. Until the present, during the Bible Institute the field work all stopped, for we had no relay force to take the place of the teachers. Entirely to stop all village work, even for a short period, has not proven a success, just as one would expect. Secondly, teaching as little as we have we could not expect our men to be "strong in the Lord and in the power of His might." And yet, let no one think any one of us has done less than his very best for his men. The workers, when possible, attend the preached Word and Sunday-school where the teacher and preacher is the missionary. Besides, if at all possible while touring or during the rains each missionary tries to teach his station workers as he may find time. And yet, while the Indian is eloquent both at speaking and in prayer, his testimony and life have not carried the weight and brought the conviction among the people we long to see. Perhaps our ideals are too high for first generation Christians. Thirdly, our policy is a bit saddening, in that while yearly we gain new recruits from the training department we seem to lose others through their falling into sin. This is altogether too common. Workers upon whom our hearts and hopes were set are today lost to us. They fell from grace and so rendered themselves unfit for a holy warfare. Taught too little, no doubt.

The remedy is one, namely, the Bible-school we have with one accord looked forward to establishing. And had we put first things first, no doubt it had been established ere this. Suppose this school runs for six months in the year, and suppose the present eight-year courses are enlarged and merged into about four years' work, then if each year only one class is admitted each worker would have six months' study every four years and three fourths of the workers would always be in the field at work. Some such plan would admirably suit our work and in my judgment is an absolute instant necessity. In this way the field work and schools could ordinarily be well cared for while our workers would be put in the way of growing in grace and in the knowledge of the truth as it is in Jesus.

Briefly see the situation. If we ever expect a strong and trustworthy force of Indian workers we shall have to train them, selecting from our own brightest and noblest young men and women. We need a much larger force than we have today, five times, aye, ten times, our present force. Our growing Christian community needs to be shepherded and other communities brought to the Lord. For all this schools and teachers, many, are required. The boys from the distant village schools, boys at present utterly ignorant of Jesus and His love, will become the future preachers of the Brethren Church in India. Many are willing to preach for pay, and great is the multitude that will follow where loaves and fishes are distributed. But the men you want us to have, and we desire to have, are really called of God. None do mighty works except those God sends, like John the Baptist. And God sends none, absolutely none, unless you and I obey Him in praying the "Lord of the harvest that *He* send forth laborers into His harvest." Let us learn to pray, for His name's sake.

Missionaries in the Philippines report very encouragingly. They say that during the twelve years of American occupation conditions have very much improved. Five hundred thousand children are studying English in the schools every year. During the last ten years 50,000 have been brought into evangelical churches.

A Striking Object-Lesson and Appeal for Foreign Missions

This graphic appeal for missions is from the "Signs of the Times" weekly, of Mountain View, Cal. On one side is shown, in comparative proportions, the vast multitudes of the unevangelized — a thousand millions and more in darkness. On the other side is shown the way in which money is spent in the United States. There the figures stand, $7,500,000 for missions, while double that is spent for chewing-gum. Expenditures for unnecessary and harmful things are in striking contrast with gifts to send the message of salvation to the perishing. It is a lesson for every Christian to ponder. The Christian is not his own. His money is not his own. He is bought with a price, even the precious blood of Christ. As stewards of the Lord, we are accountable for the use made of his gifts. There is a cry from over every sea, from lands where souls are perishing without God. "God so loved the world that he gave"—gave "his only begotten Son." We who know and rejoice in this gift, manifest our real appreciation of it by the measure of our effort and self-sacrifice in passing on the good news to those who have never heard. "If thou forbear to deliver them that are drawn unto death; . . . if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Prov. 24: 11, 12.

WORLD WIDE

The new king of Siam, his majesty Chowfa Maha Vajiravudh, is the object of worshipful reverence to millions of Buddhists. "Most divine master of immortal souls" is he designated, and to the faithful is "sovereign god of the nine kinds of gods." Yet this king, so recently succeeding to the Siamese throne, was educated in England and has shown that he is ready to help missions by personal influence and contributions.

About 4,000 Chinese students are studying in Japanese schools, some of them being young men of great promise. Some 200 young Chinese women are studying in Tokyo.

A commission appointed some time ago by the Baptist Foreign Board to investigate conditions in the Sudan reports that the opposition of the British government toward any church entering the field, together with Belgium's antagonistic attitude to all mission work, makes missionary effort in that country especially difficult.

Some one has counted 32,000 promises in the Bible. What a Book of promises! And yet with each of these promises is a condition. What a blessed opportunity to work for a Master who rewards for every act performed!

One of every three boys of Korea is in Sunday-school.

The following State capitals are in the "dry" column: Atlanta, Georgia; Augusta, Maine; Bismarck, North Dakota; Concord, New Hampshire; Columbia, South Carolina; Charleston, West Virginia; Guthrie, Oklahoma; Jackson, Mississippi; Little Rock, Arkansas; Lincoln, Nebraska; Montgomery, Alabama; Montpelier, Vermont; Nashville, Tennessee; Pierre, South Dakota; Richmond, Virginia; Raleigh, North Carolina; Topeka, Kansas; Tallahassee, Florida.

The Moravians have waged a continuous missionary campaign for 178 years, in only two of which no new missionaries were sent out (1744 and 1808). Over 2,000 missionaries have stood in their service, of whom at least thirty-four brethren, nine sisters and three children have lost their lives through accident or murder. In 1800 they had twenty-nine stations and 32,000 adherents; in 1910 they had 151 stations and 102,000 adherents. Last year they baptized more than in any previous year. The comparison of these figures with the activity of the Church of the Brethren in 178 years would put us to shame, and should cause a redoubling of our efforts.

Bishop Whitehead, of India, prophesies that in the next century some 30,000,000 or more of the 50,000,000 outcastes of India will be brought to Christ.

The Sunday-school Union of India has a membership of 458,945, which is an increase of 37,866 over the previous year.

Recently at Atlanta, Georgia, an enthusiastic meeting of colored Methodists was held, the purpose of which was to promote a mission in Africa. This is the first mission of the Methodist Episcopal Church, South, to be opened in Africa. Prof. Gilbert, of Paine Institute, Augusta, Georgia, is to be the first missionary.

During last year, according to the *Home Mission Monthly,* the number of families, visited by the Mormons in missionary house to house work, was 998,363. Mormon books to the number of 162,696 were sold or given away, while 37,210 Mormon meetings were open to the public.

Mahmoud Bey, Inspector General of Public Instruction in Turkey, says there will be about 65,000 elementary public schools in operation throughout the Turkish empire before the close of this year. He further says that they will be increased as rapidly as possible, but the greatest difficulty is to find teachers. So much for the New Nationalism and the influence of Christianity in that Moslem land.

According to a Berlin newspaper, the Roman Catholics of the world, numbering about 260,000,000 give $5,000,000 annually for foreign missions, while Protestants, who number only 160,000,000, contribute $20,000,000 per year for foreign missions.

Not less than 11.2 per cent of the entire population of Japan are at present pupils in the elementary schools.

At the recent annual meeting of the Japanese Red Cross Society it was reported that 1,525,822 Japanese were members of that society and its funds amounted to over five and one half million dollars. Thus we can see that philanthropic work in Japan is as readily seized upon as Christianity.

Marriage customs in Burma are peculiar. A missionary reports a remarkable marriage at Haka, the remarkable feature seeming to be that the couple loved each other. The bridegroom declared he was in love and the bride said she had waited a long time for him to propose. He paid $15 for her and deserves happiness. If he makes the home uncomfortable, she will return to her mother and he loses the money. On the other hand, if she decides to go home of her own accord, he gets back his $15. The law seems well balanced, with no complaint possible on either side.—*Exchange.*

FINANCIAL REPORT.

(Continued from Page 80.)

S. Jennings, Brownville, $10; Geo. V. Arnold, Burkettsville, $21.50; J. W. Englar, New Windsor, $35. Total, $76.50. **Michigan.**—H. V. Townsend, Woodland, $15.23; M. M. Chambers, Middleton, $31.62; M. Thardman, Bronson, $7; W. M. Smith, Clarksville, $20. Total, $73.85. **Minnesota.**—John Ogg, Preston, $21.22; Meda L. Fowler, Worthington, $10; Mrs. M. Schechter, Worthington, $24. Total, $55.22. **North Dakota.**—Marvin Kensinger, Zion, $31.62; J. H. Brubaker, Ellison, $1; U. T. Forney, Egeland, $8.85; E. S. Petry, Berthold, $25. Total, $66.47. **Nebraska.**—J. E. Throne, Red Cloud, $5.75. **Ohio.**—N. R. Freed, Williamson, $25; Eva G. Kindell, Covington, $10; W. W. Stroup, Homeworth, $8.90; P. M. Eberly, Old Fort, $25; J. E. Daffler, Brookville, $5; J. R. Beal, Ankneytown, $15.35; Jas. R. Shroyer, New Carlisle, $20; Edna Wheelock, West Milton, $25; Mrs. Eva L. Ramsey, Peebles, $8.51; S. C. Gnagy, West Milton, $18.69; H. M. Hoff, Wooster, $17.70; W. L. Imes, Wauseon, $10; J. H. Wertenbaker, Castine, $23.50; Mrs. Geo. A. Hall, Delta, $6:50; Henry Royer, Lewisville, $11.55. Total, $230.70. **Oklahoma.**—H. L. Hutchinson, Thomas, $20.90; J. R. Cupp, Nashville, $16.50. Total, $37.40. **Oregon.**—J. F. Stephens, Myrtle Point, $10; J. H. Krepp, Newberg, $10. Total, $20. **Pennsylvania.**—Dallas B. Kirk, Rockton, $10; Wm. M. Howe, Johnstown, $5; P. M. Habecker, Quarryville, $2; J. W. Tedrick, Williamson, $1.70; J. E. Blough, Holsopple, $20.25; Jas. Q. Hershberger, Everett, $5; Walter E. Cox, Warrior's Mark, $17.80; D. S. Guyer, New Enterprise, $25; John Snowberger, New Enterprise, $14.63; Bertha Myers, Mt. Pleasant, $21.10; Jasper Barnthouse, Uniontown, $10; Mrs. H. H. Berkey, Elton, $5; J. J. Shiffler, Union Deposit, $17; John Hartman, Redlion, $7.41. Total, $161.88. **South Dakota.**—Ellen Harldson, Frederick, $4.55. **Texas.**—E. E. Brubaker, $6.36. **Virginia.**—Wm. Y. Fauver, Staunton, $20; N. K. Coffman, Haymakerstown, $2; J. W. Cline, Weyer's Cave, $1. Total, $23. **West Virginia.**—Jacob S. Zigler, Gatewood, $6.15; Jacob S. Zigler, Gatewood, $5. Total, $11.15.

Fraternally yours,

Brethren Sunday-school Extension of Chicago, Per A. F. Wine, Treasurer.

FROM THE FIRING LINE

Collected by Eliza B. Miller

The first public message given after our arrival in Ahwa was against liquor. It was directed mainly to a man who had come from a neighboring village, with two quart bottles, to have them filled with liquor. A number of others heard this message. We have not since met the man. More than three years have passed since then, but we have not ceased to pray that that message, as well as all others spoken since then, may bear fruit, abundant fruit, to the honor and glory of God.

At Dolidole lives our Brother Herising. In that village as well as in Ahwa and many other villages during these three years we have spoken often of the curses heaped on humanity through the drinking of liquor. Our hearts have often ached because there seemed to be so little attention paid to what was said. While we told the story the people listened and agreed that what we said was true and if heeded would bring them many blessings. Those who seemed loudest in their agreeing were often seen so drunk they could not walk. But we have not ceased to pray or teach or go. With these three acts comes the promise which we know shall be fulfilled.

About three months ago God laid it heavily upon our hearts to pray especially for the patel (head man) of Dolidole, and with him the patels of Koteba and Kalamvihir. Koteba is a village about one mile northwest of Dolidole. Kalamvihir is the village where our Brother Kishan lives.

These three patels are men of great influence. Those of Koteba and Dolidole are especially influential, and while they always professed to agree with us in our advice about liquor, they invariably laughed us to scorn as soon as we were gone from them.

But God hears us as men do not. He controls men's hearts and minds as we cannot. The "still, small voice" through which He has spoken to these patels is winning them over to the side of right. Our prayers have been heard in their behalf, and the two men last referred to have been talking to the people in these villages, telling them that if they wish to be free they MUST abandon liquor.

With this they say they will not be satisfied, but want others to enjoy this freedom also. To this end they want to petition the government of India to remove all the liquor shops of the Dangs and the distillery located here at Ahwa. Brethren, sisters, friends, will you not unite with us in earnest prayer that this may all be speedily wrought to the glory of God and the salvation of the people who desire it? J. M. P.

We went to one village about March first to see whether we could not start a school among the Bhils. After one of the men showed the value of a school the older of the Bhils, the leader, replied like this: "Welcome the jail, which is so often our lot; welcome our slavery as at present; welcome the nightly roll-call—anything but your school."

The first of April, when our men were erecting a house at another village, the leading Bhil said, "Even though you live here for ten years still we shall NEVER send to your school; be sure of that."

After four more months of association among these people who oppose themselves we have three schools running and could open others if we had the teachers and means to conduct them.

In the spring Bhils were counted defiled if caught talking to us and our men, and were treated as if they were defiled. In the same way we could not draw water ourselves from any well or spring. Now we are able to get water from any well Bhils may draw from, and these same Bhils eat and drink with our men. In short, we are brothers of the people we would win, being, so far as caste is concerned, practically admitted within their caste.

You wonder at the change and the why. One reason is that our teachers fished and hunted and took part in every form of Bhil enjoyment; that is, they became ALL THINGS to them to win them. We prayed and you prayed and the people's hearts are softening, and today there is little or no caste opposition to their becoming Christians. The Spirit has been working, we feel sure, and He can do great things among those people if we are faithful in our service and in prayer. I. S. L.

I was alone in Vuli. The other missionaries had gone out for a few days. At the close of a busy day I was sitting in my room, when one of the Christian men came in to say that his little daughter was dying and that I should come. I went with him to the house and found the little one even as he said—at least, so it seemed to us. To all present I said there was but one thing to do, and that was to ask the Lord to spare the child. Before going to prayer I said that if the child got better and recovered we would all know that the Lord heard our prayer. We all knelt around the sick child's bed and earnest prayer was made in her behalf. After prayer in a little while the child opened its eyes and began looking around. She seemed to brighten up and took a little nourishment. One after the other said, "See, the Lord has answered our prayer." Yes, He did, and the little girl got well, to the joy and comfort of the parents and to the strengthening of their faith. S. J. M.

It was Sunday evening and prayer meeting was just over. I was sitting on the front veranda conversing with a seeker of the truth. He had been here several times before, and I had also been to his home, which is several miles away. He seemed very much in earnest and was quite intelligent. I enjoyed my talk with him as I pointed him to Christ for salvation, when all at once there was confusion in the Christian community. On the way home from prayer meeting just at dusk some one threw a stone or two with evil intent, and others were at once insulted, as there had been some apprehension before. Caste feeling was at once aroused. Then there followed a battle of words and a general rush for the bungalow, more and more being drawn in on both sides, until there was a large crowd. Such a mouth-battle! It did not take so long to settle it up and disperse the crowd, but it was a most unpleasant interruption. And my man? Well, he saw it through, then left silently and never returned. And do you wonder? No doubt he thought, "If Christians act this way I do not want their religion." How careful we should be of our deeds lest we drive others away from Christ! J. M. B.

Is the Church just a lifeboat being pulled thru a stormy sea full of struggling souls, while the crew sings joyfully, "That will be glory for me"? No, No, and No!—Missions.

EDITORIALS

Before this issue of the VISITOR is in the hands of our readers, Brother and Sister J. M. Blough, accompanied by Sister Ella Brubaker and baby Eunice, will have landed at New York. The church from the East to West will welcome them.

* * *

The January issue of the MISSIONARY VISITOR was the source of much joy in its preparation, and yet we regretted that so much excellent material sent in could not be printed for the lack of space. Each contributor was represented, but where there were two articles by the same person we were compelled to leave one out. Several of these appear in the February issue.

* * *

Looking backward, with longing gaze, is a dangerous pastime. Lot's nearest relative did that. Looking forward and moving forward proves more profitable. We dare not stand still, for it may be quicksand beneath. What we should pray for is not for a return of the days of our fathers half so much as intercessory prayer, with accessory ambition, for a return to the simple life of our Fathers adjusted to twentieth century needs and fitted for the soul cravings of twentieth century sinners.

* * *

The recent meeting of the General Mission Board, held in Elgin on December 21, emphasized the imperative need for men on our mission fields. It was decided to send one man to Sweden, one to Denmark, one to France, at least five to India and at least two to China. But where are the men to send? This is the Board's policy for the spring campaign. Pray with them for the workers to be thrust into the field.

* * *

Just before Christmas we received a contribution for missions and with it came this letter: "I am a widow in poor health, unable to do anything for my own support. Here is a small offering for Jesus, only I wish I had more. No one but God knows the depth of my sorrow, and without Him I am as nothing." Is such an offering blessed? The gift and the giver are blessed, because it comes from a heart whose prayer is heard. What we need, brethren, is more hearts, willing to part with a full share of their meager means, unwilling to "eat their morsel alone."

* * *

The Young People's Bible Class of Burnetts Creek Sunday-school, Indiana, have the right idea. Last March they began taking an offering for missions, the third Sunday of every month. At the end of the year they sent to the Mission Rooms $30.82 for the India orphanage. We repeat again, no Sunday-school class knows their own resources until they give their share to God.

* * *

No greater encouragement will money bring to us than the joy and encouragement that come with donations from our little friends. It means that they have

denied themselves sweets and candies and toys that other children may be made happy. We are in receipt of twenty dollars from the primary room of the Parkersford Sunday-school, Pennsylvania. Accompanying the money was this note: "These are all quite little folks, but they have put forth a noble effort and raised the money themselves; twelve little children, some only four years old." No congregation need fear for the future of her mission work when her little people are taught the privilege of giving as are these. If every primary class in the Church of the Brethren would do half so well as these for this coming year, they would raise more than one-fourth the amount donated to missions last year. And others are doing it.

* * *

A brother in Virginia, in writing to us for some extra copies of the MISSIONARY VISITOR, says: "I am working for $50 to take to Conference in 1911." This comes from a Christian Workers' Society that is supporting a native worker in India. When reading this we were made to wonder how many of our people are already planning for the most liberal contribution in our history, for the coming Conference.

* * *

Not long since our attention was called to a minister who, for some reason, has placed himself far out of the reach of any of our congregations in the Western States, who expresses a wish to do something for his Master and yet who does nothing where he is. To the VISITOR, pleading as it does for advance all along the line, this looks pathetic. We are led to wonder, why the spiritual paralysis.

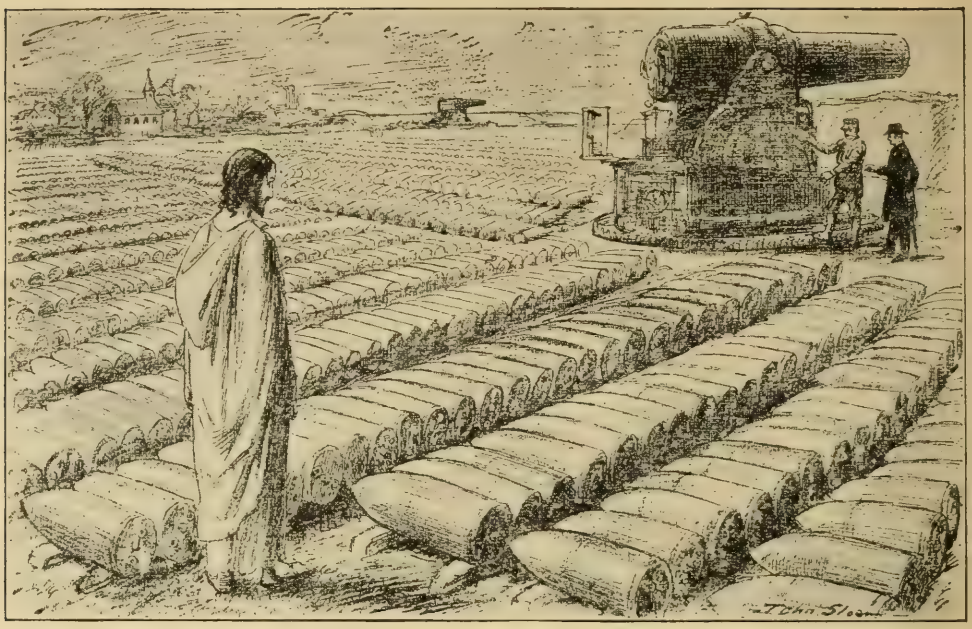
Far more refreshing it is to turn to another brother's last dozen years and see what he has accomplished in another Western State. From his letter we gather the following: Twelve years ago, at the time of his going West, there had not been a sermon preached in the broad country where he settled. Organizing a Sunday-school he set to work for the Master. From that day to this he has labored faithfully in the same congregation, from which have grown three other congregations. For all his time, his labors have been entirely gratis, having worked with his hands to support his family. And now is he through? No; instead of ceasing his efforts, he now gives up his secular work and with his good wife, devotes his entire time to the success of a city mission. Yes, we will admit the latter picture sounds more like mission work.

* * *

Echoes from the "Mirror and Reflector" of last April still continue to reach us. Here is the last that has come to our desk: "These are impressions I got when reading that report, and I just kindly submit them. Of course I know that none of us go as far as the poor widow, and perhaps all could give a great deal more than we do give. But it seems we are afraid. Why is it? Yes, why is it? Is it for lack of faith! Or is it because we love to be on the safe side as the world goes? Have a little ahead for a rainy day? Yea, this must be the case with most of us. Too much concerned about the morrow, and the fever grows. A little leaven leavens the whole lump. Nearly all desire a nice home with plenty surrounding them; a snug little bank account, etc., and they pinch the dollars to get them. Perfectly natural; no fault to find. But is it spiritual? Is it Christ-like? Loving our neighbor as ourselves? What? Our poor brother by creation is perhaps almost destitute of food, home and clothing, and has perhaps never so much as heard of a church home. How can these things be? Grave questions indeed."

* * *

We are placed to note the exceptional opening for work among the colored peo-



In My Name! After Nineteen Hundred Years.
From Kirkpatrick's Book, "War—What For."

ple, which is being made at Denver, Colorado. The Colored church now numbers near twenty souls, with two ministers, one of whom is a college graduate. This work, if properly fostered, may be the beginning of a tremendous colored movement among our people which will reach, first Denver, then the Southland, and then to the forests of the Congo and the Sudan. Let us pray for the success of this great work.

* * *

The work of the Church of the Brethren in Europe, as brought out at the recent meeting of the General Mission Board, need not be discouraging, but rather is cause for great hope. What we are needing for the European field is not money nearly so much as a few consecrated men. The need of a man in Sweden, in Denmark, and in France is imperative. And why should there not be found men? This great field is mission territory, and one's efforts may be crowned with abundant success.

We are not the only denomination looking Europe-ward. Believing that it is worth while, we give the following, written by H. P. McCormick in *Missions,* regarding Baptist efforts in Europe: "American Baptists will be making a lamentable mistake should they fail to enlarge their work in Europe. When one considers the power of the German Baptists and remembers that through them the Missionary Union is organizing scores of vigorous churches in Eastern Europe . . . it would seem blindness not to assist as largely as possible such productive fields. France has had and will have her own peculiar difficulties, but the same missionary spirit has taken hold of many of our younger and older men there. Great advance may be expected in Switzerland, and the French Congo is now in the hearts of the churches. Europe is good soil for the sowing of Baptist seed. Let us hold on; nay, let us enlarge instead of decreasing."

The Little Missionary

Does the Heavenly Grandfather Care?

Mrs. Howard Taylor

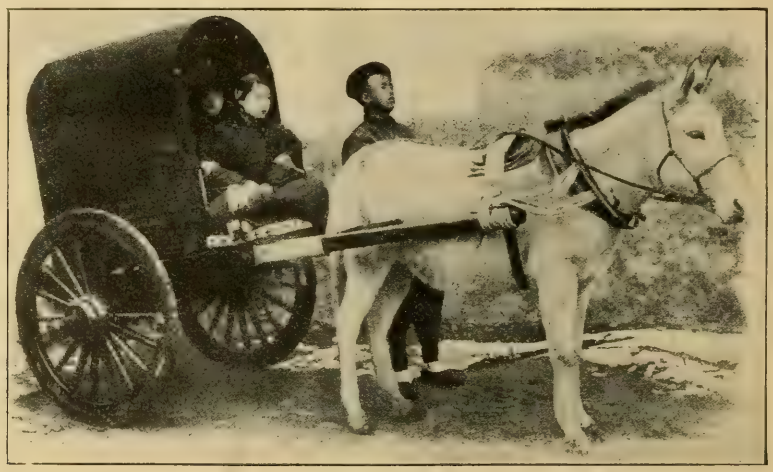
(Taken from Illustrated Missionary News.)

NCE we were hastening to a missionary conference which we were to attend, making forced journeys to get in before the rainy season. One day we came to a little town about the middle of the morning, and as the wheelbarrow-men wanted to stop at the inn for a rest and to take their lunch, I went inside the courtyard to spend an hour or two. I found there a few nice, intelligent women. They were very kind and friendly, began to ask questions, poured out tea, and made us feel quite at home. They inquired if we had come to open a store, and sell matches and soap, and other foreign articles. They have no soap in China, and the people value it very highly. I told them my husband was a physician, and that we had come there to heal the sick. They said, "That is excellent; we have heard a great deal about your skill in medicine," etc. I said, "That is not all. I have come with a message from the God of Heaven, who loves us and wants us to be with Him in His beautiful home for ever." "What," they said, "are you a religious teacher?" I knew what they meant. "In this town," they said, "we are all religious women, and will be very glad to hear what you have to say. Sit down and we will gather in all the women." What they meant was that they were interested in the things affecting the next life. Here is an important fact about China. Wherever you go you can easily enter into conversation with people on these subjects. They are all more or less interested, and the women keenly so. They know perfectly well that they have sinned. They know that sin must be punished. They believe that when this life is over, before transmigration takes place, before their souls go to inhabit some other body, perhaps that of an animal, they have to go to hell and there suffer punishment of sin for a longer or shorter period. They represent the eighteen stages of torture in hell by pictures and groups of clay figures in their temples; and they are terrified at the thought of these things. The women in that little town had formed a religious society. They paid so much money every month, went on pilgrimages to the temples, worshiped their gods, and did everything they could think of to ease their consciences, in the hope of getting along a little better in the next life.

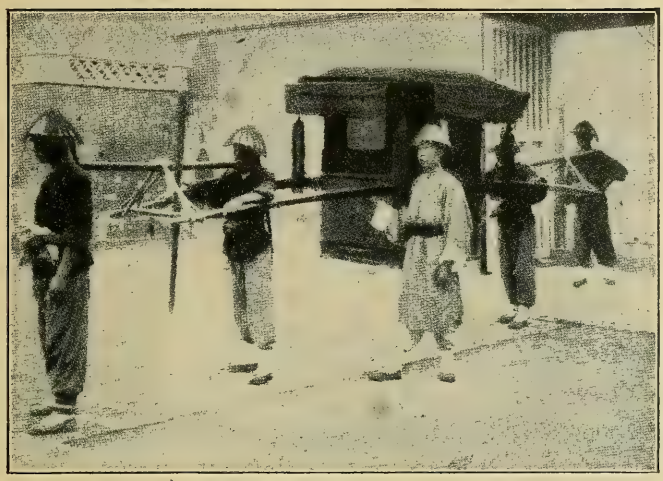
Very soon the room was full, and I sat and talked with them for an hour or more about the Lord Jesus. They had never seen a missionary, never seen a foreigner, never heard of Christ. They said to me, "There is one woman in this town who can read and she is the leader

of our society. She is out of town today, but will soon be here; then you can teach her and she can teach us when you have gone." I was eager to see this woman, but we had waited a long time; we were traveling under great pressure, and could not delay. I said to the barrowmen, "I cannot go until this woman has come." They said they would wait a little while. At last, at the last moment as it seemed, she came, and I heard the crowd of women saying, "Here she is," and they made way to let the woman through, and I looked up and saw her. I wish you could have seen that face. I was astonished to find that she was young, only about twenty-four, tall and slender and graceful, with a deeply interesting face; sad, very sad, but intelligent, large dark eyes, and an eager, wistful look on her face, as she came up through that crowd, with both her hands stretched out to me, took my hands in hers, and began asking me questions. "Missionary," she said, "are you the religious teacher from the other side of the world?" I said "Yes." "Oh," she said, "sit down and tell me." I wish there was time tonight to give you that little conversation, for I know it would interest you; but I must pass on, and leave that out. She was deeply interested, and understood everything I said. Her heart seemed to be prepared; she was anxious, concerned, about these things. Several times she interrupted me and said, "Do you mean to say that those things are true? Do you mean to say that there is a way by which sin can be forgiven, that God, the Heavenly Grandfather up there in heaven, cares? Do you mean to tell me that *we* can go to the Western Paradise?" They know about the Western Paradise, about heaven, but they have no idea that they can go there.

"Why did we never hear about these things before? We never knew about these things. Wonderful!" At last I knew that I had to go shortly, and I took the tracts and Gospel written expressly for the women, with large characters, and put them into her hand, and said, "Little sister, can you read?" "Yes," she said, "I can read." I said, "Little sister, here are the books, and you can read them and they will tell you about these things, and these women have been listening an hour or two and understand a good deal, and they can explain to you, and when we are gone—" "What," she said; "you are not going away? You are not going away?" And when she saw it was so, and they began calling me to go, she said, "Oh, elder sister, stay here a few weeks,



The Chinese Mule Cart Is Used Almost Entirely in the North of the Empire.



Chair of a Chinese Mandarin.

stay at our town a few weeks. We have never heard these things before."

"How shall we find the way?" She said, "Elder sister, these things are exceedingly important, and if you leave us, how shall we find the way?" Well, you can imagine how one felt. I explained to her as well as I could. She understood when I told her where we were going, and about the rainy season. She saw I could not keep them waiting any longer. "Oh," she said, "elder sister, how shall we find the way?" She got up with me and we went out into the courtyard together, and all the women followed us to the barrows in the outer part of the yard. She held my hand in hers as we went out, with the books in her other hand, and in the middle of the courtyard she stopped me and said, "Wait a minute," and as I looked at her she said, "Elder sister, tell me, you won't be long gone, will you? You will soon come back, won't you? Will it be this moon, or the moon after this?" I could not answer her; the tears came into my eyes. We were going so far, the nearest station from that place was many, many days' journey, and I did not know that we could ever be back there again, or any other missionary, for that matter. I said to her, "Dear little sister, I will come back if I possibly can, and I will come back as soon as I can, but Jesus is here and you will speak to Him, and He will never go away from you day or night. You talk to Him and He will lead you safe home." "Oh, but," she said, "elder sister," and the tears came into her eyes as she said it, "are we only to hear this once? Are we only to hear this once?" We went out together to the door of the inn, and I got on the barrow and she dropped my hand, and we went down the little street of that town. No missionary has ever been there since, and they have never heard again of the love of Jesus. Is that right? Is that a thought of God? Is that what the Lord Jesus would have? Oh, friends, is it right? Ought it to be so, when here the churches and the chapels crowd upon one another, and the people are actually Gospel-hardened, they hear so often? That is no thought of God. I believe if we had God's thought, a good many of us would be out in those dark places rather than here, and a good many more of us would be denying ourselves some comforts and luxuries, and praying, too, that we might sustain those who are going.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR DECEMBER, 1909 AND 1910.

	Dec. 1909	Dec. 1910	Apr.-Dec. 1909	Apr.-Dec. 1910	Increase
World-wide, ...	$3,155 84	$2,745 79	$20,840 65	$24,309 37	$3,468 72
India, ...	422 47	616 78	3,252 43	4,063 81	811 38
Miscellaneous, ...	168 82	244 64	693 06	728 67	35 61
	$3,767 13	$3,607 21	$24,786 14	$29,101 85	$4,315 71

During the month of December the General Mission Board sent out 183,961 pages of tracts.

During the month of December the General Mission Board received the following donations for the furtherance of her work:

WORLD-WIDE.

Pennsylvania—$473.69.

Eastern District, Congregation.
Denton, Maryland, ...$ 26 67

Individuals.
Abram Fackler, $5; Mrs. Kate N. Smith, $4; Henry R. Gibbel, $2.40; Cassie Yoder, $2; Mrs. Wm. Trevorrow, $1; Samuel Rittenhouse, $1; H. B. Mohler (marriage notice), 50 cents, 15 90

Southern District, Congregations.
Pleasant Hill, $30; Upper Conewago, $18.04; Codorus, $17.64, ... 65 68

Individuals.
John F. Sprenkel, $150; J. J. Oller, $30; C. W. Reichard, $6; Amos and and Lizzie Keeny, $5; H. J. Shallenberger, $5; Alice K. Trimmer, $5; A Brother and Sister, $3.75; Chas. W. Sprenkel, $2.50; John F. Sprenkel, Jr., $2.50; Jacob Beeler, $2; G. W. Harlacher, $1.50; Lydia Hogentogler, $1; D. H. Neikirk, $1; Dessie M. Ziegler, $1; Mrs. B. F. Hornberger, 50 cents; Mrs. Moses Myers, 15 cents, ... 216 90

Middle District.
Individuals.
Marietta Brown, $6; Annie E. Miller, $5; John R. Stayer, $3; John H. Zook, $2.65; C. H. Swigart, $2.43; John H. Smith, $2; Phoebe Zook, $1; Geo. S. Myers, $1; Susannah Rowzer, 15 cents, ...$ 23 23

Western District, Congregations.
Summit Mills, $24.79; Greenland, Shade Creek, $24.15; Johnstown, $11.97; Elk Lick, $11.55; Buffalo Valley, $5.50; Montgomery, $5; Middle Creek, $4.35, ... 87 31

Christian Workers, Ligonier Valley, 3 00

Individuals.
H. L. Griffith, $8; S. J. Miller, $6; Linda Griffith, $5; W. H. Koontz, $5; Caroline Myers, $5; Joel Gnagey, $3; A. M. Christner, $2; Noah Gnagey, $1, ... 35 00

Virginia—$397.93.

First District, Congregations.
Botetourt, $65.80; Antioch, $15.60; Germantown, $9.28; Pleasant Hill, $5.75; Burks Fork, $2.75, ... 99 18

Sunday-school.
Birthday offerings, Troutville, ... 6 96

Individual.
S. L. Shaver, Troutville, ... 100 00

Second District.
Second District Virginia, ... 49 36

Congregations.
Mt. Vernon, $10.50; Valley Bethel, $7.60; Topeco, $5.07, ... 23 17

Individuals.
Wm. H. Sipe, $10; D. F. Long, $8.25; Jacob L. Zimmerman, $5; Noah W. Beery, $5; Jane A. Zimmerman, $2.50; Mary S. Zimmerman, $2.50; Hugh R. Mowry, $2; Chas. H. Wampler, $1.65; Martin Garber, $1.60; Katie M. Showalter, $1.60; Bettie Good,

$1.50; James R. Shipman, $1.50; John S. Flory, $1.50; J. M. Garber, $1.20; Elizabeth R. Showalter, $1.10; John S. Garber, $1; Elizabeth A. Andes, $1; John L. Driver, $1; Jacob H. Cline, $1; A. B. Glick, 75 cents; S. I. Stoner, 60 cents; M. G. Sanger, 50 cents; Elizabeth Harley, 50 cents; Nannie D. Humbert, 50 cents; Salome A. Gochenour, 50 cents; Mary R. Evers, 40 cents; Martha F. Evers, 40 cents; Lucy E. Evers, 40 cents; A. J. Miller, 30 cents; John B. Huddle, 26 cents; Sarah A. Knicely, 25 cents; Nannie A. Brower, 20 cents; Nannie J. Miller, 10 cents; Barbara A. Wampler, 10 cents; Bessie V. Wampler, 10 cents; Elizabeth Wampler, 10 cents; Fannie A. Wampler, 10 cents, ... $ 56 96

Northern District, Congregation.
Greenmount, ... 28 00

Individuals.
John H. Kline, $5; B. W. Neff, $5; D. M. Good, $2; D. S. Neff, $1.50; D. C. Cline, $1.35; Lethe A. Liskey, $1.20; Janie Driver, $1; Joseph F. Driver, $1; Anna Wampler, $1; Mattie V. and Bettie E. Caricofe, $1; John G. Kline, $1; J. N. Smith, $1; S. Frank Cox, 50 cents; L. S. Miller, 50 cents; Madison Kline, 50 cents; Mattie V. Caricofe, 50 cents; Bettie E. Caricofe, 50 cents; Susannah Flory, 50 cents; Benjamin Cline, 50 cents; John D. Wampler, 50 cents; D. R. Miller, 25 cents, ... 26 30

Eastern District, Congregation.
Oronoco, ... 2 00

Individual.
Samuel Glick, ... 6 00

Ohio—$270.26.

Northeastern District, Congregations.
Danville, $24.26; Wooster, $23.83; Akron, $20; Sugar Creek, $10; Ashland, $1, ... 79 09

Individuals.
Geo. M. Weidler, $6; M. W. Printz, $5; John W. Lehman, $3.60; Walter and Henry Lehman, $3.60; Samuel S. Feller, $3; Mary A. Shroyer, $3; Simon Harshman, $2; John Dupler, $1.20; Noah Horn, $1; Edith Lichtenwalter, $1; Birdella P. Thompson, $1; Vina Spring, $1; Minerva Printz, $1; Edward Loomis, 15 cents, ... 32 55

Northwestern District, Congregations.
Sugar Creek, $40; Blanchard, $5.63, 45 63

Individuals.
Christena Leedy, $10; G. L. Snider, $5; Elgin S. Moyer, $5; John R. Spacht, $5; Barbara Newcomer, $4; Mary E. Detwiler, $3; Lydia Dickey, $1.50; David Berkebile, $1.20; Mary L. Cook, $1, ... 35 70

Southern District, Congregations.
Old Wolf Creek, $7.10; West Dayton, $6.34; Pleasant, $3.75; Lexington, $3, ... 20 19

Individuals.
A Brother and Sister, $20; John E. Gnagey, $15; Geo. Good, $5; W. K. Simmons, $3.60; A Brother and Sister, Bradford, $3; O. H. Elliott, $3; Eli Niswonger, $1.20; John O. Warner, $1.20; Jesse K. Brumbaugh, $1.20; W. C. Teeter, $1.20; W. H. Folkerth, $1.20; M. Edith Riley, $1; D. P. Sollenberger (marriage notice), 50 cents, .. 57 10

Maryland—$204.69.

Eastern District, Congregation.
Monocacy, ... 3 75

Individuals.
Annie R. Stoner, $25; Sisters of Bush Creek Congregation, $5; Alfred Englar, $5; J. M. Prigel, $4.90; John D. Roop, $3; Maggie Little, $1.50; "A Brother," $1.45; Martha E. Englar, $1; B. E. Grossnickle, $1; David M. Young, $1, ... 48 85

Middle District, Congregations.
Welsh Run, $42.13; Broadfording, Welsh Run, $27; Mt. Zion, Beaver Creek, $12.65; Long Meadow, $7.74; Licking Creek, $5.57, ... $ 95 09

Individuals.
"A Sister," $50; Barbara E. Stouffer, $2.50; Mary L. Stouffer, $2.50; Amos Wampler, $1; "Unknown," $1, ... 57 00

Indiana—$223.76.

Northern District, Congregations.
North Liberty, $15.26; Walnut, $8.75; English Prairie, $5, ... 29 01

Individuals.
Susannah Schrock, $15; Christena Stouder, $5; Thomas Cripe, $5; F. D. F. Sheneman, $4; Mrs. Nettie Johnson, $2.50; D. B. Hartman, $2; Daniel Whitmer, $2; Hamon Hoover, $2; Mrs. David Clem, $2; Emanuel Leckrone, $2; Amanda Miller, $1; Carl B. Yoder, $1; Samuel E. Good, $1; Chas. C. Cripe (marriage notice), 50 cents; John S. Kauffman, 50 cents, ... 45 50

Middle District, Congregation.
Salimonie, ... 21 42

Sunday-school.
Burnetts Creek, ... 7 93

Christian Workers.
Salimonie, ... 3 45

Individuals.
Bequest, Sarah Lannard, $25; James K. Cline, $6; W. L. Angle and wife, $3; Levi L. and Florence Ulrich, $2.50; Daniel Karn, $2.50; John H. Cupp, $2; Barbara Clingenpeel, $2; John W. Hoover, $1.25; Isaac L. Shultz, $1.20; G. W. Butterbaugh, $1; Andrew Fouts, $1; M. E. Miller, $1; Mrs. James Himelich, 50 cents; Jacob Jones, 50 cents; Elizabeth Jones, 50 cents; Cynthia Ellabarger, 15 cents; Emma F. Eikenberry, 10 cents, ... 5'0 20

Southern District, Congregations.
Nettie Creek, $36.30; Upper Fall Creek, $7.75, ... 44 05

Individuals.
"A Brother," $11; Wm. Stout, $5; Henry C. Shultz, $1.20; Jeremiah Latshaw, $1; Amanda Widows, $1; L. S. Dilling, $1; Susan Metzger, $1; John W. Root, (marriage notice), 50 cents; Dennis Hufford, 50 cents, ... 22 20

Illinois—$211.46.

Northern District, Congregations.
Shannon, $23.75; Pine Creek, $20.94; Waddams Grove, $17.32; West Branch, $9, ... 71 01

Individuals.
Wm. Wingerd, $12; E. P. Trostle, $10; Unknown Stranger, Elgin, $8; W. R. Bratton, $5; Elias Weigle, $5; Cyrus Miller, $5; Mary C. Fisher, $5; Joseph Arnold, $5; Wm. Lampin, $5; S. C. Miller, $3; Willoughby Puterbaugh, $2.65; D. W. Barkman, $2.50; Daniel Barrick, $2.15; Mary C. Gilbert, $1.95; Jennie S. Harley, $1.20; H. A. Gossard, $1; Belle Whitmer, $1; John M. Lutz, $1; Sally Kimmel, $1; Ed. Martin, $1; Mrs. W. W. Zuck, $1; P. R. Keltner (marriage notice), 50 cents, ... 79 95

Southern District, Individuals.
Chas. H. Ellabarger, $10; M. D. Hershey and wife, $10; A Brother and Sister, Woodland Cong., $10; James Wirt, $5; Hannah M. Wirt, $5; Elizabeth Henricks, $5; "A Giver," $5; Benjamin Bowman, $2.50; Isaac Eikenberry, $2.50; Atta C. Eikenberry, $2.50; J. W. Stutzman, $1; "Individual," $1; Lizzie Gergens, 50 cents; Geo. W. Miller (marriage notice), 50 cents, ... 60 50

Iowa—$199.92.
Northern District Congregation.
Greene, ... $ 7 50
Individuals.
Eph. Lichty, $34; L. W. Kennedy, $20; Jacob S. Albright, $10; D. A. Miller (deceased), $7.30; Jacob Lichty, $6; Sarah Brallier, $6; W. A. Blough, $6; Elizabeth Albright, $5; Edward Zapf, $6; W. C. Kimmel, $5; H. S. Sheller, $5; Mrs. S. J. Kepler, $3.15; C. A. Shook, $2; Jonas D. Sweitzer, $1; Julia A. Gilbert, $1; A. W. Miller, $1, ... 118 45
Middle District, Congregations.
Panther Creek, $15.25; Muscatine, $3.77, ... 19 02
Individuals.
W. E. West, $5; Amos West, $5; D. W. Miller, $5; Ezra Fahrney, $2.50; Elizabeth Fahrney, $2.50; Martin Suck, $1.80; J. B. Miller, $1.25; E. L. West, $1; W. H. Blough, 50 cents; Vinton Artz, 50 cents,..... 25 05
Southern District, Congregations.
Cedar, $12.70; English River, $6; Salem, $5, ... 23 70
Individuals.
Elizabeth Gable, $5; Jacob Keffer, $1.20, ... 6 20

Kansas—$160.65.
Northeastern District, Congregation.
Vermilion, ... 9 00
Individuals.
James Brandt and wife, $10; Addie Brown, $1; M. D. Gauby, $1, .. 12 00
Southeastern District, Congregation.
Osage, ... 12 08
Northwestern District, Congregation.
Belleville, ... 12 31
Individuals.
Oscar Albin, $1; Isaac B. Garst, $1; Jacob Sloniker (marriage notices), $1; D. A. Crist (marriage notice), 50 cents, ... 3 50
Southwestern District, Congregations.
Larned, $44; McPherson, $37.61, .. 81 61
Individuals.
Elder G. W. Crissman, $25; "A Sister, Peabody, $5; Tena Glathart, 15 cents, ... 30 15

West Virginia—$113.32.
First District, Congregations.
Maple Spring, German Settlement, $80.30; Brookside, German Settlement, $15.08; Smiths Fork, $3.84, ... 99 22
Sunday-school, Streby, ... 1 00
Individuals.
Jennie Burgess, $1.10; Maggie Burgess, $1, ... 2 10
Second District, Individuals.
A Brother, Simpson, $5; Sarah E. Newlon, $1; E. Lodge Ross, $1; Eliza Bowman, $1; D. G. Purkey, $1; Minerva E. Wotring, $1; Annie E. E. Bosely, $1, ... 11 00

California—$85.78.
Northern District, Congregations.
Sacramento Valley, $16.50; Stonyford, $10; Kerman, $7.90, ... 34 40
Individuals.
T. N. Beckner, $2.60; D. S. Musselman, $2.15; Sarah J. Beckner, $1; Alice Myers, 13 cents, ... 5 88
Southern District, Congregation.
Lordsburg, ... 27 50
Christian Workers.
Pomona, ... 7 00
Individuals.
David Blickenstaff, $5; Magdalena Myers, $5; Jane Williams, $1, ... 11 00

Texas—$73.21.
Congregation.
Manvel, ... 66 21
Individuals.
N. Bowman, $6; A Brother and Sister, $1, ... 7 00

Missouri—$70.95.
Northern District, Congregation.
North Bethel, ... $ 10 00
Individuals.
John C. Van Trump, $5; S. B. Shirkey, $5, ... 10 00
Middle District, Individuals.
A Brother, Leeton, $15; Wm. H. Wagner, $2.50; Nannie C. Wagner, $2.50; John M. Mohler, $1, ... 21 00
Southern District, Congregation.
Peace Valley, ... 2 95
Individuals.
C. W. Gitt, $25; Rebecca Mays, $2, ... 27 00

North Dakota—$52.68.
Congregations.
Snyder Lake, $26.87; Rock Lake, $1.20, ... 28 07
Individuals.
"According to Matthew 6," $9.96; Henry Kile, $5; Elizabeth Kile, $3; J. M. Fike, $3; Wm. H. Eiler, $1.65; D. F. Landis, $1.50; J. D. Kesler (marriage notice), 50 cents, ... 24 61

Michigan—$49.47.
Congregations.
Sunfield, $14.75; New Haven, $12; Crystal, $5.06; Chippewa Creek, $2, 33 81
Individuals.
S. B. Ruppert and wife, $11.16; Mrs. Frank Reed, $3; Mrs. Alexander Burrell, Chippewa Creek Cong., $1; J. Edson Ulery (marriage notice), 50 cents, ... 15 66

Tennessee—$36.50.
Congregations.
Meadow Branch, $13; Knob Creek, $7; New Hope, $6.50; Limestone, $2, 28 50
Individuals.
Effie E. Miller, $5; Mrs. D. T. Keebler, $3, ... 8 00

North Carolina—$29.45.
Congregations.
Mill Creek, $11; Melvin Hill, $5; Brummetts Creek, $3.40, ... 19 40
Individual.
Geo. W. Miller, ... 10 05

Idaho—$29.15.
Individuals.
Jennie Furman, $25; Andrew P. Peterson, $2.65; Joseph Brown, $1.50 29 15

Nebraska—$18.50.
Congregations.
Silver Lake, $10; Bethel, $1, ... 11 00
Individuals.
Mrs. M. E. Hildebrand, $4; Levi Hoffert, $3; Elder W. W. Blough, 50 cents, ... 7 50

Oregon—$17.71.
Congregation.
Coquille, ... 15 21
Individual.
Conrad Fitz. 2 50

Colorado—$8.50.
Northeastern District, Congregation.
Sterling, ... 7 00
Individual.
L. H. Root (marriage notice), ... 50
Western District, Individual.
L. A. Krise, ... 1 00

Canada—$5.00.
Individual.
Mrs. Sarah J. Buck, ... 5 00

Louisiana—$3.00.
Individuals.
Effie C. Woodard, $1.80; W. B. Woodard, $1.20, ... 3 00

South Carolina—$2.52.
Congregation.
Brooklyn, ... 2 52

Wisconsin—$2.00.
Individuals.
J. E. Zollers and wife, $1; T. D. Van Buren, $1, ... 2 00

Washington—$1.30.
Individual.
B. F. Glick, ... 1 30

Minnesota—$1.04.
Individual.
John Kaiser, ... 1 04

Montana—$1.00.
Individual.

W. E. Shank, ... $ 1 00
Oklahoma—$0.85.
Individual.
"For World-Wide Fund," 85
Unknown—$1.50.
A Widow, Xmas offering, ... 1 00
"Individual," 50

Total for the month, ... $ 2,745 79
Previously reported, ... 21,563 58

Total for year so far, ... $24,309 37

INDIA ORPHANAGE.

Virginia—$57.90.
First District, Sunday-schools.
Junior Mission Band, Trinity, $28.90; Pleasant View, West Virginia, $24, ... $ 52 90
Second District, Individual.
J. L. Zimmerman, ... 5 00
Indiana—$55.82.
Middle District, Sunday-schools.
Y. P. Bible Class, Burnetts Creek, $30.82; Birthday offerings, Flora, $20; 50 82
Southern District, Individual.
John Heilman, ... 5 00
Nebraska—$55.31.
Sunday-school.
Bethel, ... 10 16
Individuals.
A. J. Nickey, $40; Mary Hargleroad, $5.15, ... 45 15
Maryland—$40.00.
Eastern District, Christian Workers.
Washington, D. C., ... 40 00
Pennsylvania—$28.00.
Eastern District, Sunday-school.
Primary Room, Parkerford, ... 20 00
Western District, Individuals.
W. H. Blough and wife, ... 8 00
Idaho—$30.00.
Sunday-schools.
Payette, $20; Boise Valley, $10, .. 30 00
Washington—$21.00.
Sunday-school.
Sunnyside, ... 5 00
Individuals.
"Our Vadri" of Bulsar, ... 16 00
Kansas—$20.00.
Northeastern District, Sunday-school.
Richland, ... 20 00
Ohio—$20.00.
Southern District, Sunday-school.
Pittsburg, ... 20 00
Illinois—$18.00.
Northern District, Congregation.
Shannon, ... 7 00
Individual.
Belle Whitmer, ... 1 00
Southern District, Sunday-school.
Centennial, ... 10 00
Oregon—$15.00.
Sunday-school.
Newberg, ... 15 00
Iowa—$10.00.
Northern District, Individual.
H. W. Filer, ... 10 00
Colorado—$5.50.
Western District, Christian Workers.
Fruita, ... 5 50

Total for the month, ... $ 376 53
Previously reported, ... 1,957 20

Total for year so far. ..... $ 2,333 73

INDIA MISSION.

Pennsylvania—$32.20.
Eastern District, Individual.
Linda B. Huber, $2; Fannie Witmer, 50 cents, ... $ 2 50
Western District, Congregation.
Summit Mills, ... 4 70
Individuals.
Harriet Reed, $20; O. W. Reed, $3; M. W. Reed, $2, ... 25 00
Kansas—$20.00.
Northeastern District, Aid Society.
Appanoose, ... 20 00
California—$13.35.
Southern District, Sunday-school.
Long Beach, ... $ 13 35
Washington—$11.20.
Sunday-school.
Birthday offerings, Olympia, ... 5 00
Individuals.
Hiram Johnson, $5; Susie E. Reber, $1.20, ... 6 20
Maryland—$11.00.
Western District, Congregation.
Fairview, ... 11 00
Illinois—$10.00.
Northern District, Congregation.
Shannon, ... 9 00
Individual.
Belle Whitmer, ... 1 00
Indiana—$5.00.
Southern District, Individual.
John Heilman, ... 5 00
Ohio—$2.00.
Southern District, Individual.
J. E. Etter, ... 2 00
West Virginia—$2.00.
First District, Individual.
Eliza Hilkey, ... 2 00
Texas—$2.00.
Congregation.
Saginaw, ... 2 00
Oklahoma—$1.00.
Individual.
Loran Teeter, ... 1 00

Total for the month, ... $ 109 75
Previously reported, ... 692 67

Total for year so far, ... $ 802 42

INDIA NATIVE SCHOOLS.

Maryland—$40.00.
Eastern District, Mission Society.
Washington City, ... $ 40 00
Indiana—$39.00.
Northern District, Individuals.
David Hoover, $5; M. A. Hansen, $5; D. M. Voorhees, $5; Sadie Aber, $5; Susan Barnes, $5; C. F. Hansen, $5; Ora Hoover, $5; Sister Kuhns, $1; David Aber, $1; J. Swander, $1; David Gump, $1, ... 39 00
California—$30.00.
Southern District, Individual.
W. Q. Calvert, ... 30 00
Illinois—$3.00.
Northern District, Congregation.
Shannon, ... 3 00
Iowa—$5.50.
Middle District, Sunday-school.
Hannah C. Badger's S.-S. Class,.. 5 50

Total for the month, ... $ 117 50
Previously received, ... 733 51

Total for year so far, ... $ 851 01

INDIA WIDOWS' HOME.

West Virginia—$5.00.
First District, Individual.
Eliza Hilkey, ... $ 5 00
Virginia—$5.00.
Second District, Individual.
J. L. Zimmerman, ... 5 00
Illinois—$2.00.
Northern District, Congregation.
Shannon, ... 2 00
Individual.
Belle Whitmer, ... 1 00

Total for the month, ... $ 13 00
Previously reported, ... 63 65

Total for year so far, ... $ 76 65

CHINA MISSION.

North Dakota—$131.54.
Congregations.
Egeland, $27.61; Turtle Mountain, $25.81; Carrington, $18.55; Rock Lake, $17.54; James River, $14.91; Pleasant Valley, $10.07; Snider Lake, $8.60; Wells County, $8.45, ... $ 131 54

Virginia—$58.62.
First District, Congregations.
Peters Creek, $38.12; Oak Grove, Peters Creek, $15.50, ... $ 53 62
Second District, Individual.
J. L. Zimmerman, ... 5 00
Illinois—$21.05.
Northern District, Sunday-school.
Birthday offerings, Shannon, ... 6 05
Congregation.
Shannon, ... 9 00
Individual.
Belle Whitmer, ... 1 00
Southern District, Individual.
Chas. H. Ellabarger, ... 5 00
Washington—$12.25.
Congregation.
Seattle, ... 7 25
Individuals.
Brother and Sister Jas. L. Weddle, 5 00
Indiana—$5.00.
Middle District, Individual.
Chas. E. Weimer, ... 5 00
Pennsylvania—$3.18.
Middle District, Individual.
C. H. Swigart, ... 3 18
West Virginia—$3.00.
First District, Individual.
Eliza Hilkey, ... 3 00
Kansas—$2.00.
Northwestern District, Individual.
Isaac B. Garst, ... 2 00
Nebraska—$1.00.
Individual.
Mrs. M. E. Hildebrand, ... 1 00
Ohio—$1.00.
Southern District, Individual.
"Individuals," 1 00
Unknown—$1.00.
"For China Mission," 1 00

Total for month, ... $ 239 64
Previously reported, ... 413 13

Total for year so far, ... $ 652 77

CHURCH EXTENSION.

Pennsylvania—$1.00.
Western District, Individual.
Mrs. David Metz, ... $ 1 00

Total for the month, ... $ 1 00
Previously received, ... 7 40

Total for year so far, ... $ 8 40

AFRICA.

Illinois—$4.00.
Northern District, Congregation.
Shannon, ... $ 4 00

Total for the month, ... $ 4 00
Previously reported, ... 3 00

Total for year so far, ... $ 7 00

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

December Receipts.

General Fund.

California.—J. S. Strole, Laton, $8.50. **Colorado,**—Mrs. D. B. Miller, Atwood, $4.15. **Illinois.**—Chas. Shidler, Lanark, $4.50; Thomas Nantkes, Nakomis, 50 cents; Interest on mortgage, $75; J. E. Wagoner, LaPlace, $2.90. Total, $82.90. **Indiana.**—D. A. Hummer, Portland, $2; Claude M. Mikesel, Union City, $27.22; Marion Hanna, Burketts Creek, $8.85; Mrs. Phoebe E. Teeter, Moreland, $6.10; Wm. Weaver, Plymouth, $3.50; Z. C. Hill, Arcadia, $11.35; Grant Miller, Granger, $6; Ira Fisher, Mexico, $6.50; W. U. Miller, Elkhart, $25.50; Mrs. M. H. Shively, Etna Green, $7; J. L. Melroy, Syracuse, $2.50; Lydia Wells, Camden, $9.75; John Bollinger, Shipshewana, $3.25; S. E. Perry, Claypool, $3.25; Frank Sherry, Hagerstown, $4.62; R. C. Hollinger, N. Manchester, $3.35; Bert Pontius, Elkhart, $5.20. Total, $136.94. **Iowa.**—Roy Shelby, Ollie, $19.10; Dora M. Heatwole, Brooklyn, $2.25. Total, $21.35. **Kansas.**—Frank Hoover, Sabetha, $6.50; Jesse Eikenberry, Overbrook, $2.40; W. E. Stover, Friend, $10.50; F. A. Vaniman, McPherson, $7. Total, $26.40. **Maryland.**—Lewis Green, New Windsor, $21; Annie M. Fike, Cordova, $5.55; J. W. Englar, New Windsor, $6.50; J. P. Holsinger, Ridgely, $1.20. Total, $34.25. **Michigan.**—Mrs. Ruby Klingman, Clarksville, $10.88; J. W. Hoover, Sunfield, $4.24. Total, $15.12. **Nebraska.**—C. H. Price, Beatrice, $5.95; Elbert Rothrock, Carlisle, 50 cents; Mrs. A. P. Musselman, Arcadia, $8.25. Total, $14.70. **New Mexico.**—Frank W. Gibson, Miami, $8.60. **North Dakota.**—Geo. M. Clapper, Sykeston, $9; J. K. Watson, York, $10; A Faithful Sunday-school, Kenmare, $5.12. Total, $24.12. **Ohio.**—Levi Minnich, Greenville, $9.35; Levi Stoner, Bremen, $7.11; Levi P. Good, Poland, $3.28; Clara A. Souders, Dawson, $10.80; E. P. Longanecker, Bradford, $12.85; A. B. Miller, New Madison, $5.75; A. J. Weimer, Brookville, $1.25; Henry Danterman, Portage, $3.43; Frank Blessing, Dayton, $22.25; Martha Thomas, Pleasant Hill, $18; J. H. Painter, Old Fort, $5; C. G. Erbaugh, New Lebanon, $3.60; Emma Keyser, Latty, $7. Total, $109.67. **Oklahoma.**—H. L. Hutchinson, Thomas, $15.65. **Pennsylvania.**—Geo. K. Pflazgroff, York, $1.20; H. B. Meekins, Lovejoy, $18.96; S. N. Sherman, Bethel, $1; Mrs. Geo. E. Reitz, Friedens, $10.03; Wm. J. Shultz, Sand Patch, $1.75; Mrs. S. M. Varner, Salix, $1.50; H. A. Dunmire, McVeytown, $2.80; W. C. Huntsman, Martinsburg, 80 cents; H. B. Miller, Shippensburg, $6.50; Chas. E. Henzey, Pottstown, $7; Henry S. Zug, Mt. Hope, $5.42; Annie H. Dick, Carlisle, 25 cents; Total $57.21. **Oregon.**—O. M. Welch, $7.37. **Virginia.**—D. H. Smith, Mt. Solon, $3.20; J. M. Petrie, Linville Depot, $10; Mrs. M. Yager, Brightwood, $1.20; J. F. Wampler, Port Republic, $8; Jos. M. Crabill, Woodstock, $1.15; W. L. Angle (no address), $4.38; J. F. Flory, Broadway, $6.75. Total, $34.68. **Washington.**—Otha Woods, Centralia, $33.85.

Building Fund.

California.—J. D. Brubaker, Hemet, $5. **Colorado.**—Daisy Jones, Longmont, $5; Mrs. J. W. Kinzie, Haxtum, $8.55. Total, $13.55. **Illinois.**—L. M. Peterson, Princeton, $1; L. B. Watson, Girard, $1; Thomas Nantkes, Nakomis, 50 cents; J. E. Gnagey, Milledgeville, $10.71; John Heckman, Polo, $12.74; J. D. Lahman, Franklin Grove, $200; Ogden S.-S. Chicago, $8.07; Grandmother Wieand, Chicago, $1; J. W. Fox, Shannon, $5; F. H. Lyon, Hudson, $32. Total, $271.75. **Indiana.**—Laura Reif, Idaville, $25; Claude Mikesel, Union City, $25; O. K. Sink, Kappa, $12.05; C. S. Berkey, Middlebury, $17.25; Ira Coffman, Monticello, $25; Mr. and Mrs. H. Markly, Argos, $3; Madge Ulrey, Goshen, $10; H. G. Bollman, Nappanee, $9.20; Verne Stage, Arcadia, $10; David Eikenberry, Flora, $5; C. E. Bainter, New Paris, $25; A. Ulrey, Goshen, $5; I. L. Berkey, Goshen, $1; J. L. and Ida Cunningham, Flora, $10; W. D. Swihart, Argos, $10; Harry Berkey, Goshen, $1; Atta and Vesta Myer, Flora, $5; H. J. Moomaw, Stockport, $33.95; Willard Anderson, Darlington, $12.25; John Neff, New Paris, $17.10; Sarah E. Myer, Flora, $2; Mrs. and Mr. J. H. Martin, Goshen, $2; C. E. Mathews, Milford, $5; A. H. Brallier, Orland, $11.80; H. F. Weybright, New Paris, $25; J. S. Cline, Markle, $25; D. Hendricks, Bruce Lake, $5. Total, $338.10. **Iowa.**—G. E. Goughnour, Ankeny, $25; E. L. West, Elkhart, $5; S. M. Goughnour, Ankeny, $5; A. E. West, Ankeny, $5; Clara Albright, Grundy Center, $10; Orlando Ogden, Unionville, $11.10; Minnie E. Long, Clarence, $6; H. W. Coder, South English, $36.29; Frank Glotfelty, Libertyville, $5; S. A. Miller, South English, $27.41. Total, $135.80. **Kansas.**—Mrs. Ella Clark, Waverly, $4; A. Sawyer, Morrill, $18.30; J. S. Strickler, Ramona, $39.92; J. W. Brammel, Olathe, $2.86; W. E. Stover, Friend, $10.50. Total, $75. **Maryland.**—Geo. W. Fouch, Weverton, $10; W.

(Continued on Page 67.)

The New Testament Commentary

By Lewis W. Teeter. One volume.

The Commentary contains the entire text of the New Testament in both versions with references and marginal readings, several maps and a gazetteer giving the meanings and pronunciation of the proper names. It is unevasive and impartial in its explanations. It stands in the defense of the most apparent meaning of the text. It is a practical family reference book.

Price, Cloth, ...$1.82

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

The Saloon Under the Searchlight

By George R. Stuart

A book of sixty-four pages. The best thing we have seen on this subject. A new book, dealing with an old question.

Every minister of the Gospel will have occasion to use some of the arguments presented by Mr. Stuart, who turns the light on in full force and lets the reader see what a monster evil the liquor traffic is.

There is enough in the book, if people can be induced to read it, to drive the saloon out of every village, town and city in the United States.

Prices and Bindings.

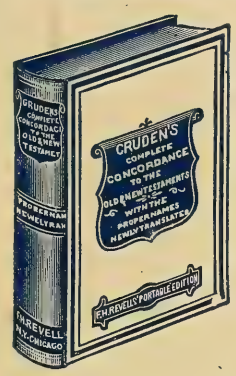
Paper, ...20 cents
Cloth, ...35 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Cruden's Concordance

To

The Old and New Testament



For more than a century and a half this work has held first place as a complete concordance.

No one who, in however humble a manner, **undertakes** the exposition of the Word of God, whether as ordained Minister, Lay Preacher, **Evangelist**, City Missionary or Sunday-**school** Teacher, **should** be without the assistance of a good concordance—one which, by its completeness, shall enable him, with the smallest amount of labor, and in the shortest time, to collect together all the scripture passages that serve to illustrate and enforce their subject.

A SPECIAL FEATURE

of this new edition of Cruden's is the REVISED TRANSLATION of PROPER NAMES, of the Old and New Testaments, with their meanings in the original languages.

Another special feature is the LARGE NUMBER OF SUGGESTIVE NOTES, preceding many of the words. These notes present a most suggestive and complete synopsis of the topic, suggesting outlines for profitable sermons, Bible readings or private study.

Bound in cloth. 757 pages.

Price, postpaid, ...95 cents

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

How to Bring Men to Christ

By Rev. R. A. Torrey. Cloth, 12mo. "A plain, simple, forcible treatise, judicious and practical, which all Christians will do well to study."—Congregationalist.

Price postpaid .....75 cents

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

FINGER POSTS ON LIFE'S HIGHWAY

By JOHN T. DALE

A BOOK FOR EVERYBODY

One of the most admirable attainments in the world today is SUCCESS. What an honor it is to a man or woman when it is said of him or her: "There is a successful career"! All the world honors the man who has pulled himself up through the multitudinous temptations and pitfalls and the thousands of obstructing and degrading influences of life and can at last stand on the pinnacle of fame and be happy and contented.

Just as the traveler on a country road needs some "finger posts" to guide him to his destination, so on life's highway the traveler must have finger posts to keep him on the right path. Our new book entitled "Finger Posts on Life's Highway" shows how to succeed in life. It is just the book to guide young and erring feet. Not only that, but it contains counsel and warning for maturer minds, and calm and soothing reflection for the aged.

Would you want your young son or daughter to be led astray by the alluring attraction of a worldly, sinful life? Would you want your old and feeble mother to pass the remaining years of her life sad and comfortless? Would you yourself want to make some mistake now that might cause you untold misery in the future? If the answer to these questions is "No!" then read this book written by a man who has spent many years right in the midst of the busiest life of our busy country. Coming from a country home to a great metropolis, the author of this book has seen the growth and development of successful careers, the overthrow of great financiers and fortunes, and the accumulation of great wealth by men of humble beginnings.

The book contains 620 pages of maxims of wisdom, words of caution, warning and comfort. As a book for a family library it is indispensable. It is bound in cloth, and profusely illustrated. Will be sent postpaid to any address for $1.50.

Persons desiring the agency to sell this book should write us at once. We pay the best commission.

Brethren Publishing House

Elgin, Illinois

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XIII MARCH, 1911 No. 3

WHAT THEN?

"I looked for some to take pity."
Psa. 61: 20.

He is counting on you!
On a love that will share
In His burden of prayer
For the souls He has bought
With His life-blood and sought
Through His sorrow and pain
To win Home yet again.
He is counting on you!
If you fail Him—
What then?

B. H. P. in Gleaner.

"For they all seek their own, and not the things of Jesus Christ." Philpp. 2: 21.

Art thou a faithless child?
Dost thou since thy new birth,
Cling to fleeting, vain earth—
Casting away thy crown—
Beck'ning the unsaved down
To doom? God sees thy sin;
No help to bring them in.
Art thou a faithless child?
If thou pitiest not—
Who will?

G. B. R.

Contents for March, 1911

EDITORIAL,— 102

ESSAYS,—

A Truly Godly Woman, By the Editor, ... 81
The Bible in China, By Emma Horning, ... 82
Our First Christmas as a Mission in China, By F. H. Crumpacker, ... 85
Hans Olaf Weiler, By G. B. R., ... 86
Regeneration, By C. C. Eskildsen, ... 89
Christmas Feast in Sindal, Denmark, By Karen M. Jorgensen, ... 90
Christianity in India, By I. S. Long, ... 91
The Medical Missionary Conference, By Mary N. Quinter, ... 93
India-Wide, Collected by A. W. Ross, ... 95
Notes from India, By E. H. Eby, ... 97
A Brief History of Claar Church, Pennsylvania, Facts supplied by A. A. Burkett, ... 98

BOOK REVIEWS, ... 100
BEFORE THE THRONE,— 105
THE LITTLE MISSIONARY,—
Christmas in Africa, By Nellie A. Reed, ... 106
FINANCIAL REPORT,— 108

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD. ELGIN, ILLINOIS.

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, Union Bridge, Md.
L. W. TEETER, Hagerstown, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.

Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in EACH donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. **Subscriptions discontinued at expiration of time. Send all subscriptions to**

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XIII March, 1911 Number 3

A TRULY GODLY WOMAN

By the Editor

In this search for workers for the foreign field and constantly meeting parents who will not give up their children for the most precious privilege on earth, working for the Master on the foreign field, a letter like the following from a mother, is certainly soul-lifting and very encouraging. It reads like this:

"January 26, 1911.

"General Mission Board,

"Dear Brethren:—It has long been my desire to write a letter to you. My sympathies have always been so strong with the mission work. I often read the letters of the missionaries and also the appeals for volunteers for the field and it calls forth such an intense feeling of regret that I cannot be one to go.

"Now what I mostly wanted to write about is this. I have a son, a noble young man. He joined the church soon after fifteen. Now he is through school, State University of ——— and is in his second year at ———college. We had hoped he would be a missionary as he was such an active young member while yet at home. I would be so glad if he could be brought into close touch with Mission Work of the church. I wish he could be persuaded to go to the field."

Contrast that with the parents who stand in the way of the children going, when the latter have the call in the heart. Contrast this with the father who said, "My son is in college preparing for missions but I am doing all I can to turn him into some money making line." Contrast this with the father, a minister, who when asked if he would let his son go, said he would pray over it, but in his heart perhaps was determined like before, not to leave him go.

Praise the Lord for the fathers and mothers who are praying God to find their children worthy of being called and who would gladly give them up for the Master's service in any land. Ah, how many fathers and mothers, whose love for their children is just as strong as these who have not given their consent, would be overjoyed could their children be found worthy. But instead of being humble servants of the King of kings, their children are today father's and mother's "wandering boy" out on the barren hills of sin, unconcerned about any salvation.

Really do parents who thus stand in the way of their children love them truly? I fear not. Instead of love it is parental selfishness and not love. For love would prompt to the highest and best of the child independent of personal good to themselves. Does not the mother wear herself out at the wash-board to put her son through school for the unselfish good of making him a more useful man in the

world? If such a mother would act like these parents who stand in the way of their children doing what the Lord wants them to do, she would keep her son at home and have the satisfaction of his association. But no, she does not want to dwarf his mind, rob him of his usefulness in the world and so she willingly gives him up. And so it is with these parents who with short-sighted eyes and self-centered hearts, perhaps more so than they realize, are standing in the way of doing what their child finds the greatest of service for the Master.

Oh, that God would open the eyes of these blind to the great opportunities of service for the church in the world! Oh, that our young men and young women only knew what was awaiting them as they listened to the Master's call to go, and went forth! It was a man of so large a business experience as John Wanamaker, of Philadelphia, who gave forth this sentiment after touring the world field, " If young men only knew it there is no opportunity for making the most out of life, like that presented on the foreign mission fields of the world."

When fathers and mothers pray daily the Lord of the harvest to send workers into His harvest field, when the church rises to this same privilege in earnest, there will be workers to go,—workers going and rejoicing as they go because they have entered God's noblest service.

THE BIBLE IN CHINA

Emma Horning

It is a remarkable fact that many of the world's great events have been experienced on mountains. All ages and nations have received much inspiration from these mighty monuments of God's hands. The early history of many nations has its infant religious experience centering in some sacred mountain. Their soul's aspirations after God led them to the places nearest heaven, and they often peopled them with their gods. Lifted above the world's social and commercial turmoil and care they offered their sacrifices on these high places praying the gods' blessing or appeasing their wrath. Olympus was the sacred mountain of the Greeks, the center of their religious life. Fuji Yama is the sacred mountain of Japan, the place of thousands of yearly pilgrimages. But Palestine above all places is noted for its sacred experiences on sacred mountains. On Mt. Horeb Moses saw the burning bush and received his commission. On Mt. Sinai he met God and received the law to govern his restless people. On Mt. Nebo he went to rest, tenderly cared for by angel hands. On a mountain in the Land of Moriah Abraham offered his sacrifice of faith. On Mt. Carmel Elijah offered his sacrifice of triumph while Ebal and Gerizim are the mounts of blessing and cursing. Many mountains are made sacred as incidents in the life of Christ. He often went into the mountains to pray and often taught the people as He sat on the mountain side. Heavenly saints met Him on Mt. Hermon where He was transfigured. The world's salvation centers about Mt. Calvary where He was crucified. Mount of Olives is ever made sacred as the place where His feet last touched this earth as the disciples watched Him ascend into heaven.

This instinct to worship and offer sacrifices on high places was very strong

among the early nations. Israel before the temple was built did this. Gibeon was the great "high place" and it is said Solomon offered a thousand burnt offerings on this altar. But their desire to follow the heathen nations and worship their gods was so strong that worshiping in high places became their sin and God commanded them to destroy all such heathen places and worship God in the place He appointed. "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: And ye shall overthrow their altars and break their pillars, and burn their groves with fire, and ye shall hew down the graven images of their gods, and destroy the names of them out of that place." Deut. 12:2, 3.

All the foregoing is only too well illustrated here in China and they have no difficulty in understanding the "high places," "green trees," "sacred groves," and "altars." In China's early history she once worshiped the one God of heaven, offering sacrifices to Him on the mountain tops, but now her gods number by the thousands and the Emperor only sacrifices once a year to the God of Heaven.

You seldom see a mountain in China without its temple or shrine. China always selects the most beautiful scenery for her temples, sunny mountain slopes, commanding charming views, rocky dells or dizzy heights. Many of such places are used as summer resorts for those who can afford to leave their homes. Many such places are only reached after hours and sometimes days of hard climbing, but here incense is daily offered to the gods. Around some of the temples are the sacred groves which protect them from being cut down as most of the forests here have been, making wood very scarce and dear here. Yes and there are plenty of gods worshiped under "green trees." Many times along the road you

A Mountain Temple.
From a Chinese Drawing.

see the little altar under the tree, which makes you think of the ones God commanded the Israelites to destroy. Sacred pillars, arches and shrines are seen everywhere.

Yes we are daily in the midst of Bible scenes. The rugged lay of the land here makes it especially easy to crown the high places with their places of worship. Scores of such places are in and close around this city. They are constantly in sight. Every hillside has its sacred pine trees and sacred arch close beside some ancestral grave.

How often we long to destroy every sign of this heathen worship. How often we long to make every one of these temples churches where they would worship the true God. But God says be patient and daily do My bidding and you shall see the Glory of the Lord among these people. Their hearts must be changed, their minds must be trained and their

A Gate Into a Chinese City.

souls must be inspired. Then the worship of the true God will replace this ignorant idol worship. The seed of truth is beginning to work in a number of homes and with it is coming the promised persecution. O brethren, daily pray that they may be strong and firm and receive the blessings of the Lord.

After reading the Bible a native said, "This Book must have been written by a Chinaman for the customs and places and people are just like ours." This striking similarity appears to one time and again working among these people, and many times it is difficult to remember you are not in Palestine. For this reason Bible interpretation is often more easily comprehended by them than it is by us for the illustrations are a part of their daily life.

One of the striking features when one enters China is the many walled cities and one instantly thinks of the walls of Jericho, the marching armies, the sound of trumpets, the swaying of walls, the tumbling rocks and the conquered city. Then one thinks of the walls of Jerusalem, the difficulties they had in keeping them repaired, how they fought from the top with stones and weapons of all kinds and how many times they were defeated because of their sins. The magnificent walls of the New Jerusalem also come to mind and the homely walls of stone and earth are transformed into jasper, emerald and all manner of precious stones and the narrow, dirty streets are pure gold.

As I was walking on the wall of this city this morning I came to a large gap in the wall which reminded me so much of the broken walls of Jerusalem. Yes, and there was the house built on the wall. One can almost imagine Paul stepping out of that window and standing in that basket as he was being lowered to the ground by his friends. I have even seen the rope still hanging on the wall used by some belated person who had failed to reach the gates before they were closed or perhaps used by some thief or robber—who can say? There are plenty of them to be sure. It is no wonder each home has its wall as well as the city, for any one does not hesitate to take anything they can lay their hands on. Their

only crime is in being detected and although the punishment is very severe, often death, still no one is trusted. Few even trust their best friends.

There are many villages that are not walled as in Palestine but people always live in groups for protection and association. They have no beautiful country life like we have in America. The beauties of the country are chiefly enjoyed by the farmer as he daily goes to his fields with his hoe or hand sickle or by the shepherd as he wanders over the beautiful hills with his sheep. One cannot wonder that David sang so wondrously beautifully of green pastures, lovely brooks, the strength of mountains and rocks and the glory of the heavens, for he had a chance to see and appreciate what most of his fellow-men had not who were confined in city walls or closely built villages.

The 24th Psalm of David always enters my mind as I near a city wall from a distance. Each city gate has a great tower which lifts itself far above anything else in the city and these can be seen many miles away if in a plain, and I say:

"Lift up your head O ye gates
And be ye lifted up ye everlasting doors
And the King of Glory will come in.
Who is the King of Glory? Jehovah of Hosts.
He is the King of Glory."

And this truly is our prayer that the gates of these cities may indeed be opened that the King of Glory may shine into their hearts.

Ping Ting Chou, China.

OUR FIRST CHRISTMAS AS A MISSION IN CHINA

F. H. Crumpacker

THOUGH we have been here now over three winters this is the first time that we have been in a position to observe the Christmas ourselves.

We had been telling the few inquirers about the approaching day and what it meant to Christians. This was just the thing for the Chinese since they are great on having feast days and special days to observe in special ways. We had planned to have a full house on that day at our services and in this we were not disappointed. At the time appointed the people came and some had come before the appointed time for they wanted to know how we observed the day. Fortunately for us we had with us a visiting missionary of several years in China and he was to talk to the people. This we all enjoyed.

At 11 o'clock we had our first service. This lasted an hour or more and then we had food to eat. Of course it was native make for most of the people who were to eat of it were natives. We had arranged that the men should stay at the church and the women would go to the home of Miss Horning and Miss Metzger. The food over and things properly arranged we again had services. This time it was after 3 when we began and after five when we were through. Again our house was crowded full. We two of us preached, the native helper making the opening talk and I following.

Ere we were done there was scarcely standing room in the place for others who wanted to come. Not exactly like the home audiences. There two hours of continued service finds the crowd dwindling. Here not that way. We closed and announced that at seven we would have another Li Pai, worship. We do not often have evening services for as a rule the natives do not go out much at night. But we had it this time and by this time it had been rather well announced that we had had such big meetings that day and as a result of that or some other curiosity we had the house full again. Again the meeting lasted more than two hours, two of the Christians preaching and one of the inquirers. Later the helper asked me to preach awhile. This time I refrained even though I do like to preach. I thought if I had a turn yet maybe it would be more than they could contain and so by telling them that I feared that they all seemed to be satisfied and thus the services of the day were over.

It made a good feeling among the people for now they knew more here in our town about the birth of Christ than they knew before. I must say by way of addition that the preaching was all about Jesus. There were no theories or questionable theology brought in but the simple facts of Jesus' conception and birth and the meaning of it. For fear the reader will misunderstand let me say we did not exhaust these subjects.

In all we think the effort paid, for during the day likely we had more than 200 people who heard something of the mission of Christ in the world. We are sure of this that the prayers of the Christian people at home are helpful to us over here. It helps the natives to know that people outside of our little circle are praying for them. It was a glorious Christmas in our little Mission in Ping Ting Chou.

HANS OLAF WEILER

On April 15, 1850, in an humble home in the village of Wallösa in Skäne, Sweden, a little boy whom the parents chose to call Hans, came to brighten the home. He was their first born. Two years later a second son was born. Two years after this the father died and the boys never knew much about him and did not feel his help in life. The mother, a member of the State church, was permitted to help her children until Hans was fourteen years old when she too went over the river and the two boys were left to face the world alone. Their grandmother took them to her home. But the loss of a mother was so great in Hans' life that while she lay a corpse he went back to the house every evening and cried all night and often after her burial he still spent the night there mourning her loss. The grandmother was very poor and her death followed soon. This left the boys to shift for themselves. There were no near relatives to take any interest in them.

In the early part of the seventies Hans came to Malmö and found employment in the State railway shops. He was foreman of the repair department for nineteen years. In his spare time he gained a very limited education. He married at twenty-four but a little over a year after was bereft of both his wife and darling babe. This bereavement was another hard blow in the young man's life and had a tendency to embitter him against the Father of all. For like many another he could not understand how a loving Father could thus deal with any of His creatures. A reckless life followed, but

Brother and Sister H. O. Weiler.

the Lord did not forsake him. Though repeatedly the wooings of the Spirit were felt in his life still he rejected them for upwards of eight years, and lived in the miserable throes of sin and condemnation.

In the early part of 1885 he made up his mind to answer the call of God. But he was confused as to the right way and decided to attend all the churches in Malmö and see for himself. About this time a young woman, Miss Amanda Gran, into whose company he fell, also came under conviction. They heard of Brother Hope and the message he was proclaiming and went to hear him. They attended a communion and Brother Weiler was deeply impressed. Miss Gran hesitated and the subject rested, but for a time. For soon she said "It is enough," and on July 8, 1885, both were baptized. The following October 10 they were united in marriage. They at once showed such zeal in the Master's work that in August, 1885, Hans was appointed to the deaconship. Later in 1888 he was elected to the ministry and 1891 to the bishopric.

They continued to make their home in Malmö until 1891 when the Railway company wishing to make some important extensions to their system in northern Sweden in the part called Norrland selected Brother Weiler as one of several trusted employees to do this work. Thus he moved with his family now consisting of three children to Lulea. No brethren at this place. His love for the cause prompted him to rent a hall and conduct services every Sunday. On one occasion a man by the name of Z. N. Andersson was present and said at the close, "I have been praying for a people who believe as you have declared today. The Lord has sent you here in answer to my prayer." He and his wife and others were baptized until a congregation of some thirty were gathered into the fold.

Failing health on the part of Sister Weiler compelled them to return to Malmö in 1894 where they remained until 1898, when at the suggestion of Brother A. W. Vaniman they were moved to Stockholm. The field was new and difficult but he never tired in his efforts of

seeking the lost and a small congregation was established. In 1903 he was given permission to change his location and moved to Landskrona where he was stationed until God called him home.

By his second marriage eight children were born, six of whom with the mother survive to mourn his loss. Elizabeth is a young sister, in America for some four or five years, pursuing a course of study at Lordsburg College. To her is the writer indebted for much of the information given here. One son is earning his way through school at the State University at Stockholm. He is preparing himself for a literary life. The other four, three sons and one daughter, are with the mother in the home, each son engaged in bread winning. Two of the sons are members of the Brethren and last September Maria, the youngest, thirteen years old was also received into the church. These we met last summer, save Elizabeth and were much impressed with their spirit of helpfulness and ideals of life.

F. Johansson, secretary of the mission board in Sweden, has this to say about Brother Weiler: "From 1892 to 1895 he received a partial support from the church; after that a full support. He was a zealous worker, not only in his preaching but much more in tract distribution and to win people individually. True to the end, may it be said of him that he turned his talents to account. He loved God and the church more than any other thing. Very often he spoke about the loved Brotherhood, about the dear brethren and sisters in America and said about them, 'May God bless them richly.' True, he had his temptations, but we all have our trying moments; our faith must be tried and strengthened. How often do we pray, 'strengthen our faith' but when the time comes, we are very often ready to draw away from it. Our dear brother's last moments were very silent. He fell asleep and it was over. We cannot speak to him any more until the resurrection. May we all be ready to answer when the Lord calls us."

Brother Weiler never had a strong constitution and yet he was sick little in his lifetime. Heart disease of some kind developed at an early period of his life and was the fatal enemy at the close. Indeed death came so suddenly that the children could not be gathered together to witness the close. There were no "last words" but quietly he closed life Dec. 14, 1910. His body was interred in the churchyard at Landskrona. Bishop A. Andersson of Limhamn, the oldest minister in Sweden, conducted the funeral services using for his text John 11:23, "Jesus said unto her, Thy brother shall rise again."

Brother and Sister Weiler worked hand in hand in the Lord's vineyard. At the love feast in Limhamn, Sept. 11, 1910, never-to-be-forgotten in the lives of those who were permitted to attend, both were present. Brother Weiler spoke briefly and sympathetically in the day service. At the communion while we were washing each others' feet as the Lord has commanded Sister Weiler stood and in most pathetic words urged every one to faithfulness. Little did we realize that evening how soon our brother would be called from us. Much less did she who thus exhorted us, forecast God's tenderness in taking her bosom companion to Himself in glory. And it is not to be wondered at that she should write to the Board and ask to hold her station, giving as her reason "If I cannot work for Jesus I cannot live." What a blessing it would be if all who profess Christ were like minded!

G. B. R.

REGENERATION

By C. C. Eskildsen, Bishop of the Vensyssel
Church of the Brethren, Hjorring, Denmark

EGENERATION in sprinkling a child, is a doctrine which is taught and believed in Denmark. And how many have lived and died in that faith is not easy to tell. They take as a basis for that doctrine John 3 and Titus 3:5. Now if what they say is the truth it is no wonder that people hasten to get their little children sprinkled for thereby they believe they have a Christian babe instead of a pagan one. Indeed this is an apt way to make a Christian!

But is there not reason to doubt this to be the right understanding of the passages? It does not read "the washing of regenerating" but the "washing of regeneration." John 3 they often like to read this way: "Except a man be born again—of water and the Spirit, he cannot enter into the kingdom of God." Yet that reading we do not find right. It is first said "be born again" and then "be born of water, and of the Spirit." John 3:3, 5. Jesus, our dear Savior, said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

O, what a grace from God to be "regenerated unto a lively hope"! Simon (sorcerer) was surely legally baptized but had he really been regenerated he would not have wanted to buy the Holy Spirit with money. It is joyous and safe to act according to the old rule: to hear the Gospel preached and by the grace of God believe in Jesus our dear Savior, repent and be baptized, and receive God's Holy Spirit. "He will guide you into all truth." This is the sure way for "to be in all holy conversation and godliness." But all this is by the grace of God, for "no man can come to Jesus except the Father which sent Him, draw Him."

It is often discouraging to the true disciple of Jesus to see so many keep so close to the order of men. It is far better to hearken to the words of Jesus which teaches us, "If ye love me, keep my commandments" John 14:15.

I know that the VISITOR is largely circulated in the world. And if this little article can be of some good use for any one the aim is reached. We will then say:

Come join the army of the Lord
And go with us to heaven.
The crown of justice there you shall
From God for sure receive.

The writer, a faithful bishop, has grown old in the service of Jesus. Last summer the Editor and his wife visited him and his wife in their home, ate at their table, anointed the sister with oil in the name of the Lord, mingled our voices in song, praise and prayer, and wept over the work in Israel. Bro. Eskildsen came down to Brönderslev a few days later and we went with him to the train. From the window, with tear-filled eyes he said as his last words, "Bro. Royer, I am old and worn out. Send some one from Ameria to help us." Could I have photographed that face, those tears, and captured that broken voice as he pled, the church in America would understand why the Board is so eager for some one in this field. Who will go?

CHRISTMAS FEAST IN SINDAL, DENMARK

Karen M. Jorgensen

ON January sixth, which is here named the Holy Three Kings day, our Sunday-school Christmas feast was held. We had decorated the hall very nicely with evergreen and made a motto which was placed on the wall, with the joyful words: "Unto you is born a Savior." This made the room very beautiful and was a joy to the children.

The Lord had favored us with very nice weather. When the time came more than fifty children, some of them with their parents, came to the service,—the whole number present was more than seventy. We tried to get the very best out of the evening. The service began with prayer and song. Then we had a discourse on the day's significance, of the tender love of our Heavenly Father and of the wonderful salvation found in His Dear Son, who was born and lived and died that as many of us as are faithful like the wise virgins might have eternal life and joy and eternal happiness.

This being over, chocolate and cakes were served. Then our cup of joy seemed to be almost ready to overflow when we began to distribute to every child a little present. These presents consisted of stockings, mittens, aprons, handkerchiefs and a few received New Testaments. Thus the evening was spent. Some thought that the evening would not soon be forgotten.

"Cast thy bread upon the waters for thou shalt find it after many days. Give a portion to seven, yea, even unto eight. Eccles. 11:1-2. Yes, here the harvest truly is plenteous, but the laborers are few, as the Savior said. Who will come over here and help us?

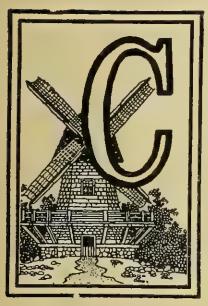
May God bless the entire Brotherhood, that in her homes many sons and daughters may grow up with the one needful thing in their lives and constantly in view. May they strive to win the many precious souls to Christ, who now live in bondage to sin. If one is saved it is worth more than all the treasures of earth and the reward will be great in eternity. Beloved in the Lord, pray for us.

The Brethren Home, Sindal, Denmark.

"Lord, send us forth among Thy fields to work!
Shall we for words and names contending be,
Or lift our garments from the dust we see,
And all the noonday heat and burden shirk?
The fields are white for harvest; shall we stay
To find a bed of roses for the night,
And watch the far-off cloud that comes to sight,
Lest it should burst in showers upon our way?
Fling off thy thoughts of golden ease and weed
A corner of thy Master's vineyard, too.
The harvest of the world is great, indeed,
O Jesus;
The laborers are few."

CHRISTIANITY IN INDIA

I. S. Long



HRISTIANITY'S origin in India is somewhat obscure. Early traditions, usually accepted by the Catholics, connect it with the Apostle Thomas, who is said to have preached in Southern India and died, being a martyr, about the year 68 A. D., near Madras. The greater likelihood, however, is that the labors of St. Thomas were confined to Persia, Afghanistan, and the basins of Upper Oxus, Indus, and the Ganges, for the term "India," as used by the Fathers, seems to comprise the above area. That the traditions may not always be reliable may be inferred from the Chaldean Breviary of the Malabar church which says, "By St. Thomas were the Chinese and Ethiopians converted to the truth;" and an equally ancient anthem proclaims "The Hindus, the Chinese, the Persians, and all the people of the Isles of the Sea . . . call Thomas to remembrance, and adore Thy name, O Thou our Redeemer."

About the year 190 A. D., owing to certain rumors concerning the Christians living on the Malabar coast, South India, Pantaenus, a one-time Stoic philosopher of Alexandria, but now a very zealous Christian scholar, started for India. On his arrival he found Christians to whom St. Bartholomew had preached, and the Gospel of Matthew in Hebrew left by said apostle. But no matter who the first Christian missionary to India was, there are clear evidences that Christianity had reached Malabar before the end of the second century.

From the fifth to the fifteenth century the Christianity of Asia is known to have been of the faith of Nestorius. And the first clear accounts of Christianity in South India show that it also belonged to this Syrian type. From their first appearance in local history these Indian Christians obeyed bishops from Persia, of the Nestorian type. About the seventh century the Persian church had adopted the name of "Thomas Christians," a title that would cling to all people of that sect. So, whether based on truth or fiction, the legends of St. Thomas found a place in the hearts of not only Christians but of Mohammedans and Hindus as well, for in India the burial place of a "saint" in time becomes sacred alike to all classes.

What little is known of Christianity in India in the first centuries shows that it was of a very inferior grade. It seems to have had the form without the power of the truth. At times it lapsed into a mixture of Christianity, Mohammedanism and Hinduism, for all worshiped at one shrine, and the Christians even confounded the names of Christ and Thomas. Later in history these St. Thomas Christians became powerful soldiers, a great military caste, and enjoyed all the rights of nobility. About the beginning of the sixteenth century the Portuguese found them well organized and under spiritual leaders, bishops, archdeacons and priests, who acted as their representatives in dealing with the Indian princes.

It was these Portuguese Jesuit missionaries who became the real cause of the overthrow of the Nestorian faith in India and of the partial conversion of the whole mass of Christians to Catholicism, for they came with wonderful proselyt-

ing energy. In their eyes the Nestorian faith was such a heresy as to call down their righteous wrath upon it. They felt they had a Divine call to incorporate the whole body of them into the Church of Rome,—which thing in part they did, whether by confiscation of property, by imprisonment, by compelling the native princes to persecute the Christian communities, or by preventing any Persian bishops from landing on the west coast of India.

At present these people are divided into two sections,—the Syrian Catholics and the Jacobites,—each being distinct from the other. The former acknowledge the supremacy of the Pope and his vicars-apostolic. The latter condemn equally the errors of the Nestorians and the bishops of Rome. And while the Jacobites are otherwise very like the Roman Catholics in worship, both they and the Syrian Catholics keep themselves distinct from the Catholics of the Latin rite converted direct from heathenism. These two bodies of people number a few hundred thousand and today are quite influential.

The Portuguese Jesuit missionaries were a very earnest set of men, and just as Portugal hoped to conquer India and make it a Portuguese dependent, so her missionaries undertook to convert all India. In the course of events the rivalry of Portugal, Denmark, France and England in the effort to gain territory in India, the usual brutality of the Western soldier, etc., etc., all produced quite a reversion on the part of the Indian for the Westerner. But even without this bad influence the Jesuits had not properly grasped the enormity of the undertaking before them. However, many of these Jesuit missionaries were a great success, among which number is found the name of St. Xavier. They became in those days perfect Indians in all secular matters, dress, food, etc., and had equal success among all classes, high and low.

As time advanced the " Jesuits worked to a large extent by means of industrial settlements. Many of their stations consisted of regular agricultural communities, with lands and a local jurisdiction of their own. Indeed both in town and country, conversion went hand in hand with attempts at improved husbandry, or with training in some mechanical art." As a result the church became comparatively independent and wealthy: and although today the Catholic church is not self-propagating, it is clearly farther on in this effort than any other body of Christians in India.

Space forbids our telling how rapidly at times people flocked into the church, or the narration of any miracles said to have been performed by these very zealous missionaries, and of their oft desire to die martyrs to the faith. Today there are more Catholics than Protestants in India and that church is a very progressive people. We might well wish that Protestants were as zealous for their *Lord* as the Catholics are for their *Church.*

The first Protestant missionaries were the Lutherans—Ziegenbalg and Plutschau—who, in 1705, under the patronage of the Danish king, began work in the Tranquebar District, South India. Ziegenbalg and many of those early missionaries were men of rare ability and learning and they did wonders in both evangelistic and literary work. In 1750 the pious Schwartz, the founder of the famous Tinnevelli mission, arrived in India. This great man's name is bound up with the work of the Tanjore District till 1798, when he died.

Next in the succession come the Serampore trio—Carey, Marshman and Ward. The Lutheran missionaries had done some little translation in the Scriptures; but it was the Serampore trio who are forever illustrious for their translation of the sacred Scriptures and other literary work in the vernaculars. Within a few years the Scriptures were translated and sent out in whole or in part in

thirty-one different languages. In addition to this in about twenty years these missionaries had won 700 converts to the faith.

Soon after, followed Henry Martyn and other Church of England chaplains. Then among educators of the first rank of all countries are found the names of Dr. Duff, of Calcutta, and Dr. Wilson, of Bombay, each doing a remarkable work in his own way.

If the complete story of the worthies that have followed in the train of the above were to be written, like Paul we would have to say, "What shall I say more? For the time will fail me if I tell of Gideon," etc., etc. For who does not know something of Scudder, of Chamberlain, of Mitchell, Murdock, etc., men whose names are on the roll of honor for all time? And in conclusion, by your much prayer and the mercy of God may the Brethren mission fill that larger and yet larger place she deserves to fill in the evangelization of India's millions. For in view of our desire to teach *all* our precious Lord has commanded, we have the assurance of His presence unto the end of the age.

Pimpalner, India.

THE MEDICAL MISSIONARY CONFERENCE

Mary N. Quinter

THE third Annual Medical Missionary Conference has recently closed a four days' session at Battle Creek, Mich. In response to the kindly invitation of Dr. J. H. Kellogg, not only medical missionaries, but some others as well were welcomed to the sanitarium and were entertained during the days of the conference. A right royal welcome it was and well was it appreciated.

The conference was international and interdenominational. And not only was it a joy to sit and listen to the veterans who came from years of service in far away lands, tell of their experiences, of difficulties overcome and of successes won, but to meet these men and women face to face and heart to heart, to make friends with them,—this joy was also ours. And henceforth even though we have rejoiced in the triumphs of the Cross everywhere, yet there will be a new interest and a new joy as we see the names of those whose faces we learned to recognize and whose hearts we learned to know at the Battle Creek Conference.

From China, north, south and west, from Korea, from Japan, from Siam, from the Philippines, from all parts of India, and Burmah, from Arabia, from Persia, from Turkey, from Egypt, from the Congo, from British East Africa, from West Africa, from South America, and from the West Indies, from the corners of the earth were met together the men and women who had gone to carry healing for the body and life for the soul.

Dr. Greene who has seen fifty-two years of service in Turkey, Dr. Robert H. Nassau who spent a half century in Africa, Dr. Shepard, also a veteran from Turkey, Bishop Thoburn, who saw fifty years in India, Mrs. Headlands who was in Pekin twenty-one years and was court physician to the Empress Dowager, Dr. Wanless who has won first

place among medical missionaries of India,—these and many others worthy of mention told us how doors have been opened, ways have been made and souls won for Christ by the ministry of the healing service of the "beloved physician."

The Clock Strikes Twelve in Sinnim, or the Hour of Supreme Opportunity in China, by Dr. F. F. Tucker, How Medical Mission Work Opened a Province, by Dr. P. H. Lerrigo of the Philippines, Medical Work for Women in India, by Dr. Mary R. Noble, Work among the Lepers of India, by Dr. Carleton, Twenty Years in Korea, by Dr. Posetta Hall,—these are a few of the topics discussed. Informal discussions of such topics as How to Do Hospital Work Without a Hospital, Care and Treatment of Tropical Diseases, Malaria, Tuberculosis in the Tropics,—enlightened us as to the difficulties of the pioneer work in many of the fields and presented practical methods by which success had been attained in trying circumstances. By the roadside, in the jungle, the village hut, and other like places, operations were performed which meant new life to body and soul. Many patients have become helpers and workers in the native churches. Hospitals have been built and presented to mission workers who relieved pain and saved life. Every story told us evidenced the fact that wherever the Gospel has gone, it has meant "*Life*" and "*Life abundant.*" A bright young girl in an India orphanage was found to be tainted with leprosy and was taken to a mission asylum for lepers. She was almost inconsolable as she realized the fate awaiting her. She was gradually led into the work of trying to cheer and brighten the lives of these sad women. Some months later she opened her heart to the missionary in charge, saying, "When I came in here I did not believe there was a God. I thought there could not be a God or there would not be such hopeless suffering, but now I thank God every day that he made me a leper, so that I may help these suffering ones."

As the message has gone to the lepers —the message of love has been a surprise to the poor, despised, hopeless sufferers of the orient. Cursed as they are on every hand, it is hard for them to believe that there lived once in this world of ours One who loved the leper, and that there still live those who with His love in their hearts are willing to minister to those who suffer.

A young man in Central India having been healed and led to faith through his healing, went out to tell his people of the Christ story. As he was telling of the love of Christ one day, the witch doctor of the village came up and was about to shoot the young preacher, having drawn his bow, when the young man seeing it quickly caught him in his arms and holding him closely, said, "If you must shoot me, you must wait till I tell you of the Christ, then you may shoot." The story was told, the man listened, the bow dropped from his hands and he said, "Tell it again. Tell me more."

From all lands comes the same story. Our Christ is the world's Savior. Whole bodies and saved souls are found where in the name of the Great Physician suffering bodies and sorrowing hearts have been comforted and healed.

There was not one note of discouragement, not one suggestion of retreat from the field, but the dominant note was love, love of the service and love of souls. Listen to these words from one of the addresses, and as they were spoken, every heart said "Amen" to the thought: "I would rather serve Christ and win souls for Him, than to serve his majesty the king at a handsome salary." This one thought was supreme—the helping of the body for the soul's sake. Reader, are you a physician? Are your hands skilled in easing pain? Is your heart filled with the love of Him who "went about the villages healing all manner of sickness

among the people"? Would you not like to put your life where the pain is the greatest and where there is the greatest need? Open your ears and they will hear the sighs and the groans of the suffering ones. "Suffering at home" do I hear you say? But the healers here are many and there they are few and in many a district none at all. Who will hear? Who will go? Whose will be the joy and the blessing of this sweetest of all ministries? You may have it if you will.

INDIA-WIDE

Collected by A. W. Ross

HAT Christ has won the admiration of many in India is seen from the constant words of praise and honor to Him from all classes. Kings and reformers, religious teachers and laity alike unite in calling Him holy and many even pronounce Him the Incarnate God.

The Syrian Christian Community of South India has at last awakened to its responsibility. Two young men of university education have decided "to go" and the Syrians have decided to support them. The significance of this is great when we consider that the Syrians are ahead of any other Christian community in India in intellectual ability and in *resources.*

Human sacrifice in India still exists, though rarely attempted. Not long since five Brahmins stole a little Brahmin girl, and taking her to a secluded ravine lashed her with knives till the blood flowed into the sacrificial cup. After the rites were over the child's body was wrapped in a white cloth and thrown into a ravine near by. The perpetrators were caught, and the leading Sadu sentenced to transportation for life.

In Tinnevely District, at the extreme southern end of India, one in twenty is a Christian and in one taluka one in six is a Christian.

In the adjoining Native State of Travancore one-fourth of the entire population is Christian, composed very largely af the Syrian Christians.

During 1909 the Baptist Mission had an increase of nearly 2,000 converts. One station reports over 200 converts from the Sudra caste.

Twenty-three million in Central Asia without the Gospel is the verdict of Dr. Zwemer, in his comprehensive article in the *Missionary Review of the World.* Several strong missions on the border in India are preparing to enter this large but most difficult field.

Among the educated Hindus the quesion of "child marriage" and "enforced widowhood" are discussed pro and con. Some who are open to things noble and high boldly condemn them, while others, through bigotry and false patriotism, laud them as the noblest of institutions.

The Gaekwir of Baroda has taken the lead in compulsory education. Even in his most backward talukas, Vyara and Songhad, he has succeeded in establishing about 125 schools, largely taught by the graduates of the boarding schools, he has conducted at Vyara and Songhad for a number of years.

That the purely secular education is

undermining the moral and religious status of the people is clearly evident and causing no small amount of concern to all classes. Consequently the Hindus and the Mussulmans are endeavoring to offset the influence by establishing private schools and colleges, in which they will teach the tenets of their respective religions.

That the National Missionary Society is gaining strength is seen from the following: During the five years 300 branches have been formed and the monthly income of the society has risen to Rs. 700 ($230). Eleven men of university education and eleven others have been sent out into five language areas for work. They have gathered 450 Christians, and now have enrolled about 1,000 catechumens. Its various journals in six different languages have over 7,000 subscribers, and the work of the society is winning the love and sympathy of native and foreigner alike. All candidates are asked to forego a part of the salary they had been receiving. One medical missionary is now receiving 40 per cent less than he did when in government employ.

Rev. Howells, of the Baptist Society, is succeeding in reëstablishing the Serampore College, which was founded in 1818 by Carey, Marshman and Ward. It is intended to make it the school for all India for the higher education of the Christian community and along with the courses in sciences and arts is a strong course in theology. Eight to ten scholarships are offered to students desirous of studying for the Christian ministry.

The native woman in India who declines marriage subjects herself to the scorn and ridicule of the public. Lately a young maiden, through the encouragement of her father, has decided to extend her education in view of preparing herself for uplifting her Indian sisters. Daily her father conducts her to the college, and both are openly ridiculed by the people, some of them posing as respectable people. What a contract to the honor paid by people and potentates to Florence Nightingale, the friend of the suffering!

The "Untouchable Made Touchable" is the heading of an article in a late *Epiphany*, giving an account of a low caste man being initiated into the ranks of high caste. He now wears the sacred thread. The affair took place in Hyderabad in the presence of some 300 persons. The writer in conclusion says: "The so-called depressed classes should be restored to decent humanity. The orthodox people are a curse to the religion of Hinduism, for their views are so narrow-minded and selfish that they would rather touch a dog or a pig, which are said to be unclean, but they would never touch a fellow India being of theirs upon whom they look with derision."

Another writer says regarding "Temple Girls" thus: "The institution of dancing girls is a pernicious system. It has demoralized Hindu society. Many in this town are ruined by them. They have the faces of angels but hearts of devils. Our Hindu temples have become hotbeds of vice by these creatures. The temples, instead of becoming places of pure worship, have become brothels. I am a Hindu, I deplore the state of my religion. . . . Will not many Hindus rise to drive away these dangerous creatures from the temples?"

At a National Congress held not long ago in North India, the only woman speaker was a Christian; moreover, she was not merely the only woman, she was also, as it happened, the only Christian who took a prominent part in the Congress; all the other leaders were men and non-Christians. One of the strongest apologetics for Christianity in India today is the small but magnificent band of Indian Christian women, the fact that it is the religion of Christ that has made

possible lives such as that of the late Miss Lilavati Singh, vice-principal of the first Women's College to be founded in India, and of her still more famous compatriot, Pandita Ramabai, who has gathered round her, near Poona, 1,500 widows, whom she has rescued from lives of misery and organized into a marvelously successful industrial colony.—*Christian Patriot.*

NOTES FROM INDIA

E. H. Eby

Vuli is a veritable beehive of activity. Not only are the farmers busy guarding their growing crops, but every one not thus employed is helping on the repair and building work. The bungalow is being enlarged to accommodate two families. The present one is being also repaired and improved—this being made necessary so soon because of insufficient means at time of building. The superintendence of the farm and building work, along with dispensing of medicine and care of the sick of the village has kept Bro. and Sister Lichty more than ordinarily busy, and with all this they do not neglect their duties as pastor of the church.

It is a matter for very great thankfulness that the Vali church has organized an evangelistic band which has as its object the reaching of all the surrounding villages with the gospel message, by volunteer preachers.

This work of evangelization will be augmented by the village teachers conducting each two or three Sunday-schools in the different villages each Sunday. Thus we hope to reach regularly and effectively a large number of villages. We want to remember always that "it is not by might or by power, but by my Spirit saith the Lord," so we count on the prayers of the church at home to make possible the powerful working of the Spirit in conviction of sinners and also the sanctification of all believers.

The village night schools are nearly broken up at present owing to the fact that everybody, old and young is kept in the fields day and night to protect the crops from animals and birds, to say nothing of thieves.

It is expected that the next District Meeting of India will be held in the Vali church Feb. 27 to March 2. They ask for the special and faithful prayers of the church at home in behalf of the meetings to be held in connection with District Meeting proper, that they may be directed and empowered by the Holy Spirit and that the church in India may be cleansed and set apart for service. May many prayers ascend for the speakers and also for all who will hear. To Him be all the praise. Amen.

A BRIEF HISTORY OF CLAAR CHURCH, PENNSYLVANIA

Facts Supplied by Brother A. A. Burkett

FREDERICK CLAAR'S ancestors came from Germany. His father, Henry Claar, an aunt, his grandfather and grandmother emigrated from Two Bridge, Germany, to America in about 1750. The voyage was an unlucky one. Both grandparents died on the ocean. The father and aunt landed at Baltimore and were sold as galley slaves for their transportation charges. They were parted never to see each other again. Henry married Margaret Clay, a close relative of Henry Clay, and in some way found his way to Bedford, Pennsylvania, and took up his residence there.

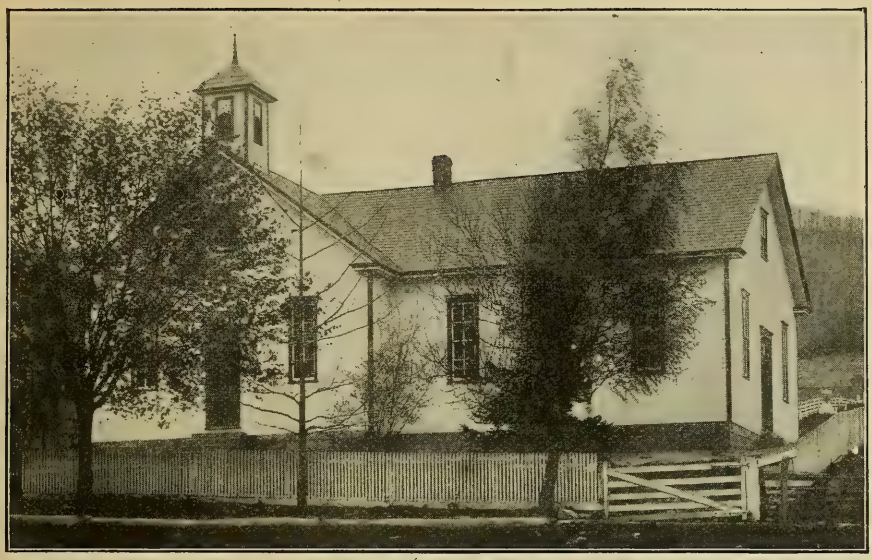
At this place Brother Frederick Claar for whom the Claar church was named, was born on October 30, 1780. October 26, 1800 he married Christena Walter and died March 2, 1864. This same year in which he was married he moved to the place on which the Upper Claar churchhouse now stands and which is yet known as the old Claar homestead. This was then a wilderness. Being a blacksmith by trade he soon had a shop erected and some land cleared.

Brother Claar was a poor man so far as this world's goods were concerned, but chose rather to lay up his treasures in heaven where they perish not. He was not raised in our faith, but both himself and wife were Bible readers, and hearing about our church he soon found Brethren and commenced having preaching services in his home. Elders Levi Roberts, Martin Miller and others held regular services.

In 1816 both husband and wife united with the church. Others soon followed and it was not long until their house became too small to accommodate the public.

As is always the case when such conditions prevail the brethren began to cast about for a more commodious building. The cause of Christ was in their hearts. With zeal so characteristic of these early brethren it was decided to build a churchhouse. Bro. Claar gave the site for the house and also for a cemetery. During the summer of 1851 the church was built. Frederick Claar, Jacob Claar and George

Burial Place of Frederick Claar.



Upper Claar Church as It Now Stands.

Lingenfelter were the first trustees. Regular services were held in the new church every four weeks,—this being a part of the Yellow Creek congregation. Most of the preaching was supplied from the parent church, some of the most prominent of the ministers being Elders Jacob Miller, John Holsinger and others. The usual custom was to come on Saturday, hold services Saturday evening and again on Sunday morning. In this congregation in 1853 Brother James Quinter held his first debate with Joseph Lichtner.

The growth of the congregation was not so rapid and yet it was of a steady nature. For a number of years no love feasts were held in this church, the house being too small for the purpose. Finally in 1867 a love feast was held but the house proved too small. During the summer and winter of 1868 the house was enlarged. Love feasts were now regularly held, each year and sometimes twice per year.

It was not until the winter of 1871-72 that the first series of meetings was held, Brethren Stephen Hildebrand and James A. Sell doing the preaching. From this time forward the church became more active. Protracted meetings became more frequent. In the winter of 1876 Brother J. W. Wilt held a series of meetings which resulted in a great many accessions. In the spring of 1877 Brother Wilt became the first pastor of the church and during the same spring he organized the first Sunday-school. This Sunday-school has been held every year since that time.

Prior to this time no ministers had been elected at this place. The following with the years of the election have been selected for this sacred office: Michael Claar, 1877, advanced in 1879; F. C. Dively 1880, advanced 1893; James D. Brumbaugh 1885, advanced in 1890; A. I. Claar and J. C. Claar 1889, advanced in 1893. Michael Claar, A. I. Claar and F. C. Dively were all three ordained to the eldership in 1898, Michael Claar being the presiding elder. Presiding elders prior to 1898 were Jacob Miller, John S. Holsinger, J. B. Replogle and J. L. Holsinger. The presiding elders following after Michael Claar were A. I. Claar and James A. Sell, the present elder.

On September 25, 1886, the congregation was separated from Yellow Creek

and Woodbury and was named the Claar congregation in honor of Frederick Claar, founder and father of the church. At the time of the separation the officiating ministers were Jacob Miller, J. B. Replogle and J. A. Sell.

As time went on and the church increased in numbers, the old original house of worship became too small. A new and commodious house, known as the Lower Claar house was built about one and one-half miles east of the original house and was completed in 1891. The old house was getting very old, but the spot where it stood was too sacred in memory to leave. Near by were sleeping the old church fathers and many that were near and dear. In 1892 a new churchhouse, known as the Upper Claar church, was built at this place. Soon again this house was too small for the large crowds that would gather and in 1908 an addition was built, and was dedicated August 2, 1908, Brother M. C. Swigart conducting the services. Services are held alternately at the Upper and Lower houses. The church also owns an interest in a union chapel at Poplar Run about three miles away. Brethren J. W. Wilt, O. S. Corle and D. M. Adams have served as pastors at this place. Elders A. I. Claar and F. C. Dively are the present ministers. The present membership is about two hundred. Very little opposition is manifest, the other denominations all being willing to lend a helping hand and have very materially assisted in erecting all of the churchhouses.

This is the history in brief of one of our older congregations. With a membership of two hundred, many of them being young, what will this church not be able to accomplish in the next years for the Master! For the souls about them, for the mission work in their own District and for the mission work in connection with the great scheme of world-wide redemption, can we not hope for great results?

BOOK REVIEWS.

Millennial Dawnism in Gospel Light.

Perhaps from the angle of its subtlety Eve met no greater foe than the Christian church today must meet in an *ism* known as Millennial Dawn. It presses its claims of error under the garb of truth, hiding its false doctrines not between the lids of books, but in the deeper recesses of the chapters in the book, so that having secured the confidence of its readers by that which has a strong semblance of sound teaching, it boldly leads them into the dark avenues of error before the innocent are aware of unbelief and sin.

It was left to I. M. Haldeman of New York City to see the awfulness of the doctrine promulgated,—"a blasphemous religion which teaches the annihilation of Christ" and to send forth a pamphlet bristling full of sharp points directed against this arch enemy of true Christianity. The pamphlet contains eighty pages, published by Charles C. Cook, New York, and may be had by addressing Brethren Publishing House, Elgin, Illinois. Price, postpaid 20 cents.

Crusaders of the Twentieth Century.

Is a splendidly conceived and well arranged book to assist one to work among the Moslems, prepared by W. A. Rice, missionary in the Punjab, 1888, and in Persia 1894. As set forth in the introduction the purpose of the book is thus declared: "The better we qualify ourselves for discussion by our acquaintance with our opponent's system the less necessity we shall generally find to exercise our talent: we shall often be able by a single well-timed remark or an apt question to stop the mouth of a gainsayer." The writer believes that preparation cannot be too great and that efficiency should be the keynote of the missionary. Part I deals with the Muslim, the missionary and inquirers and converts; Part II with general prin-

ciples in the controversy between Muhammadan faith and Christianity; Part III with the Christian Scriptures, the Trinity, God the Father, the Lord Jesus Christ, the Holy Ghost, the Christian Religion, Muhammad, Islam and the Quran. The book will appeal to two classes of readers,—those who want to acquaint themselves with Islam in its strongest points, and the missionary who has to deal with the Muhammadan in all his unfairness. Price $1.25. Brethren Publishing House, Elgin, Illinois.

Children of Heathen Lands.

For the want of a better title we have given this above to a series of books coming from the evangelistic press of Fleming H. Revell Co. For, eager to enter every avenue to interest Christianity in mission lands this press has published the following books: Children of China by C. Campbell Brown; Children of Arabia by John C. Young; Children of India by Janet Harvey Kelman; and Children of Africa by James B. Baird. We presume that others are in preparation. Each book contains about 100 pages, written in easy language for children and from eight to twelve beautifully colored characteristic pictures of the children of the country about which the writer has so splendidly told. Picking up the volume on India and noting its contents at once there is assured much interest: The story of the world; of the Ganges; of Life and Death; of Caste; of Fate; of the Prophet; Children in Hindu Homes; Boys and Girls; the King of India; New Sights in India; Ananta, the Seeker; Pandita Ramabai; Hormasdji Pestonji; Sita the Widow; Dilawur Khan and the King; Sooboo. Or of China note the still more interesting scope of subjects: The Invisible Top; Chinese Babies; Children's Homes; School Days; Girls; Games and Riddles; Stories and Rimes; Religions, Festivals; Superstitions; Reverence for Parents; Faithfulness; The Cry of the Children; Ministering Children; The Children's King. The books are splendidly bound and will be a delight to the young and intensely interesting to the old. Price postpaid, 60 cents per volume, Brethren Publishing House, Elgin, Illinois.

The Task Worth While.

Here comes from the press of Griffith & Rowland of Philadelphia, a book on missions that is more than worth while to read. To the student of missions the pen of Dr. Henry Clay Mabie, once secretary of the American Board of Foreign Missions, is a guarantee of a discussion sane, broad and convincing and this last book is no disappointment. True the book is treated in rather a philosophical way, but the material is handled with such splendid spirit and simplicity that one interested in missions is bound to be greatly helped by studying the book. A survey somewhat in the light of the Edinburgh Conference and yet entirely independent of it, is one of the finest yet given to the public as an appeal to take hold and press on in world evangelization. With a wide scope of view he argues for a final victory of Christ in the world, even to showing the mistake of those who look first for failure before success. He drives keenly the difference between whether Christianity is worth propagating and whether "*your* Christianity" is worth propagating and sends the reader back into himself to know at what value he puts his own acceptance of salvation, by testing in the light of his zeal to spread it. His "prisoners of the Lord Jesus Christ" as Paul would characterize himself, does not refer to physical confinement as so many would believe and see no further, but prisoners and slaves to the Master's ideal in proclaiming salvation to a lost world.

Three hundred and forty-three pages, cloth, price $1.25 net, postpaid. Address the Brethren Publishing House, Elgin, Illinois.

EDITORIALS

It will be a matter of great joy to learn that on Christmas day at the Ankleshwer station in India where Brother Stover is laboring thirty were received into the church by baptism.

* * *

At the Medical Missionary Conference held at Battle Creek, Mich., January 5-8 there were 150 missionaries in attendance, thirty-five of whom were medical missionaries and represented 653 years of medical practice. This perhaps was the largest medical missionary convention held in this country.

* * *

That ye may know that the Son of man hath power on earth to forgive sins. He saith to the sick of the palsy, Arise and take up thy bed, and go into thine house, Mark 11: 10-11.

* * *

Evidently in Jesus' day his ability to forgive sins was called in question. And is not that the challenge which the world throws down at the feet of the church today? Is she meeting it? Is her membership arising from their baptismal experience, freed from the bondage of sin and going forth before men and compelling others to know that they have been with Jesus and have had His healing in their once sinful lives? Is your life, reader, a proof of the redeeming, saving power of your Lord?

The infidel says Christ is powerless,—His teachings are false. Is that the real reason why among us are so many lives that do not recommend Jesus Christ to the world? If He is not able then He is no Savior. I have no use for a Savior who can forgive but cannot also say to me, stricken with the palsy of sin, "Arise and walk."

* * *

But Jesus is able to save,—save to the uttermost and we know it. The fault is in ourselves that we sin,—that sin has dominion over us,—that we do not resist temptation,—that our lives do not compel others to come to Christ. Perhaps we have unconfessed sin lurking in our bosom and this robs us: or the glaring inconsistency of our lives has taken the courage of heart from us: or we are so slow in obeying what we can obey that we are without faith before God.

* * *

When we have been born of the Water and the Spirit we are not only cleansed from the guilt of sin but also cleansed from the love of sin. If then we continue in sin, grace does not abound in our lives. Neither do we believe on the Lord Jesus Christ as we ought. For He who said "Thy sins are forgiven thee," also said "Rise and walk."

* * *

Now in the church today are many who believed the Lord when they wanted their own sins pardoned, and yet they will not trust Him or look to Him

when He commands them to go and do His bidding. They treat His commands with shameful indifference, even in unbelief, saying it is not wise to do it, it is not good sense to seek His kingdom first. They stumble at the problems of the church in the world, and do not realize that their own unbelief is in part the occasion of the weakness of the church in the world and the great stumbling block in their own lives.

* * *

Indeed, brother, the world longs for salvation. There are hungering hearts right at home yearning for salvation; but so many lives are so unholy that the church is weak instead of powerful to the saving of many. Instead of onward and upward, there are backslidings and coldness. Like the street car on the hillside rolls backward because the trolley is off, so is the church moving in unbelief; and it would be a great joy in the power house in heaven if she would connect up through loving obedience and go up the hill to victory in Jesus' name.

* * *

Should any of our readers chance to have a copy of two missionary leaflets entitled, "The Sin of Covetousness" and "The Difference" we would appreciate it greatly if they would send them to us. We are desirous of reprinting them again and find no copies on hand from which to do it. Please send them to the General Mission Board, Elgin, Illinois.

* * *

At last all difficulties and disagreements between the mission and the landlords who held the mission property in Oyonnax, France, have been settled, the lease that was to run four years yet has been cancelled and the missionaries, Brother and Sister Pellet, are looking for a more favorable location to carry on the work. In spite of the discouragements the attendance at Sunday-school, industrial work and preaching has kept up and the interest is growing. It is to be sincerely hoped that the time of sowing in tears is over for a while at this station and a reaping with joy shall take its place.

* * *

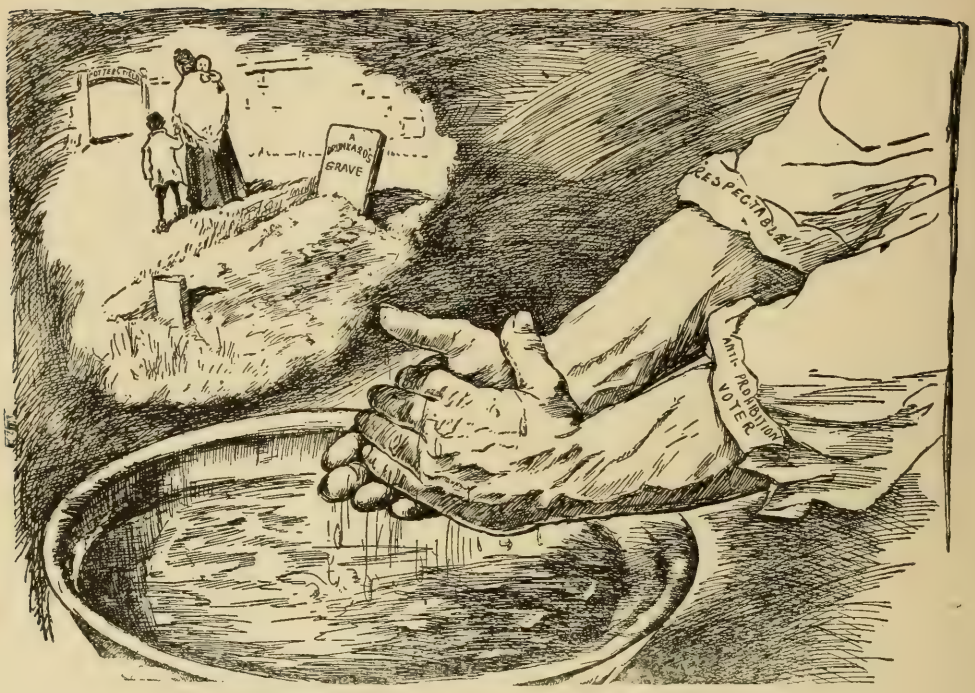
An aged brother in one of our neighboring States in sending us an endowment contract for $500 which he means to pay in a short time, in closing his letter has this to say: "If I thought what I am about to send did not receive the approbation of the Prince of Peace, I would not send it. As it is, it gives me more joy than to give it to the best friend I have on the face of the earth. It goes just as free as the water that runs in the brook." Our Brother has discovered the spring of everlasting joy. We commend this example to many of our dear aged fathers who have a desire to do something that will be of permanent value in spreading the kingdom of God.

* * *

It is estimated that the cost of maintaining the peace of Europe for the past twenty-five years has been $67,500,000,000, a figure stupendous in magnitude. And yet Europe could have saved much of this, if she had profited by the twenty centuries of experience that have passed since the birth of the Prince of Peace. At the present time she is spending nearly $700,000,000 in engines of marine warfare. In a few years these same battleships, before gracing the junk-pile, will make fairly respectable targets for more "improved modern" implements of recognized, legal, tolerated murder. And Christ's kingdom will be no nearer to the hearts of Europe's inhabitants, because of the expense.

* * *

Brother E. H. Eby in writing of the joys of their Christmastide says: "What we enjoyed the most was the way in which our Indian Christians entered into the spirit of Christmas. We gave them



And Pilate Said, "I am innocent."—National Prohibitionist.

a free hand and suggested nothing. They of their own choice prepared their Christmas eve feasts in their own homes and invited whom they would. After that, late in the night, a company of good singers went through the village and sang good Christian songs at the homes of both Christians and heathens. Sunday at the close of the preaching service one of the number arose and stated that as they sang from house to house the night before the people insisted on giving them something. So as they went they collected money and, putting it all together they had a nice sum to put into the church treasury, and it was then and there consecrated to the Lord's service. This was an entirely new feature of the Lord's service and we were glad for the innovation." Truly this is commendable. It was "none of self and all for Thee."

* * *

In giving the names of the District Mission Board of Middle Iowa on the cover page of the February Visitor, we neglected to mention Brother W. H. Royer as being the treasurer of the Board. We gladly make this correction.

* * *

The following are some of the notes appearing in the *Prakash Patra,* which is published every other month in India by our missionaries:

Those who set their hearts on doing right sometimes profit from it in ways least expected. In a certain village not far from Ankleshwer a number of Bhils had become candidates for Christianity. To that village came cattlemen from the north to sell bullocks, and learning that the Bhils had determined to become Christians, these cattlemen sold to the Bhils seven bullocks, taking their stamped paper in payment for the same. And seeing how some men made fun of them for so doing, they refused to sell,

(Continued on Page 112.)

BEFORE THE THRONE

MORNING PRAYER.

The morning is the gate of the day, and should be well guarded with prayer. It is one of the threads on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings. He who rushes from his bed to his business, and waiteth not to worship, is foolish, as though he had not put on his clothes or cleansed his face, and as unwise as though he dashed into the battle without arms or armor. Be it ours to bathe in the softly-flowing river of communion with God before the heat of the wilderness and the burden of the day begin to oppress us.—*Spurgeon.*

A visitor who not long ago returned from a tour of mission stations in various lands has this to say in an exchange:

While we at home do pray, we don't pray anything like the missionaries abroad pray! I stayed at only two or three missionary households where they did not gather at midday as well as in the morning and evening for prayer. "We are far too busy to do without it," they said. Part of the equipment that God gives them is the spirit which finds time for prayer in the midst of their busy lives.

It has been wonderful to see how God can take our very weakest missionaries and in answer to our prayers at home can equip them with His Holy Spirit, not only for their work, but in the eyes of all those who come in contact with them. Unless I had seen it I could not have believed. They cannot themselves come home and say, "I have been wonderfully equipped for my life abroad; I have been wonderfully blessed in my work." Those missionaries whom we know at home on furlough are not the men and women we meet in the field; with such an equipment and enduement of the Holy Spirit they are made new men and women—fitted for the service to which God has called them. Just as God gives to a bird special powers that it may be at its best in the air, and to a fish special powers that it may be at its best in the waters that would drown other things, so it seemed to me God had so changed some of these missionaries that they were living in a different element from what we know of, or are experiencing.

IN ANSWER TO PRAYER.

Some time ago the sight of the writer began to fail and the burden of his prayer was that sight might be restored to him so that he might again be able to see the works of God and to read His Word as in former years.

By Divine Providence the writer was led to an excellent oculist, who performed a very successful operation and now he can see the works of God as in former years. With the aid of a reading glass he can see to read the Word of God with ease and with perfect delight.

The writer is assured that God in this, His Own Way, answered the prayer.

Kansas. J. S. M.

Did you pray this morning for these people across the sea? Some time since I was speaking in a meeting when the light went out; and afterwards I learned that it was because there had been trouble in the power house—something had gone wrong there. The missionary . . . finds things are going wrong—his vision has grown dim, he is oppressed and almost overcome by the thick darkness that seems to come down and enclose him. What is wrong? There's trouble in the power house at home. The prayer life has grown feeble. Again, all is changed. The unseen Presence seems to light upon him. He is no more lonely, or weak, or even shadowed. All is hope and light, and energy. Why? There's power in the power house: the home folk are praying in the Spirit.—*Selected.*

The Little Missionary

CHRISTMAS IN AFRICA

Dear Friends:—There is a joy to both old and young, when the Christmas time comes around. The young are full of glee and the old lay aside the cares of life, and enter into the joys of the children. The thoughts of giving others joy come in a new way, different from all the other plans of the year, and all the work connected with Christmas seems but play.

So it was with us at the Fairview Girls' School. Weary we were indeed, after we had gotten our big family of about seventy girls packed up and started off either on foot or by train, but after a little rest we were ready to think of Christmas for those that stayed. Thirteen girls remained at the school, and there were thirteen missionaries with the children that would be at Fairview. Strange, wasn't it? We hear of too many superstitions of the natives without paying attention to the English ones, so we did not give that a second thought.

Little Girls' Sunday-school Class. 35 Belong.

Saturday the missionaries and their native girls came bringing their donation to add to the dinner until it seemed like the old fashioned donations that we occasionally had when I was a child and my father a frontier Methodist preacher. We enjoyed sweet fellowship together and then gathered in the front room for a prayer meeting while twenty-four native girls and children quickly cleared our table and spread their own repast out on the veranda. The day was so hot that it semed hard to realize that it could be Christmas.

Christmas coming on Sunday lengthened the pleasant time and we again celebrated, this time in the Sunday-school. The missionaries generally go away at Christmas time when it is so hot, so the people have little done for them,

The Boys Who Sang. Station Schoolboys.

Part of the Little Boys' Sunday-school Class.

so the children were especially happy to think they were going to stay and help them to have a pleasant time. On the last day of school they had a very nice program and some of the best and most appropriate songs for Sunday were chosen to be repeated at Sunday-school. How nice it was to see over two hundred children coming pouring into the chapel! All were neatly dressed and had happy faces for they were to sing and help to make the day of Jesus' birth a good one. No Christmas for heathen children but for the Christians, just as much joy as you have.

You remember it was Review Sunday too, and all the pictures of the quarter were hung in front. Some one had a string of little paper flags of all nations and these were hung reminding us of other nations who were joining with us in celebrating the birth of our greatest Friend. How well they spoke and sang and then at the close how the rows of white teeth shone and the black eyes danced as the superintendent told them of the surprise of sweets that the missionaries had planned for them. It was no small task to make candy for two or three hundred people, for the grown people are children too on Christmas, but the Irving, Ill., and Atlanta, Ga., Juniors helped us out with the means, for we got sugar and other things necessary. The Lord helped every one that helped, so it did not seem as hard as we had expected. His presence seemed so sweet through all the exercises and I am sure He was glad to see the little black children of Africa glory in His birth. In the afternoon the pastor preached a most uplifting sermon and the altar was crowded with people seeking for strength to serve the Lord better. They need your daily prayers.

Yours in Jesus,

NELLIE A. REED.

Umzumbi Rail, Natal, S. Africa.

TOES AND WOOLLY PENWIPERS.

The boys and girls have schools at Banza Manteke, in Africa, that are very much like schools everywhere, though I did notice some helps they had in doing their "sums" that I never saw at home.

In doing their sums the children used their fingers to count on, just as some boys and girls do at home. But, what was more amusing, they also used—their toes! As they wear no shoes or stockings, this is very convenient, and when a scholar's own set gives out, she may be spied eagerly borrowing the ten toes of her friendly little neighbor to finish her sum.

Each child has a penwiper of her own, which is in constant use. The penwiper is her own woolly head, into which the pen is plunged every few minutes and rubbed vigorously. If ink is spilled on the table it is wiped off with her hands, no one being any the wiser.—*Selected.*

There are many kinds of love, as many kinds of light,
And every kind of love makes a glory in the night.
There is love that stirs the heart and love that gives it rest,
But the love that leads life upward is the noblest and the best.

—Henry Van Dyke.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR JANUARY, 1911.

	Jan. 1910	Jan. 1911	Apr.-Jan. 1910	Apr.-Jan. 1911	Increase
World-wide, ...	$2,453 57	$2,220 24	$23,294 22	$26,529 61	$3,235 39
India, ...	447 46	888 92	3,699 99	4,952 73	1,252 74
Miscellaneous, ...	69 92	401 98	755 69	1,131 65	375 96
	$2,970 95	$3,514 14	$27,749 90	$32,613 99	$4,864 09

During the month of January the General Mission Board sent out 101,242 pages of tracts.

During the month of January, 1911, the following donations were received at the office of the General Mission Board:

WORLD-WIDE.

Indiana—$392.03.

Northern District, Congregations.
Solomon's Creek, $67.60; Rock Run, $21.53; Second South Bend, $13.50; North Liberty, $5.13, ... $ 107 76

Christian Workers.
Maple Grove, $17; Wakarusa, $7.13, 24 13

Individuals.
"Unknown," $10; David Whitmer, $10; Melvin D. Neff, $10; Elias Fashbaugh, $7.50; Jacob O. Culler, $6; Mary E. Early, $5; Henry Fuller, $3; W. H. Weybright, $2; A. L. Reppert, $2; Mrs. Walter Swihart, $2; Noah Barringer, $1; J. P. Hoffman (marriage notice), 50 cents; J. W. Grater (marriage notice), 50 cents; James B. Wise, 15 cents, ... 59 65

Middle District, Congregation.
North Manchester, ... 62 50

Sunday-school.
Mexico, ... 2 63

Individuals.
Josephine Hanna, $30; B. F. France, $22; Odis P. Clingenpeel, $2; W. H. Gaunt, $1.50; J. D. Rife, $1.20; W. F. Neal, 50 cents, ... 57 20

Southern District, Congregations.
Middlefork, $51.12; Howard, $11; Four Mile, $8; Anderson, $5, ... 75 12

Sunday-school.
Anderson, ... 1.54

Individuals.
Martha Ulrich, $1; J. E. Miller, 50 cents, ... 1 50

Pennsylvania—$364.50.

Eastern District, Congregations.
Big Swatara, $36; Indian Creek, $28.34; Spring Creek, $16; Coventry, $14.40, ... $ 94 74

Missionary and Sunday-school Meeting Collection, Mingo, ... 15 23

Individuals.
Isabella F. Price, $10; Anna M. Brunner, Upper Dublin, $10; Susanna M. Hutchison, $5; Mrs. Sallie Wingard, $3; Peter Biser, $1.20; James Kurtz, 15 cents, ... 29 35

Southern District, Individuals.
Mary A. Hollinger, $25; D. E. Brown, $10; Celia Yost, $5; John Hart, $4.50; Receipt No. 13,970, $3; Anna Mitchel, $3; Elder John Lehner, $1.50; Susie Walker, $1; Ellen S. Strauser, $1; Cora Royer, $1; Tinna Rentschler, $1; Mrs. J. E. Spangler, $1; Barbara Leiter, 50 cents; Sol. G. Shellenberger, 50 cents; David Bashore, 15 cents, ... 58 15

Middle District, Congregation.
Lewistown, ... 26 48

Individuals.
Samuel R. Snyder, $3; John Snowberger, $3; C. L. Buck, $3; Aaron Teeter, $2; Isaac Replogle, $1.20; T. T. Myers, $1.50; Rebecca Kaufman, $1; Miss Ruth C. Stayer, $1; Joseph P. Long, $1; James C. Wineland, $1; John S. Hershberger (marriage notice), 50 cents; C. L. Buck (marriage notice), 50 cents, ... 18 70

Western District, Congregations.
Georges Creek, $15; Husband House—Middle Creek, $5.60; Dunnings Creek, $5.15; Manor, $4.85; Pittsburg, $2.50, ... 33 10

Individuals.
S. C. Johnson, $77.40; Mary Johnson Miller, $5; I. G. Miller, $1.20; J. W. Rummel, $1; Sarah A. Johnson, $1; Mrs. S. M. Robbins, $1; Amanda Roddy, 65 cents; G. E. Yoder (marriage notice), 50 cents; A. J. Beeghley (marriage notice), 50 cents; Jerome E. Blough (marriage notice), 50 cents, ... $ 88 75

Illinois—$343.72.

Northern District, Congregations.
Mt. Morris, $35.52; Pine Creek, $15.50; Milledgeville, $14.28; Batavia, $7.41, ... 72 71
Sunday-school.
Primary Department, Elgin, ... 12 39
Individuals.
John D. Lahman and wife, $200; O. Perry Hoover, $6; Annetta Yarger, $5; John C. Lampin, $5; H. A. Gossard, $2.77; "A Sister," $2; A. L. Moats, $1.20; Philip H. Graybill, $1.20; Elizabeth Kingery, $1; John S. Inks, $1; P. F. Eckerle (marriage notice), 50 cents; M. S. Newcomer (marriage notice), 50 cents; P. R. Keltner (marriage notice), 50 cents; Annetta Yarger, administratrix, 45 cents; Reuben J. Faringer, 20 cents; Sarah E. Faringer, 20 cents, ... 227 52
Southern District, Congregations.
West Otter Creek, $4.45; Oakley, $2, ... 6 45
Individuals.
C. L. Strong, wife and sister, $13.15; M. D. Hershey and wife, $9; D. C. McGonigh, $2.50, ... 24 65

Virginia—$286.66.

First District, Congregation.
Botetourt, ... 134 27
Sunday-schools.
Antioch, $23.15; Bethesda, $13; Bethlehem, $3.71, ... 39 86
Individuals.
C. J. Clingenpeel, $1; "Individuals," $1; Mrs. F. D. Kennett, $1; A. N. Hylton (marriage notice), 50 cents; S. C. Painter, 50 cents, ... 4 00
Eastern District, Individuals.
Edna D. Miller, $3; R. M. Figgers, $3; Geo. W. Shaffer, $2; I. N. H. Beahm (marriage notice), 50 cents, 8 50
Northern District, Individuals.
David W. Wampler, $4; Mary Showalter, 25 cents, ... 4 25
Second District, Congregation.
Bridgewater, ... 83 98
Individuals.
S. L. Huffman, $3.60; Samuel Garber, $3; A Brother and Sister, $2; J. W. Zigler, $1; Mrs. P. J. Craun, 50 cents; J. S. Kiracofe, 35 cents; J. S. Wright, 25 cents; M. D. Hess, 25 cents; E. G. Wine, 25 cents; S. N. Wine, 25 cents; Benj. F. Miller, 25 cents; Fannie S. Miller, 10 cents, ... 11 80

Washington—$176.80.

Congregation.
Centralia, ... 18 00
Sunday-school.
Lakeside, ... 2 75
Individuals.
Hannah Shock, deceased, $136; "A Wash Woman," $10; W. C. Lehman, $6; G. W. Buntain, $2.40; Sallie Hatfield, $1.65, ... 156 05

Ohio—$151.65.

Northeastern District, Congregation.
Chippewa, ... 14 65
Sunday-school.
Freeburg, ... 45 00
Individuals.
Levi Stoner, $10; A. A. Moherman, $10; Sarah Stoner, $5; Jacob Leckrone, $1.50; Ida A. Moomaw, $1; David Henricks. $1; Sadie Moherman, $1; Clara Woods, $1, ... 30 50
Northwestern District, Congregation.
Lick Creek, ... 2 00
Individuals.
Joseph Kaylor, $10; F. A. Sellers, $1.50; L. E. Kauffman, $1.20; Catherine Deck, $1; No. 86,703, Bellefontaine, $1, ... $ 14 70
Southern District, Congregations.
Hickory Grove, $17; Beech Grove, $4.60, ... 21 60
Sunday-school.
Primary Department, West Dayton, ... 5 00
Individuals.
Mary Ockerman, $6; David Fultz, $3.30; C. M. Smith, $2.50; Philip R. Priser, $1.25; Eliza R. Priser, $1.25; David Brenner, $1.20; John H. Rinehart, $1.20; Joseph Ruble, 50 cents; E. B. Bagwell (marriage notice), 50 cents; Levi Minnich (marriage notice), 50 cents, ... 21 20

Idaho—$128.45.

Congregations.
Payette, $91.80; Nez Perce, $28; Twin Falls, $7.15, ... 126 95
Individuals.
M. M. Custer, $1; Rose E. Bradley (marriage notice), 50 cents, ... 1 50

California—$74.32.

Northern District, Individuals.
S. Beeghly, $10; Peter F. Gault, $1; W. C. Heisel (marriage notice), 50 cents, ... 11 50
Southern District, Congregation.
Glendora, ... 53 31
Individuals.
J. L. Minnich, $3; H. H. Ritter, $2.01; J. Z. Gilbert, $1; Geo. Eby, $1; Minnie Eby, $1; S. E. Yundt, $1; W. F. England (marriage notice), 50 cents, ... 9 51

Iowa—$69.72.

Northern District, Individuals.
Samuel Fike, $12; John Rudy, $10.30; J. J. Berkley, $6; U. S. Blough, $4; C. Frederick, $4; E. M. Lichty, $3; Conrad Messer, $2.50; Louisa Messer, $2.50; J. S. Hershberger, $1.50; L. M. Eby, $1.25; Hannah C. Messer, $1; Birthday offering, Mrs. Rebecca Hess, 77 cents; W. H. Hood (marriage notice), 50 cents, ... 49 32
Middle District, Individuals.
John G. Fleckner, $6; Franklin Rhodes, $4; C. S. McNutt, $1.20; C. Z. Reitz, $1.20, ... 12 40
Southern District, Congregation.
Garden Grove, ... 3 15
Individuals.
Mrs. Geo. Replogle, $2; W. G. Caskey, $1.20; Mrs. H. Kurtz, $1.15; J. D. Brower (marriage notice), 50 cents, ... 4 85

Kansas—$57.12.

Northeastern District, Sunday-school.
Richland Center, ... 7 00
Individuals.
J. I. Smith, $1; Joseph S. Carney (marriage notices), $1; W. B. Devilbiss (marriage notice), 50 cents; W. B. Price (marriage notice), 50 cents, ... 3 00
Southeastern District, Congregation.
Mont Ida, ... 7 25
Christian Workers.
Verdigris, ... 2 12
Individual.
Fannie Stevens, ... 2 15
Northwestern District, Sunday-school.
Portis-North Solomon congregation, ... 8 85
Individuals.
A young brother, Quinter, $20; Mrs. Emma Tatlock, $1, ... 21 00
Southwestern District, Individuals.
S. M. Brown, $2.50; Silvanus Delp, $1.25; Frank Fox, $1; Irene B. Rupp, $1, ... 5 75

Nebraska—$53.50.

Congregation.
Octavia, ... 50 00

Individuals.
Wm. McGaffey, $3; S. P. Van Dyke (marriage notice), 50 cents, ..$ 3 50
North Dakota—$23.22.
Congregation.
Rock Lake, ... 17 22
Individuals.
Mrs. W. H. Clark, $5; A. B. Puterbaugh, $1, ... 6 00
Maryland—$21.00.
Eastern District, Individuals.
Alfred Englar, $12; Thos. C. Ecker, $1; W. E. Roop (marriage notice), 50 cents, ... 13 50
Middle District, Individuals.
A Brother, $2; John S. Bowlus (marriage notice), 50 cents, ... 2 50
Western District, Individuals.
John A Merrill and wife, ... 5 00
Missouri—$14.15.
Middle District, Individuals.
Mary Eshelman, $3.15; Susan Moomaw, $1, ... 4 15
Southern District, Individuals.
Mary E. Loudenslager, $5; "Receipt No. 13,938," $5, ... 10 00
West Virginia—$11.35.
First District, Individuals.
Catherine Harper, $7.35; T. Harrow, $2; John W. Nelson, $1; Mrs. Bertha Thurmond, $1, ... 11 35
Alabama—$10.00.
Individual.
W. A. Maust, ... 10 00
New Mexico—$10.00.
Congregation.
Miami, ... 10 00
Tennessee—$7.50.
Congregation.
Pleasant Valley, ... 5 50
Individual.
Effie Brooks, ... 2 00
Oklahoma—$6.20.
Individuals.
Alice Pitzer, $4.50; Wm. P. Bosserman, $1.20; M. M. Ennis (marriage notice), 50 cents, ... 6 20
North Carolina—$5.00.
Individuals.
J. W. Bowman, $3; D. H. Lewis and wife, $2, ... 5 00
Michigan—$3.20.
Individuals.
G. Sprang, $2; J. C. Harrison, $1.20, 3 20
Canada—$2.90.
Individuals.
Mrs. Louisa Shaw, $1.65; Mrs. Fanny Keffer, Ontario, 75 cents; Luther Shatto (marriage notice), 50 cents, 2 90
Montana—$2.75.
Individuals.
Three children, Enterprise, ... 2 75
Colorado—$2.00.
Western District, Individual.
Nancy D. Underhill, ... 2 00
Minnesota—$1.50.
Individual.
J. E. Burkholder, ... 1 50
Wisconsin—$1.00.
Individuals.
J. E. Zollers and wife, ... 1 00

Total for the month, ...$ 2,220 24
Previously reported, ... 24,309 37

Total for year so far, ...$26,529 61

INDIA ORPHANAGE.

Pennsylvania—$96.00.
Eastern District, Sunday-school.
Elizabethtown, ...$ 20 00
Individual.
Isabella F. Price, ... 16 00
Middle District.
Truth Seekers' Sunday-school Class, Altoona, ... 20 00
Flower and Mission Band, Altoona Christian Workers, ... 20 00
Western District.
Meyersdale Mission Circle, ... 20 00
Illinois—$46.30.
Northern District, Sunday-school.
Teacher-training Class, Elgin, ...$ 20 00
Individual.
Mary R. Hoover, ... 20 00
Southern District, Sunday-school.
Primary Class, Woodland, ... 6 30
Ohio—$43.42.
Northeastern District, Sunday-school.
Freeburg, ... 20 00
Southern District, Sunday-schools.
Brookville, $20; New Carlisle, $3.42, 23 42
Virginia—$36.00.
First District, Sunday-school.
Home Department, Daleville, ... 16 00
Eastern District, Sunday-school.
Fairfax, ... 20 00
Indiana—$34.30.
Northern District, Sunday-school.
First South Bend, ... 5 00
Middle District, Aid Society.
North Manchester City, ... 12 00
Sunday-school.
North Manchester, ... 10 00
Richard Callane's Sunday-school Class, ... 7 30
Nebraska—$21.00.
Sunday-school.
Birthday offerings, Beatrice, ... 20 00
Individual.
Maggie Vanderkolk, ... 1 00
Kansas—$20.00.
Northeastern District, Aid Society.
Washington Creek, ... 20 00
Idaho—$20.00.
Sunday-school.
Winchester, ... 20 00
Iowa—$16.00.
Northern District, Aid Society.
City Church, Waterloo, ... 16 00
Colorado—$12.33.
Western District, Sunday-school.
Mt. Garfield, ... 5 00
Christian Workers.
First Grand Valley, ... 5 00
Southeastern District, Sunday-school.
Rocky Ford, ... 2 33
Minnesota—$10.00.
Sunday-school.
Worthington, ... 10 00
Michigan—$5.00.
Sunday-school.
Sunfield, ... 5 00
California—$4.50.
Northern District, Individuals.
A widow sister and two little girls, 50
Southern District, Christian Workers.
South Los Angeles, ... 4 00

Total for the month, ...$ 364 85
Previously reported, ... 2,333 73

Total for year so far, ...$ 2,698 58

INDIA MISSION.

Pennsylvania—$100.00.
Southern District, Individual.
"Receipt No. 13,929," .....$ 100 00
Ohio—$15.00.
Northwestern District, Congregation.
Fairview, ... 5 00
Southern District, Individuals.
A Brother and Sister, ... 10 00
Illinois—$14.91.
Northern District, Christian Workers.
Naperville, ... 14 91
Washington—$12.50.
Sunday-school.
Sunnyside, ... 12 50
California—$5.00.
Southern District, Individual.
Rosa E. Calvert, ... 5 00
Indiana—$1.00.
Southern District, Individual.
Susan Knote, ... 1 00
North Carolina—$1.00.
Individual.
Ophrah T. Marshburn, ... 1 00

Kansas—$1.00.
Southwestern District, Individual.
Mary G. Morelock, ... $ 1 00

Total for the month, ... $ 150 41
Total previously received, ... 802 42

Total for year so far, ... $ 952 83

INDIA NATIVE SCHOOLS.

California—$145.50.
Southern District.
Lordsburg Congregation, for Lordsburg College in India, ... $ 145 50
Indiana—86.66.
Northern District, Individuals.
Lee R. Smith, $10; Wm. Hess, $5, 15 00
Middle District, Sunday-school.
North Manchester, West House,.. 71 66
Pennsylvania—$90.00.
Eastern District, Aid Society.
Germantown, ... 30 00
Western District, Sunday-school.
Meyersdale, ... 60 00
Ohio—$15.00.
Northeastern District, Individual.
G. A. Cassel, ... 5 00
Northwestern District, Individuals.
Geo. S. Throne and wife, ... 5 00
Southern District, Individual.
E. F. Haynes, ... 5 00
Iowa—$8.50.
Middle District.
Hannah C. Badger's Sunday-school Class, ... 3 50
Individual.
John Zuck, ... 5 00
Idaho—$7.00.
Sunday-school.
Birthday offerings, Fruitland, ... 7 00
Illinois—$5.00.
Northern District, Individuals.
Isaac and Sarah Rothrock, ... 5 00

Total for the month, ... $ 357 66
Previously reported, ... 851 01

Total for year so far, ... $ 1,208 67

INDIA WIDOWS' HOME.

Washington—$7.00.
Sunday-school.
Sunflower Class, N. Yakima, ... $ 7 00
Ohio—$5.00.
Northwestern District, Individuals.
Geo. S. Throne and wife, ... 5 00
Virginia—$2.00.
Second District, Individual.
Annie E. Kendig, ... 2 00
Nebraska—$1.00.
Individual.
Maggie Vanderkolk, ... 1 00
California—$1.00.
Northern District, Individuals.
A widow sister and two little girls, 1 00

Total for the month, ... $ 16 00
Previously reported, ... 76 65

Total for year so far, ... $ 92 65

CHINA MISSION.

Illinois—$254.75.
Northern District, Individual.
Elder D. L. Miller and wife, ... $ 250 00
Southern District.
Sacrificing Mission Band, Oakley, 4 75
North Dakota—$52.23.
Congregations.
Berthold, $45.78; Minot Mission, $6.45, ... 52 23
Indiana—$20.00.
Southern District, Christian Workers.
Rossville, ... 20 00
Ohio—$10.00.
Northwestern District, Individuals.
Geo. S. Throne and wife, ... 10 00
Missouri—$5.00.
Southern District, Individual.
"Receipt No. 13,938," 5 00
Arkansas—$4.00.
Individual.
Mrs. Frank Reed, ... $ 4 00
Pennsylvania—$3.00.
Eastern District.
"From Philadelphia," 3 00
Nebraska—$0.50.
Individual.
Maggie Vanderkolk, ... 50

Total for the month, ... $ 349 48
Previously reported, ... 652 77

Total for year so far, ... $ 1,002 25

JERUSALEM MISSION.

North Dakota—$45.00.
Individual.
M. P. Lichty, ... $ 45 00
Illinois—$2.00.
Northern District, Individual.
"A Sister," 2 00

Total for the month, ... $ 47 00
Previously reported, ... 6 00

Total for year so far, ... $ 53 00

CHURCH EXTENSION.

Maryland—$1.00.
Eastern District, Individual.
Wm. H. Swan, ... $ 1 00

Total for month, ... $ 1 00
Previously reported, ... 8 40

Total for year so far, ... $ 9 40

COLORED MISSION.

Illinois—$2.00.
Northern District, Individual.
"A Sister," ..... $ 2 00

Total for the month, ... $ 2 00
Previously reported, ... 45 00

Total for year so far, ... $ 47 00

AFRICAN MISSION.

Pennsylvania—$1.50.
Middle District, Individual.
G. W. Kephart, ... $ 1 50

Total for the month, ... $ 1 50
Previously reported, ... 7 00

Total for year so far, ... $ 8 50

SOUTH AMERICA.

Ohio—$1.00.
Southern District, Individual.
Ruth Bigler, ... $ 1 00

Total for the month, ... $ 1 00
Previously reported, ... 5 00

Total for year so far, ... $ 6 00

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

January Receipts.

General Fund.

Illinois—J. C. Lampin, Polo, $1.75; M. S. Seymour, Palestine, $8; C. L. Carriker, Witt, $1; Lillian Walker, Liberty, $7.30; David Hershberger, Salem, $12.10. Total, $30.15. **Indiana**—Sarah Fike, No Address, $1.75; J. N. Holsinger, Rossville, $6.10; Ezra H. Miller, Coal City, $8.75; V. Stoneburner, Magley, $9.10; Harvey Kreider, S. Whitley, $2.60. Total, $28.30. **Iowa**—Mrs. C. J. Simpson, Mt. Etna, $1.70; J. O. Kimmel, Sheldon, $3; W. G. Williams, Fredric, $4. Total, $8.70. **Kansas**—L. C. Morrison, Altamont, $4.25; G. E. Shirkey, Madison, $6. Total, $10.25. **Michigan**—L. A. Fisher, Bangor, $2.50; R. B. Noll, Vickerysville, $17.65; Harvey Good, McBain, $5.75. Total, $25.90. **Minnesota**—Martin Ogg, Ramey, $3.25. **Maryland**—Daniel O. Metz, Union

Bridge, $4; F. H. Rittenhouse, Easton, $10. Total, $14.00. **Missouri**—C. C. Campbell, Fristoe, $4.76; W. M. Greenwood, Carthage, $5.60; Bruce V. Hoffman, Smithburg, $2. Total, $12.36. **North Dakota**—J. W. Fitz, Cando, $7.35; J. F. Wampler, Newville, $8; Robert R. Young, Epping, $8.70. Total, $24.05. **Ohio**—A. A. Moherman, Ashland, $14.79; A. D. Wenrich, Dayton, $4; L. E. Ockerman, Hillsboro, $6.85; V. L. Bright, W. Milton, $4.73. Total, $30.70. **Pennsylvania**—M. H. Brumbaugh, Williamsburg, $5.50; Jacob Gabert, Three Springs, $6.66; J. W. Brant, Elizabethtown, $2; Peter Mollott, Amaranth, $7.60; D. T. Detwiler, New Enterprise, $5; Sarah E. Royer, Millmont, $4.38. Total, $31.13. **Virginia**—J. H. Gouchenour, Waynesboro, $16.71; A. J. Miller, Bridgewater, $18.20; J. D. Huffman, Timberville, $11.25. Total, $46.16. **West Virginia**—J. B. Leatherman, Burlington, $2.59.

Building Fund.

Canada—D. A. Peters, Alpha, Sask., $4. **Idaho**—Susie E. Mow, Weiser, $7; Ralph Thomas, Nezperce, $50. Total, $57. **Illinois**—Mary Fahrney, Chicago, $50; Bertha Ridgely, Parkersburg, $9.08; Cassie Bowser, Astoria, $3.30; J. G. Royer, Mt. Morris, $25; Ogden S. S., Chicago, $10; D. O. Cottrell, Chicago, $16. Total, $113.93. **Indiana**—W. H. Metzger, Flora, $25; C. M. Culp, Nappanee, $8.25; Geo. Netzley, Union City, $48.27; B. J. Miller, Nappanee, $7.21; Samuel Coy, Milford, $10; Aug. Yancy, Decatur, $46.30; John Keim, Topeka, $3.70; Elsie Kepp, Monticello, $30.50; Chas. E. Cripe, Goshen, $2; J. W. Flora, Kappa, $3.56; Ira Kauffman, Monticello, $61.43; F. Bottorf, Walkerton, $8.70; Irwin Bolinger, Huntington, $13.70. Total, $268.62. **Iowa**—G. A. Moore, Eldora, $50; J. K. Miller, Cedar Rapids, $5; D. W. Wise, Dallas Center, $10; Viola Sheelor, Kingsley, $16.70; R. H. Glessner, Sheldon, $12.50. Total, $94.20. **Kansas**—Hattie S. Frantz, Beattie, $5; W. K. Applegarth, Rydal, $22.50; G. W. Bishop, Oronoque, $4.60; E. E. Yoder, Conway, $10.65; Julia Mohler, Quinter, $4; T. A. Eisenbise, Morrill, $25. Total, $71.75. **Maryland**—F. H. Garner, Westminster, $5. **Michigan**—John M. Smith, Woodland, $10; Lulu McKimmy, Blissfield, $7.85. Total, $17.85. **Minnesota**—Mrs. M. Schechter, Worthington, $3. **Nebraska**—Susie Rothrock, $20. **North Dakota**—Alice E. Stevens, Egeland, $1.50; Manerva Lambert, Surrey, $27.65. Total, $29.15. **Ohio**—Chas. Neff, Dayton, $3.60; E. C. Wolf, Hartville, $12.68; A. C. Bookwalter, Wellersville, $10; Catherine Porter, Mansfield, $2.55; O. H. Bechtel, Bellville, $2.15; N. Poplar Ridge S. S., Jewell, $8.50; Mame E. Hoover, Alliance, $21.15. Total, $60.63. **Oklahoma**—Emma Lauver, Omega, $2.25; Ira Brubaker, Cordell, $13.23. Total, $15.48. **Pennsylvania**—A. Bowser, East Berlin, $1.30; Mary Geiger, Philadelphia, $25; J. J. Oller, Waynesboro, $100. Total, $126.30. **Virginia**—K. M. Deihl, Port Republic, $8.34; Silas C. Foster, Luray, $3.80. Total, $12.14. **Washington**—E. R. Eikenbery, Spokane, $10. **West Virginia**—Fred Baurer, Junction, $2.20.

A. F. Wine, Treasurer.

EDITORIALS

(Continued from Page 104.)

even for cash, one bullock to any one in that village but to a Bhil.

* * *

During the year 1910 Elder Adam Ebey at Dahanu gave medicine to over 5000 and received for the medicines something like two hundred rupees. And Ebey Sahib is not a doctor but a preacher of the Word of the Lord.

It is encouraging to see men lay down their secular business, and for less pay go forth to battle for the Lord, knowing that they will have deprivation and perhaps needless suffering for the Master. Limbaji Kanhuba recently resigned his post as teacher in the carpenter shop at Bulsar, and accepted work with the missionary in Pimpalner, where the workers find hard work.

* * *

A year ago it was decided to ask all delegates to the District Meeting if they still used tobacco in any form. At the time of the passing of that paper some laughed about it, but how well it works was seen in one of the churches this year, after two delegates were elected. The question was raised as to whether they were users of tobacco and the elder asked each delegate. The first said "No," but the second said, "I admit I do." Then after a good bit of wondering what was the best thing to do, the delegate said he was willing to promise solemnly to quit henceforth, and with one voice all the congregation said, "God bless you."

* * *

A letter comes from a mother whose heart burns for the success of God's work. Among other things written, the following is worthy of emulation: "I have a daughter thirteen years of age, who has been a member of the church since she was eight years old. I desire no greater joy from the Lord than to see the day when she would be a missionary, either home or foreign. The fact is I would be perfectly willing to die in the poor house if I could see the day when my three little girls and boy were soldiers in the battle front, either at home or in foreign lands." In these days when we so often hear of parents who retard their children in the desire to be completely used of the Lord, such words are refreshing. What would happen if all our mothers had the kingdom of God so completely on their hearts? The answer is self-evident.

ONESIMUS

The Runaway Slave

By H. B. Brumbaugh.

IN this book the author brings together, in such interesting style, history, biography, romance and helpful lessons, that it becomes at once fascinating and elevating.

It tells of the location and beauty of the City of Colosse and surroundings, the house of Philemon and one of Paul's Mission Cities.

Of the family of Onesimus partly destroyed and separated by a band of robbers, and sold into slavery. Onesimus finally sold to Philemon as a slave.

The interview of Archippus and his sister with Onesimus, their sympathy and decision to help him.

The account of Onesimus running away, and his voyage to Rome. His accidental meeting of Epaphrus, a minister from Colosse, through whom he finds Paul. His sister is sold to Philemon, how Onesimus becomes a useful member in Paul's home, who persuades him to return to his master. The answer of the prayer of Prudentia, his sister, for his return.

The return of the family, the meeting of master and slave, the family feast.

The church meeting. Onesimus received into the church and becomes a helpful coworker.

A book unique in character, unsurpassed in interest and helpfulness.

159 pages, bound in cloth, price 75c.

Flashlights From Real Life

By John T. Dale.

MANY are the lessons that may be learned from the mistakes and failures of others, as well as from their wisdom and success. In this book are recorded a great variety of experiences and incidents, which, if carefully considered by the reader, will help him or her to steer clear of many a pitfall, and may be the means of giving a start in the direction of success and happiness.

The author has had a wide experience and ample opportunity for observation, and gives in this little volume to those who read, the benefit of it.

It is a book for all classes, and is sure to meet every condition in life. The things that are given are from "real life" and will therefore appeal to real people.

"I have read at one sitting the book entitled 'Flashlights from Real Life,' portraying the results of intemperance. It is exceedingly interesting and all too true. The incidents are short, to the point, and not overdrawn, but like moving pictures constantly brought to our hearing and view. The book should have a large patronage and will be found a valuable help to those engaged in temperance work."—John A. Robinson, Chicago, Ill.

205 pages, bound in cloth. Price, 75c.

The Life of Elder R. H. Miller

By Otho Winger.

ELD. MILLER was one of those strong men in the church, whose lives counted for much while they lived, and whose influence for good did not cease when the Master called them to Himself. It is a good thing to have preserved, in some substantial form, a record of their accomplishments, so that those who come upon the stage of action later in the history of the world may read and be benefited.

The best part of Eld. Miller's life covered a period in the history of the Church of the Brethren when strong men were needed, and he did his part well.

This volume ought to have a place in every Brethren home. It will be a cource of satisfaction and comfort to the older people and a stimulus to the young.

Some historical facts are contained in this book which are not elsewhere recorded. It is valuable as a book of reference for years to come.

269 pages, bound in cloth. Title stamped on back and cover in white foil. The frontispiece is a good likeness of Eld. Miller. Price, $1.00.

WAR versus Peace

By Jacob Funk.

IN this volume the good work done by the various Peace Societies is brought to the attention of the reader in a brief but interesting and helpful way. While the author depicts, graphically, the causes, evils and cost of war, the reader will be especially interested in the History of the Peace Movement and the suggested Ways of Advancing Peace.

What is needed, most of all, that the cause of peace may be strengthened, is that the peace sentiment be created in the minds and hearts of the people. This book is well calculated to influence the minds of the readers in the right direction.

Every peace-loving soul should read this book, bring it to the attention of his neighbors, and thus help to spread the flame of peace and love from shore to shore, from nation to nation, so that the time may speedily come when there shall be no more war upon the earth.

The book is written in a simple yet interesting style, making it easy of comprehension to the ordinary reader and at the same time attractive to the scholarly.

175 pages, bound in cloth. Price, 75c.

Sunday School Supplies

FOR SECOND QUARTER

SHOULD BE ORDERED AT ONCE

BRETHREN TEACHERS' MONTHLY:—A superior help for teachers in all grades. Eight to nine pages of matter to each lesson, giving important information, the best of teaching material, practical points and valuable suggestions. The lesson writers are experts in the departments they represent. Each issue also contains a dozen or more pages of helpful editorials and other articles written by practical workers.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c each; single subscription, per year, 50c.

ADVANCED QUARTERLY:—Especially adapted to the senior and intermediate departments. Besides the lesson text, **daily home readings,** Golden Text, introduction, time and place, it contains two pages of explanatory matter by the editor, to each lesson. Also illustrations, making it one of the best helps to be had.

Single copy, per quarter, 5c; five or more copies to one address, per quarter, 3c each.

JUVENILE QUARTERLY:—Perfectly suited to the children in the primary department. The lesson is given in story form, in simple language. Steps to the lesson and comments are given in such words as to be of practical value to the teacher and scholar. The illustrations are attractive and suggestive.

Single copy, per quarter, 4c; five or more copies to one address, per quarter, 2½c each.

OUR YOUNG PEOPLE:—A splendid paper for the scholars of the advanced classes. In editing this paper, the tastes, needs and welfare of the young people are constantly kept in mind. Only good stories, sketches, news items, etc., are admitted to its columns. It is interesting, instructive and elevating. Profusely illustrated. Old and young read it with equal interest.

Single subscription, one year, 65c; in clubs of five or more to one address, per quarter, 10c each. Special introductory prices to schools where it has not been used. Write us.

OUR BOYS AND GIRLS:—This is a paper for the boys and girls, appropriately illustrated. The stories and articles are well written, and in a style to interest those for whom it is intended, and juniors and intermediates. It abounds in wholesome, moral and spiritual teaching.

Single subscription, per year, 50c; five or more copies to one address, per quarter, 7½c each.

CHILDREN AT WORK:—An excellent little paper for the little ones in the primary department. The stories, poems and items always please the little tots. The illustrations are an important feature, bringing to the minds and hearts of the children many helpful truths through the eye-gate.

Single subscription, per year, 20c; five or more copies to one address, per quarter, 3c each.

We handle a large variety of Home Department and Cradle Roll supplies. If you do not have our catalog ask for a copy.

We can supply you with anything you may want in the way of Sunday-school novelties, certificates, maps, blackboards, etc. Write us before ordering elsewhere. If you have not used our literature within the last two years write us for our special offer.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

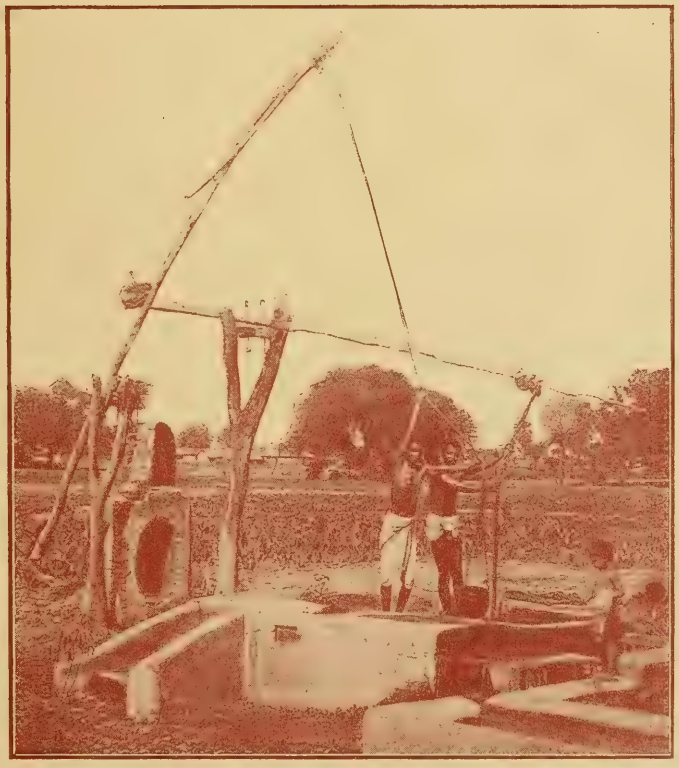
THE MISSIONARY VISITOR

THE FIELD IS THE WORLD

GO YE

I AM A WORKER

Vol. XIII APRIL, 1911 No. 4



INDIA'S ANCIENT WAY OF DRAWING WATER

Contents for April, 1911

EDITORIAL,— 133

ESSAYS,—

"Look on the Fields That They Are White Already Unto Harvest," By Anna M. Hutchison, ... 114

Among the Missions of South India, By A. W. Ross, ... 117

China's Thanksgiving for Rain, By Emma Horning, ... 120

History of the Spring Branch Church, Missouri, By L. B. Ihrig, ... 122

Missionary Notes and Jottings, By I. J. Rosenberger, ... 132

TEMPERANCE BULLETIN,—

Editorials, ... 124

Temperance Sunday Program, ... 126

Finish the Job? 128

Temperance Literature, ... 131

WORLD-WIDE,— 135

FOR OUR MINISTERS,—

The Resurrection of Christ, By J. M. Blough, ... 138

BEFORE THE THRONE,— 139

THE LITTLE MISSIONARY,—

Two Easters, ... 140

FINANCIAL REPORT, ... 142

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, Union Bridge, Md.
L. W. TEETER, Hagerstown, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.

Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. **Subscriptions** discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,

Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XIII April, 1911 Number 4

THE FIRST EASTER MORN

By Nora E. Berkebile

UT of the city the women came slowly,
Bearing the spices and perfume so rare.
Sadly they talked of the One who was resting
Out in the sepulcher rugged and bare.
Just to anoint the dear body so precious,
Just once again the dear form to behold,
That first Easter morn the Galilee women
Traveled the pathway beaten and old.

The tomb has a door that is rugged and heavy,
And "Who will remove it away from its place?"
Is the burden they bear as they walk to the entrance
While lines of great sorrow have furrowed each face.
But lo! It is gone! The Savior has risen!
Not a heavy stone door but the angels appear.
Oh, the joy in their hearts as they hear the glad tidings
And learn that the Savior, now living, is near!

On this Easter morn may the stones in our pathway
Be rolled aside and reveal to us all
That nothing much matters since Jesus is risen,
And comes again soon His faithful to call.
Then what have seemed stones in the pathway we traveled
May prove to be blessings, when once rolled away,
To lead us to God in His mansions of glory
Where we shall e'er praise Him in that perfect day.

"Look on the Fields That They Are White Already Unto Harvest"

Anna M. Hutchison

AS time progresses in the history of Bethany it becomes more and more evident that the possibilities, through Bethany's existence, is meeting a pressing need. And the outlook gives assurance of unlimited possibilities of influence and service for the future. Already new avenues of service are opening up on every hand, and calls for laborers are coming in from every source, from both far and near. Truly the fields are already white unto the harvest, and laborers are being "thrust out" to gather in the sheaves.

Many are being led to yield themselves fully to the Father's guidance and are planning for definite service in His vineyard. As the urgent calls come from both home and foreign fields, some of those who are in preparation become almost restive to get out and "rescue the perishing."

But Bethany being located as it is offers ample opportunity for all such to get the practical preparation, along with the theoretical, in the way of personal work and active service, of which the city offers unlimited opportunities. And new avenues are constantly opening up for such services.

Within the limits of our own neighborhood we are finding, every now and then, a soul groping in the dark, seeking for the true light. Dissatisfied with the formality and lack of spirituality in their own churches, some have given up church attendance altogether. One young lady, who has been attending services at Bethany for some time and was recently baptized, told her parents previous to her baptism, when they opposed her going to Bethany, that if she had to give up attending our services she would have to leave home and go where she could get that which her spiritual nature demanded—that which Bethany supplied, but which was lacking in her own home and in her own church. When baptized she was compelled to leave home. Thus, literally forsaking all for the Master whom she loved, she has found more than she had to give up. Since then she says, "I am so happy. I never before had such freedom and peace of mind, I know the Lord has led me to take this step and has a special mission for me in His vineyard." Her ability, devotion and grace of character, promise much for her future life of service.

In many homes of the neighborhood, and for some miles distant, Bible classes are being held every week. Students thus have the opportunity of putting into actual practice the things they are getting from day to day in the classroom. But most of all, souls are being reached by the light of God's truth. The demand for workers along this line is greater than the means of supply.

Another important phase of work is that of Sunday-school teaching. Not only in our own schools of Bethany, Ogden and Hastings, but churches of other denominations are calling for teachers and a number have responded. Besides this, this district of the Cook County Sunday-school Association, including thirty-three Sunday-schools, has called for a teacher-training class to be held each week at Bethany—a movement that is destined to have a telling and far-reaching influence.

Another avenue of service is that of hospital visiting and rescue mission work—places where the sick, sorrowing and sinning, in their dire need, mutely call for our help and appeal to our sympathies, as a drowning man, whom to neglect means certain death. Each week visits are made to the hospitals, where the sick are prayed with and talked to concerning their salvation, and *Messengers* are left to silently implant the gospel seed. Also, each week services are held at several different rescue missions.

But perhaps the most definite work that is being done along any line of practical service is that which is being done in behalf of the Jews and Chinese of this city. Although of a comparatively small and humble beginning, the work is being established on a solid basis and the outlook is very promising. These immigrants being reached and converted, when returning to their own countries are destined to make the most effectual workers possible among their own native people. Right here, may I say, the Brethren church has an excellent opportunity of doing foreign mission work in our very midst, an opportunity that perhaps we are not fully awakened to as yet.

The Bethany students have been conducting Bible classes in a number of the Jewish homes during this school year. More classes were called for than we had the workers with whom to supply them. Recently a Jewish Sunday-school was organized in the old Bethany building, with an enrollment of forty-two. May God hasten the day when these, His sinning, yet downtrodden people, will return as wandering sheep to the fold, and may Bethany be the means of accomplishing much toward that end!

The Chinese Sunday-school, which was opened up several years ago, by Bro. Hilton, whose heart the Lord burdened with the needs of this neglected people, is progressing most encouragingly. Since the opening of the work, nine precious

Brother Moy Way.

souls have accepted Christ by baptism. Here indeed we see manifested in a marked degree the transforming power of the Gospel of Jesus Christ, as it transforms into His image from glory to glory. Does it pay to convert them? Look at the accompanying picture and ask yourself. Does it pay to implant within these human souls the image of the Christ-life? Recently as we sat at love feast with these Chinese converts our hearts rejoiced as we so forcibly realized that Christ's shed blood was indeed availing for those who so recently knew not of His love, and that God truly "is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness is acceptable to Him."

The accompanying picture is that of Moy Way, one of our converts of less than a year ago. Being his Sunday-school teacher most of the time since then I have had ample opportunity to ascer-

tain his spiritual condition and watch his Christian growth, and have felt more than gratified at the results.

Indeed, I have felt helped and inspired more than once at the evident manifestations of grace and growth in one who so recently had come out from heathendom.

Shortly after his conversion, when speaking to him concerning it he said: "The reason I united with the Brethren church in preference to any other was because I felt they were obeying the Bible more than any other church." He said: "When I got out among other professing Christian people I saw them do things and go to places that I knew was wrong for Christians to do, but when I came to Bethany I did not see you people do those things, and I felt you were right."

As to giving, he has grasped its true spirit, and is generous almost to a fault. He says: "All I possess belongs to Jesus and I am simply His steward and want to use it in doing good." Many can testify as to his liberality and unselfishness. When some of his other Chinese brethren came to him, regretting the fact that they had so little means with which to do good, he cited them to the incident of the widow's mite and told them it was not so much the amount they gave but the sacrifice they made in giving it.

Shortly after his conversion he conceived the true spirit of missionary service and said: "The whole business of a Christian is to be a missionary." And it is most interesting to note how he puts that principle into practice. He is continually helping his fellow-Chinamen, both those who are Christians and those who are not, in a way that might well put many of us to shame. He gives them Bible lessons, explains the Scriptures to them, and advises and instructs them in many helpful ways. Being a natural leader, he is looked to as such by them, and is having a telling influence over them, a power and influence which none but a fellow-countryman could have. Being deeply interested in the Christianizing of their own country we may look for much to be accomplished when they return. Recently when Moy Way was asked if he thought his wife and boy (of nine years) who are in China, would become Christians when he returned, he said: "Oh yes, when they see me live the Christian life and read my Bible and pray and worship the true God they will want to be Christians too." May we not get a lesson here?

One of the encouraging features in trying to teach these people is that they do not question or doubt the Bible, but readily accept its whole teaching. They are a meek, generous and appreciative people when once we know how to meet them on a common ground, and those who have become Christians manifest simple, childlike faith in prayer and in the power of the Holy Spirit; a faith that many older Christians might well covet. Are they worth working for?

There are several thousand in this city alone with only two hundred in any Christian Sunday-school. And in China there are 400,000,000 Chinese with 3,833 Protestant missionaries, making an average of one missionary to every 104,000 Chinese. "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

"Far and near the fields are teeming
With the waves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

"Lord of harvest, send forth reapers!
Hear us, Lord, to Thee we cry;
Send them now the sheaves to gather,
Ere the harvest time pass by."

Bethany Bible School, Chicago, Ill.

"Some are jealous of being successors of the Apostles. I would rather be a successor of the Samaritan woman, who, while the Apostles went for meat and forgot souls, forgot her water-pot in her zeal to spread the good tidings."—J. Hudson Taylor.

Among the Missions of South India

A. W. Ross

Chapter I.

IT is said that a man generally gets what he is looking for and this seems to be pretty much the case with a trip through India. If one is out for the sights he is sure to find them in abundance, and it may be possible for him to return to his home and declare that he did not see much of missions. On the other hand it is just as easy to make a tour of India and see few of the usual sights sought out by the globe trotters, and instead see missions, lots of them zealous in the work and with a measure of success causing joy and gladness in our hearts.

As we gained experience in the work and the problems of missions opened up to us there was an increasing desire to see the large and successful missions of South India. It is sometimes said that if you want to see missions go to South India and for sights to North India. There missions are of longer standing and have met with phenomenal success. Several of the largest missions in the world are found in these parts and so it was with no small degree of expectancy that we took a tour among them.

Then too there was divided opinion among us as to the desirability of allowing a mass movement even though we could have one. This divided opinion largely arose over the effects of the miniature mass movement we had in Raj Pipla State during the famine time, the results of which have not been all that could be desired. However I think that if the same parties were to do the same work over again they would manage the famine relief and the succeeding work on a different basis and we would reap better results. But however, because we have seen some evil results is no season for making a wholesale condemnation of an enterprise unless after further and more extended investigation it is found that the very principles back of it are unworkable and good results are unattainable. Oftentimes success is not reached because of wrong methods and it may be so in respect to mass movements.

With the view of seeing, hearing, and learning all we could Bro. Long and I arranged for our trip. When the time came to go, it was with difficulty that I could get away at all. It was the fever season and plans must be made for caring for the work and workers in the outvillages. Then the carpenters were here and a month's work must be laid out for them. Considering the season it seemed most like tearing away from duty.

But finally arrangements were made and on the afternoon of Oct. 28 I was off for Bombay and from thence to Poona where I expected to meet Bro. Long. The trip to Bombay was uneventful save for the very pleasant visit I was permitted to have with a number of the Christian Alliance missionaries at Surat Station. Though of different belief yet we meet with much the same problems in the work and it does us good to compare notes sometimes.

That night was spent on the train. Next day several hours in Bombay went quickly by as they always do when shopping is to be done. The trip across the Western Ghats was a pleasant one. The scenery is beautiful and one can never tire of looking out on the great handiwork of the Creator. Passing through numerous tunnels, over grades and

Beautiful India.

bridges we soon came to Poona, said to be one of the nicest cities in India. The European population is large and here is the home of the Governor of Bombay Presidency.

Just before reaching Poona we passed the heights of Lonavla, fast becoming widely known as the retreat for the tired worker and the place for a spiritual uplift. Here every year in fall and spring a convention for the deepening of the spiritual life is held with ever-increasing interest.

About three in the morning we boarded the Madras mail for Gooty, our first stop. A few miles to the east of Poona we passed by Kedgaon the place made famous the world over because of the tireless and unselfish work of Pandita Ramabai, for the widows and orphans of the land. Bro. Long had seen her work a year or so ago, so we passed on to fields new to both of us, hoping that some time I can take my family and run over to see it from Bombay.

All day Saturday we had nothing to do but just look out on nature and meditate. But we were disappointed as many another must be. We had often heard and read of "Fertile India," but through the whole day we saw scarcely anything else but a table-land with shallow soil. True, that occasionally we saw some rich fields but in general the country appeared rather poor, having a shallow soil with a rocky subsoil.

The monotony of the view was broken by an occasional river or great mounds of large rock piled one on the other. At Shahabad are the stone quarries from which some of the best floor stones found in India are taken. In plain view can be seen layer after layer of the stones coming out of the ground. So common are they and so cheap that the poor use them for roofing their houses.

Saturday evening at about sundown we arrived at Gooty where we were met by an English speaking Indian Christian who kindly helped with our baggage to a cart and accompanied us to the home of Mr. Marler of the London Mission. This was our first experience in the Southern India horse carts called "jetkas" and the ride to the bungalow a mile or two distant was interesting. Two wheeled, long narrow beds without end boards, and a low top, drawn by a little pony driven by a merciless driver made up the outfit.

Reaching the bungalow we were given a hearty welcome and soon felt that we were among friends though far away from home. Mr. Marler has charge of the higher educational work of the mission for the Gooty and Cuddaoah Districts and from all reports is doing a very acceptable work. His splendid command of the language places him in a position to be of the highest service to the mission he represents.

Gooty is not a large town but is well suited for the work in hand. The main object of the various institutions is that of training a native agency to lead the churches to a higher and better social and religious status. Here they have a High School, Normal School, Theological School, together with primary schools for both caste and out-caste children of the community. In the Gooty District are about 6,000 Christians while in the adjoining Cuddaoah District there are over 20,000, giving large numbers of children from which to select recruits for the training departments.

Although the Christians of these districts have been won from the out-castes, yet through the patient and never tiring efforts of the missionaries and their helpers the Christian community has won for itself a respectable social position and now it is no uncommon thing to find Christian teachers in the schools for high caste children. Nor are they longer hindered from drawing water from the public wells. Also children of Christian parents sit in these same schools with high caste children unmolested.

On Sunday we visited the various services and found that like as at other places where the work has developed they have a full day. In the morning Mr. Marler's assistant preached. We were surprised to find so many words in the Telugu common to the Gujerathi.

In the training school are about 100 boys. After completing their vernacular work the boys are given a short two years' theological course and then sent to the villages as teachers on small pay. After a year or so of experience they are called in for more advanced study and a more comprehensive course in theology.

The London Mission has very few native pastors though it has been long in the field. Formerly they produced more pastors but to their minds they did not prove out satisfactorily because of the grave weakness of the Indian mind to fall into partyism, so they discontinued the practice.

On Monday morning through the kindness of Rev. Stevenson we took with us his native assistant who understands and speaks English well, and went to a village in the Cuddaoah District. Our object was to see the Christians in their rural condition. We went through the Christian ward, looked into their homes, asked them a hundred and one questions, pried into their spiritual state and tried to acquaint ourselves with conditions where people have become Christians en masse.

Though they are not up to the ideal yet we were much pleased to see the progress that they are making. The mission has a very well worked out and directed system for caring for the large number of Christians in its charge and we were glad for the splendid opportunity we had to study out the details.

Every clan or large family appoints an elder who becomes one of the Elders' Council. Anything calling for discipline is taken in hand by this council, the head of which is the village teacher. If they are unable to settle the difficulty then the Circle Catechist makes an effort. If he fails then the matter is presented to the missionary for adjustment or settlement as the case may require.

Formerly the people were much addicted to contracting heavy debts for the marriage of their children. Seeing that they would not be able to stop the practice at once, the mission has sought to regulate it, and we are told is meeting with success. Where formerly from Rupees 100 to 150 indebtedness was in-

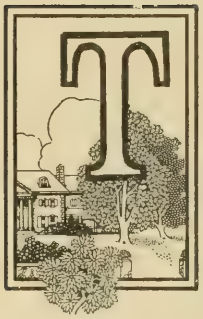
curred now the mission is able to keep them within the bounds of about one-fifth to one-eighth that amount, consequently the condition of the people is far better than it was formerly.

The London Mission practices infant baptism. Adults on becoming Christians have their names changed while infants are given Christian names. Some missions lay a great deal of stress on this point of changing the names while other missions stoutly oppose the practice. No doubt there is argument on both sides of the question. So far with us it is a question which we have not taken in hand one way or the other, leaving the people to do in that matter as they please. Generally they prefer to give their children Christian names.

Vyara, India.

China's Thanksgiving for Rain

Emma Horning

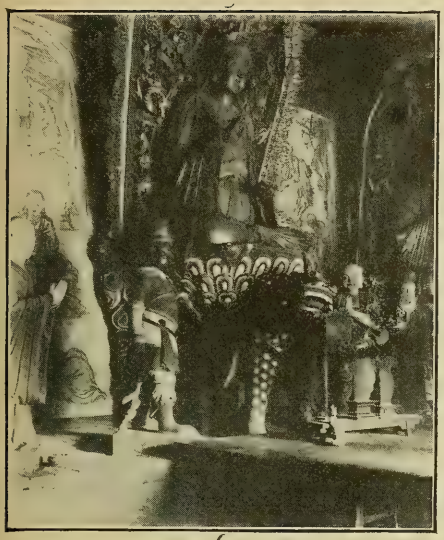


THE rains have come at last in time to save many of the crops and put the foreigner's mind at rest in China. Because of the unsettled state of the government many feared the drought might be an immediate cause for an outbreak. To miss one harvest here means starvation to most people, for they believe in living well while they have it and trusting to fate when hard times come.

Now every cloud seems to drop down its fullness and there is rejoicing everywhere. A few days ago, in a temple not far from this one where I am studying this summer, there was a scene of great thanksgiving for the rain. The priest from here said he would go ahead to prepare us a room to eat our dinner. As soon as we arrived near the temple we were surrounded by a group of wondering people. The priest soon saw us and led us through the crowd to the temple platform, at the back of which we had a fine view of the whole affair. The whole area was packed with standing men. Here and there was a cart filled with women, while the flat tops of several houses were crowded with women.

Temple Where Sister Horning Lived. Teacher and Cook Stand Below.

Here they were, from many villages around, all dressed in their best. A person is surprised at the amount of simple, good faces in these villages. There is a man with fan and glasses. Here is a young man with a foreign hat on. There is a lady with pink-painted cheeks. Here is a child with her face dotted with red beauty marks.



Goddess of Mercy Before Whom Children Prayed Three Days and Nights.

Are you hungry? Here are refreshments of all kinds—apples, peaches, corn on the cob, a delicious kind of egg soup, and bean preparations; also melons of various kinds.

But what are all these people doing? They are watching a religious theatrical performance on the stage in front of us. When we were seated they all turned their backs on the performance and gazed at us. We were certainly the center of attraction for some time. The theatrical went on just the same, though, and by and by their curiosity was satisfied and they turned the other way. It was perhaps the first time they had seen a foreigner.

The performance was very weird and peculiar, and one failed to see where thanksgiving came in, but it is a part of all their great religious observances. When asked why they do it they say it is to teach the people virtue. This was an incident from their ancient history. The chief character was a man who had gained a very high degree in the government literary examination. As a very great honor the king gave him his daughter for his wife. After this great success he would not own his first wife and children. For this she brought a suit against him. He was tried, condemned, and beheaded for his disloyalty.

They were dressed in finely embroidered royal robes and must seem very magnificent to these simple people. During all the time a din of music was going on—drum, cymbal, etc.—rather crude but rhythmical.

As this proceeded, every now and again you saw a procession pushing its way through the crowd, led by two large flags. This was the real thanksgiving—the offerings. Here comes a tray of bread, cakes and wine; next a beautifully carved watermelon, carved in a fancy design. And here comes a sheep, all dressed. The head is carried separately and placed on its body later. These are all taken into the temple and placed before the gods. Many of the gods are placed in chairs, with fine robes on. Incense is burning all the time before them, and a few people come and kneel before them. Then a lot of fireworks is exploded. Fireworks are constantly used in their wor-

The Interior of Sister Horning's Temple Home. Christ Has Entered, and in Picture Is Talking to Samaritan Woman.

ship. They usually let a whole bunch explode at once.

This is the last we staid to see, although it lasted for several days. It being about two o'clock we ate our dinner and returned to our temple, thankful that we knew the true God, the Giver of all our blessings.

They do the best they know. They pray to the gods for what they want, and when they get it they do not forget to be thankful. Oh, may they soon know the true way that will transform their hearts and lives! So very few do have a chance to know.

Ping Ting Chou, Shansi, China.

History of the Spring Branch Church, Missouri

L. B. Ihrig

N the autumn of 1889 Brother W. R. Rash, a deacon, with his wife moved from the Walnut Creek congregation, Johnson County, Missouri, to a point near Avery, on the line between Benton and Hickory Counties. A few months afterward Brethren Israel Cripe and Amos Wampler came to them and held a week's meeting in a schoolhouse near by. Some seven or eight were baptized and received into the fold. These brethren again returned in March, 1890, and baptized several more. These in time increased the number to twenty-two.

Brother R. S. Rust, a minister, moved into their midst in June, 1890, and on July 12, in the same year, the band of believers, numbering thirty-one in all, were organized into a separate congregation, adopting the name Spring Branch. Those elders present during the organization were Brethren F. Culp, M. T. Baer, John M. Mohler, J. L. Jordon and J. A. Yost. M. T. Baer was chosen as our first elder, and continued as such until his death in 1904. Geo. N. Ihrig and John T. Forehand were chosen as deacons at this meeting and Geo. N. Ihrig church clerk.

The church, feeling the need of more ministerial help, on January 12, 1892, B. E. Breshears and L. B. Ihrig were elected to the ministry and at about the same time Brother Rust moved from our midst.

In the fall of 1892 the church decided to build a churchhouse. Having received a donation of one hundred dollars from the General Mission Board the building was commenced at once. The house is 26x36 feet and is built of native material, shingles and all, excepting the ceiling overhead and wainscoting up to the bottom of the windows. The floor, siding and cornice boards are all hand dressed. Our elder, M. T. Baer, acted as head carpenter and the brethren helped him do the work. This spring a kitchen will be built, 10x26 feet in dimensions.

On August 14, 1896, Jacob Ihrig and Peter Ihrig were chosen as deacons and B. E. Breshears and L. B. Ihrig advanced to the second degree of the ministry, and on Nov. 13, 1904, L. B. Ihrig was advanced to the full ministry and shortly afterwards was selected to succeed Brother M. T. Baer as elder (Brother Baer having died), and is still elder of the church. John W. Rash and J. F. Ihrig were elected deacons on January

Spring Branch Church and Congregation.

14, 1910. On November 14, 1910, Asro Breshears and Lessie V. Ihrig were elected to the ministry and Jasper Breshears and E. I. Davis were chosen deacons. At present we have four ministers, one elder and three in the first degree, four deacons and fifty-five members.

Our first Sunday-school was organized in March, 1890, with Geo. N. Ihrig, superintendent. For the first few years the school continued for the summer season only, but for about twelve years the school has never been closed. Jasper Breshears is now superintendent, with Ernest Jones assistant, and we have as good or better Sunday-school than we have ever had. The District Meeting of Middle Missouri will be held in this church in October of the present year.

We feel that our short history would not be complete without saying something about the country. The church stands in the center of a little valley about one and one-half miles square, and the land is a rich, black soil. After having traveled several miles, over rough hilly roads, the stranger is agreeably surprised when he gets a first glimpse of this little valley, which is shaped something like the hoof of a horse, with the toe pointing westward.

"SOMEBODY FORGETS."

A small boy raised in the slums of a city went to a mission Sabbath-school, and soon became an honest little Christian believing the promises, "Those that seek me early shall find me," and "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Somebody wanted to test the genuineness of the boy's religion and asked him the question, "If God loves you, why doesn't He take better care of you? Why doesn't He tell somebody to send you a pair of shoes, or else coal enough so that you can keep warm this winter?"

The dear little fellow thought awhile and then said, as the big, burning tears rolled down his cheeks: "I guess He does tell somebody, and somebody forgets."—*Assembly Herald.*

TEMPERANCE

MOTTO:—Purpose, Protection, Purity

Edited by General Temperance Committee and Published Quarterly by the Brethren Publishing House, Elgin, Ill.

BULLETIN NO. 4

BLACK VALLEY RAILROAD.

Great International Route.

No Stop-over Checks. No Return Trains.

Passenger Time Table.

Miles.	Stations on Main Line.	Time.
Leave	Smoky Hollow	7:00 A. M.
10 "	Soft Drink Junction	8:00 A. M.
15 "	Moderation Falls	9:00 A. M.
18 "	Tipplersville	10:30 A. M.
20 "	Topersville	11:15 A. M.
22 "	Drunkard's Curve	11:30 A. M.
25 "	Rowdy Wood	11:45 A. M.
30 Arrive at	Quarrelsburg	Noon.

Remains one hour to abuse Wife and Children.

Miles.			Time.
32	Leave	Bummer's Roost	1:00 P. M.
34	"	Beggar's Town	4:00 P. M.
36	"	Deliriumville	6:00 P. M.
38	"	Rattlesnake Swamp	8:00 P. M.
40	"	Prisonburg	10:00 P. M.
44	"	Devil's Gap	10:30 P. M.
46	Arrive	Dark Valley	11:30 P. M.
48	"	Demon's Land	11:45 P. M.
50	" Dead River and Perdition,		Midnight.

Tickets for Sale by all Barkeepers.

Annual Statement:—Carries 400,000 Paupers. Brings Misery and Woe to 2,000,000. Despatches 60,000 into Eternity unprepared. Carries 600,000 Drunkards. Conveys 100,000 Criminals to Prison.

A. L. COHOL, Agt. T. O. BACCO, Asst.

D. E. VIL, General Manager.

* * *

EDITORIALS.

The Highest Aim.—Every Christian will be interested in the overthrow of the liquor traffic, because of the misery that it entails, not only upon the drunkard, but his family as well. Let us not forget, however, that the highest aim of every ambassador of Christ, while helping to remove the temptation to drink, is to point the drunkard to the One who saves from the power and penalty of all sin.

* * *

That Is Not My Business.—A wealthy gentleman in one of our large cities, upon being asked to assist in a series of temperance meetings remarked, "Gentlemen, it is not my business." A few days later he was seen driving in his fine carriage to the depot to meet his loved ones, who were soon to arrive.

While waiting for the train the news of an accident, of a serious nature, on the very road on which his wife and daughters were traveling, came in over the wire.

It is his "business" now. He phones the superintendent and offers him one thousand dollars for an extra engine to go to the scene. He is refused, and in a short time, which seemed long to him, the mangled forms of his loved ones are brought in on the special train sent for that purpose.

A pint of whisky drank by an employee of the road was the cause of the awful catastrophe. We are our brother's keeper. Let no one say "It is none of my business" that the saloon exists.

Are the Ministers Interested?—The ministers are to be ensamples to the flock. They are to warn them of impending danger. They are to organize them, by the help of the Holy One, into a formidable army against all sin. The only safe weapons in the battle against intemperance are the sword and light. That means to fight and shine. If you fight without a light you will be branded as a hypocrite. If you have a light, but do not fight, you will be called a coward, if not a traitor.

How many ministers are keeping in touch with this live question? How many have preached a real temperance sermon within the past twelve months? How many have asked and have given their members an opportunity to donate some of their means to this worthy cause? Do you know how your members are voting, if they are? Do you say that your flock is not interested in politics? They may not be. However, upon investigation you might find, what others have discovered, that while we are non-political, in name, quite a few are such radical politicians that they will vote for a wet candidate because they do not believe in voting a mixed ticket.

* * *

The Work Organized.—As a matter of history let each reader of these lines search the minutes of Annual Conference for 1908 and 1909 and acquaint himself with the beginnings and the foundation of the forward movement of our beloved fraternity in the fight against the liquor traffic. In harmony with said minutes—

A General Temperance Committee will be maintained by the General Conference, to which this Committee is responsible and to which it will report. The General Committee has planned to work in harmony with the General Conference. Accordingly—

A District Temperance Committee will be maintained by each District, to which this committee is responsible and to which it will report. (Please report all changes in District Committees to the secretary of the General Temperance Committee.) Moreover—

A Local Temperance Committee will be maintained by each congregation, to which it is responsible and to which it will report.

As the General Committee is urging all the Districts to organize, through whose committees the General Committee will work, so each District Committee will urge every congregation to appoint or elect a Local Committee through which committees the District Committee will work.

* * *

Plan the Work and Work the Plan.—We can hope for little if the work be not well planned, but we can hope for quite as little if the plan be not well worked.

The members of all these committees should remind themselves that since they have been put to the front in this fight against the monster evil of intemperance by our beloved fraternity it becomes them to quit themselves like men and go to work and be true to the important trust placed in their hands and care.

* * *

A Temperance Program at the Annual Conference each year will be the aim and hope of the General Committee, so each District Committee is urged to aim to have some phase of the temperance question presented at each and every Ministerial Meeting and District Sunday-school Convention or Bible Institute.

* * *

The Temperance Literature recommended by the General Temperance Committee through the columns of the BULLETIN should become familiar to all the members of the District and Local Committees, and this literature should be spread in a large way in every community touched by the Brotherhood.

The Goal to Be Reached is the elimination of the unrighteous liquor traffic by preaching the Gospel, by the conversion of souls to Christ, and by the enactment and enforcement of local option or prohibitory laws in the several States and in the nation. It is plain to see that good results may be expected only to the extent that thorough work is planned for and carried into effect in the local congregation. It will be the duty of the District Committee to urge and help the Local Committee to create sentiment against this great evil.

* * *

Temperance Meetings must be held in all our borders. A temperance sermon is to be preached in each churchhouse in every congregation once each year. An offering is to be called for at all District and local temperance meetings and when the annual temperance sermon is preached. All of these offerings, together with the quarterly offerings from all of our Sunday-schools, are to be sent to Eld. P. J. Blough, Treasurer, Hooversville, Pa. (See A. M. Minutes referred to above.)

* * *

The Offerings should be both regular and liberal, for in addition to the ordinary expenses it is the desire of the General Committee to be helpful in many ways.

* * *

A Temperance Evangelist will be freely sent into any District when a desire is expressed for such service if the fund will permit.

* * *

A Report of the work done in the local churches should be made to the several District Committees from time to time. The General Committee earnestly desires and expects such a report from the District Committee at least annually on or before the first of May. Said committee will be pleased to hear at frequent intervals of the progress made, of the obstacles encountered and of victories won and also to receive such suggestions as may be deemed beneficial to the General Committee.

And now may the benediction of the love and grace and wisdom of God be upon us to the end that we shall be willing, joyful and fruitful workers in every field where He would have us labor. Let us pray each morning, "God bless me and make me a blessing today." Let us with consecrated hearts make a real, a united, a consecrated effort to drive from our fair land the monster evil of intemperance and thereby arrest the ruin, the wreckage and the tears that are caused by the unrighteous traffic in alcoholic liquors.

We are faithfully,
Your brethren and servants,
The General Temperance Committee.
J. W. Lear, Chairman.
W. M. Howe, Secretary,
P. J. Blough, Treasurer.

* * *

TEMPERANCE SUNDAY PROGRAM.

1. Music.

Vote, Vote, Vote, the Boys Are Marching.

Tune: "Tramp, Tramp, Tramp, the Boys are Marching." Key of C.

There's a movement strong and grand
Spreading over all the land,
Giving hope of peace and gladness to the world!
'Tis a battle for the right,
And our boys are in the fight,
And our flag of Prohibition is unfurled.

Chorus.

Vote, vote, vote, the boys are marching;
Cheer up, comrades, never yield;
We are ready for the fray,
And we'll surely win the day,
And we'll drive the League of Liquor from the field.

Shall our birthright be denied?
Shall we see our laws defied
By a liquor league of dealers, who demand,
In a bitter tone of hate,
That within our own loved State
No law that checks their hellish trade must stand?

Chorus.

No! the edict has gone forth
From the South, the East, the North,

From the valley to the highest mountain domes;
With our fortunes and our lives,
We'll protect our sons and wives,
And defend the sacred altars of our homes.

Chorus.

2. Responsive Reading.—Prov. 23: 29-35.
3. Temperance Hymn.—Tune Hebron, L. M.

Bondage and death the cup contains;
Dash to the earth the poisoned bowl!
Softer than silk are iron chains,
Compared with those that chafe the soul.
Spare, Lord, the thoughtless, guide the blind,
Till man no more shall deem it just
To live by forging chains to bind
His weaker brother in the dust.
—Sargent.

4. Prayer.
5. Remarks by Superintendent.
6. Temperance Motto—
"Temperate in all things
Thankful for anything
Watchful in everything."
7. Recitation of Lesson.
8. Blackboard Exercise.
9. Temperance Exercise.

KEEP YOUR LIFE STRAIGHT.

First Speaker—

Cease to do evil and learn to do well,
Let nothing crooked in mind or heart dwell,
Banish all hatred, say no to each sin,
Keep your life growing in beauty within.

All in Unison—

Keep your life straight, keep your life straight,
Cease to do evil, and aim to be great;
Keep your life straight, keep your life straight,
If you would enter the beautiful gate.

Second Speaker—

Try to be helpful, more noble and true,
Seeking with gladness the Christ-will to do;
Temperate living and self-controlled life,
Banish forever all bondage and strife.

Third Speaker—

Grow in the stature of Jesus each day,
Leading up higher the souls gone astray,
Keeping your spirit with purity white,
Facing the glory of God's holy light.

All in Unison—

Keep your life straight, keep your life straight,
Cease to do evil, and aim to be great;
Keep your life straight, keep your life straight,
If you would enter the beautiful gate.

10. A Recitation.

NEVER LABEL YOURSELF TOO HIGH.

'Tis not what we have that commends us to God,
But character dwelling within,
A heart that will scorn everything that is mean,
And shun e'en the whisper of sin.
We oft may pretend in our folly and pride
That no one our fame can deny,
Forgetting the Lord sees us just as we are,
When we label ourselves too high.

Start right at the bottom and work your way up;
The progress may be very slow,
But when on life's ladder you rise step by step,
'Tis the greatest of comfort to know
You've earned the distinction by good honest work,
And not tried to live out a lie;
False greatness and true, are like darkness and light;
Do not label yourself too high.

The quantity never will count up above,
But quality goes to the top;
Be humble in spirit, and reach for the best,
Else close to the bottom you'll drop.
Let love rule each action, you'll find your right place,
If not on this earth, by and by,
When the wheat shall be sifted away from the chaff;
Don't label yourself too high.
—Lizzie DeArmond.

11. Address by Pastor.
12. Temperance Doxology.
"Praise God from whom all blessings flow;
Praise Him who heals the deepest woe;
Praise Him who leads the Temperance Host;
Praise Father, Son and Holy Ghost."
13. Dismissal.

RECITATIONS AND READINGS.

Just Stop Before You Begin.

When tempted to say what is really untrue,
A laugh from others to win,
Remember how much may depend on your word,—
Just stop before you begin.

When prone to repeat to a neighbor or friend
A tale of folly and sin,
Oh, think how you'd feel if it had been yourself,—
Just stop before you begin.

If jealousy threatens your life to control,
And gain a foothold within,
Oh, keep a strong rein on this dangerous steed,—
Just stop before you begin.

Be temperate always in thought, word and deed,
If life eternal you'd win;
The power of habit a giant will prove,—
Just stop before you begin.
—Lizzie DeArmond.

THE DAWN.

Oh, say! do you see on our star-spangled flag
The red stains of a crime that dishonors the nation,
Which soon in its course would to infamy drag
And make of our land one vast desolation?
See the woe and despair! hark what cries fill the air
As the wide flood of ruin pours on everywhere!
'Tis the curse of the demon that fain would enslave
All the free, and defile all the good and the brave.

Long, long doth the tyrant his iron sway wield
In paths drenched in blood, law and order defying,
Till thousands of homes of the drunkards are filled
With vain prayers for help or the groans of the dying;
Yet the lava-tide flows, amid shrieks, wails, and throes
Of victims that know not relief nor repose,
And still the striped banner in mockery waves
Over millions of souls rushing on to their graves.

But, look!—through the gloom of the night and the storm
Arises a star, on Mercy's high mission,
It pierces the darkness—mark how its rays form
In letters of light, the sign "prohibition."
This our war-cry shall be, till from sea to far sea,
Rings one shout from our nation, "Once more we are free!"
And again our bright banner in triumph shall wave
O'er the homes of the free and domains of the brave.

Oh, then, let us rise in our God-given might
To drive out the foe and all his pollution
With prayers and with ballots, to urge on the fight,
And courage that never will know diminution.
So, with victory blest, in peace we shall rest,
Assured of our birth-right of Freedom possessed,
While the Star-spangled Banner forever shall wave
O'er the land of the free, of the pure, and the brave!

* * *

FINISH THE JOB?

"I was sitting at my breakfast table one Sabbath morning," says Rev. Alex. Hoagland, "when I was called to my door by the ringing of the bell. There stood a boy about fourteen years of age, poorly clad, but tidied up the best he could be. He was leaning upon crutches; one leg off at the knee. In a voice trembling with emotion, and tears coursing down his cheeks he said: 'Mr. Hoagland, I am Freddie Brown. I have come to see if you will go to jail and talk and pray with my father. He is to be hanged tomorow for the murder of my mother. My father was a good man, but whisky did it. I have three little sisters younger than myself. We are very, very poor and have no friends. We live in a little dark and dingy room. I do the best I can to support my sisters by selling papers, blacking boots and doing odd jobs, but, Mr. Hoagland, we are awful poor. Will you come and be with us when father's body is brought home? The governor says we may have his body after he is hanged.' I was deeply moved to pity. I promised and hastened to the jail, where I found his father. He acknowledged that he must have murdered his wife, for the circumstances all pointed that way, but he had not the slightest rememberance of the deed. He said he was crazed with drink or he never would have committed the crime. He said: 'My wife was a good woman, and a faithful mother to my children. Never did I dream that my hand could be guilty of such a crime.' The man could face the penalty of the law bravely for his deed, but he broke down and cried as if his heart would break when he thought of what he had done and of leaving his children fatherless, motherless and destitute. All I could do was to read and pray with him and leave him to his fate. The next morning I made my way to the miserable quarters of the children. I found three little girls upon a bed of straw in one corner of the dark, dingy room. They were clad in rags and hungry. They were beautiful girls, had they had proper care. They were expecting the body of their dead father, and be-

tween their cries and sobs they would say, 'Papa was good, but it was whisky did it.' In a little time two strong officers came, bearing the body of the dead father in a rude pine box. They set it down on two old rickety stools. The cries of the children were so heart-rending that the officers could not endure it, and made haste out of the room, leaving me alone with this terrible scene.

"In a moment the manly boy nerved himself and said: 'Come, sisters; kiss papa's face before it is cold.' They gathered about his face, and smoothed it down with kisses, and between their sobs cried out: 'Papa was good, but whisky did it.' I then and there raised my heart to God and said, 'O God, did I fight to save a country that would license and derive a revenue from a traffic that would make one scene like this possible!' In my heart I said, 'In the whole history of the accursed traffic there has not been enough revenue derived to pay for one such scene as this. The loving wife and mother murdered, the father hanged, the children outraged, and the home destroyed.' I there promised my God that I would never again vote for any man, no matter what his Christian profession, who would accept the nomination of any political party that would license the accursed traffic. I promised God that I would cast my vote only to save my country from the rule of the rum oligarchy."

A system of government that derives revenue from scenes such as these depicted in this story must either change its course or die. Brother, the church can kill this traffic if it will. If it will not, the church is responsible. What the liquor traffic did for this family—and this is a true story—it is doing here in Los Angeles in scores, yes, hundreds of families. What about it, Ministerial Association? What about it, Federation Club? What about it, good government officials? "Regulate it," do you say? "Make the license higher," did you say? What! license crime! Protect crime! Take revenue from the strangling victim and hangman's noose! License it! Regulate it! Compromise with it! Take revenue coined from the broken heart and clotted blood of murdered mothers? Take revenue—high protective revenue and coin it into cold and hunger and nakeness in the dingy rooms of the tenants, coin it into murder, suicide, insanity, heartache, wretchedness, and death? Mr. Gibbons of the *Herald* said before the Federation Club: "It's a condition and not a theory that we confront." Yes, a condition, and we made the condition. The *Herald* helped and is helping now to make the conditions, and so is every man who casts a vote for any man or any party that will license it. To license it is sin. Every minister knows it, every Christian man knows it, and every man who votes for any nominee of any party that will license sin, is a partner in that sin.

THEN—WHY NOT FINISH THE JOB?

* * *

EXERCISE FOR SIX BOYS.

No Drink for Me.

First Boy.

Thank you, sir, no wine for me!
When I'm a man, I hope to be
A railroad engineer—first class,—
And if I drink I cannot pass;
For railroad bosses have no use
For boys who wines and liquors choose.

Second Boy.

Thank you, sir, no rum for me!
When I'm a man, I hope to be
A famous surgeon, and must try
To keep my head, my hand, my eye
Steady and true, so I'll refrain
From drink that steals strength, skill and brain.

Third Boy.

Thank you, sir, no rock and rye
To cure my cold, for by and by
I'll be a lawyer, and my plea
Shall be for truth and equity;
And liquor, be it hot or cold,
Destroys good judgment, I am told.

Fourth Boy.

Thank you, sir, no fiery gin!
I never can my fond hope win
To be a scholar, learned and wise,

If this debasing drink I prize;
For Shakespeare says, When liquor's in,
The wit is out.—I'll not begin.

Fifth Boy.

Thank you, sir! It wouldn't do
To even taste the stuff you brew.
There are other boys we want to save;
Boys who will fill a drunkard's grave,
Unless we help to keep them right;
And so, old Alcohol, we'll fight.

Sixth Boy.

Thank you, sir! No ale, no beer,
No alcohol, no whisky clear,
Shall pass my lips, for I've a plan,—
I want to be a good true man;
And if I drink I cannot be
The manly man all love to see.

All.

We'll all be men, good, honest, true!
With liquor we'll have naught to do,
And thus escape its mighty power;
We'll sign the pledge this very hour.
Clean, sober boys we'll be, and then
We'll grow up into sober men.

WHERE LIES THE ROYAL ROAD?

"I'd just like to know," said Hal Black to Joe,
"Where 'Royal Road' is, anyway;
And, if I but knew just what I should do
To find it, I'd start out today."
"Well it's very clear you won't find it here,"
Said Joe then to Hal. "Don't you try;
It's ever so far, where kings and queens are,
But why should we care, you and I?"

"I cannot read well and hardly can spell,"
Said Hal; "but a paper I found—
The words when spelled out were something about
A 'Royal Road' somewhere around."
"Oh, yes," answered Joe, "but do you not know
Such a road is the king's highway;
And it leads right straight to a palace gate,
Where poor boys like us cannot stay?

"So jump up, old boy, and do not annoy
Your mind with things mighty and high;
You're wasting your time, while many a shine
Has been quickly passing you by.
Trade here is no go; I'm off now," said Joe,
"Papers to sell, this fine weather,
When 'Royal Road's found just please call around,
We'll journey on it together."

Good Grandfather Van was quite an old man,
And silvery white was his hair;
Just out for a walk, he heard these boys talk,
And thought he would speak to them there.

"Come—halloo! halloo!" he called out to Joe;
"Bring a morning paper, my son.
Hal, if you have time, please give me a shine,
But I want it very well done."

Then quickly Hal flew to the dusty shoe
Which good Grandfather Van held out;
Soon the old man said, "What was it you read?
What road were you talking about?"
Then Joe quickly spoke, "O sir, 'twas a joke,
Hal gets spells of being high-flown;
He talks about kings and such sort of things
As if they could all be his own."

Hal did not demur. "'Tis the 'Royal Road,' sir,
I wish I could travel today."
"My dear boy, you can," said Grandfather Van,
"And now I will show you the way.
Just do what is right—walk in God's sight,
Each day, and then patiently wait.
Your Father, the King, in safety will bring
His child to the bright, pearly gate.

"No palace below, compares, Hal and Joe,
With the one that is waiting for those
Who tried to do right, who walked in God's sight,
And always the 'Royal Road' chose."
"I'll try, sir," said Joe, "And Hal will, I know,
Though to us the track is so new;
If paper or shine you wish any time,
We're the boys to always serve you."

—Susan Teall Perry.

"THE FENCE OR THE AMBULANCE."

'Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant;
But over its terrible edge there had slipped
A duke and full many a peasant;
So the people said something would have to be done,
But their projects did not at all tally,
Some said, "Put a fence around the edge of the cliff;"
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,
For it spread through the neighboring city,
A fence may be useful or not, it is true,
But each heart became brimful of pity
For those who slipped over that dangerous cliff;
And the dwellers in highway and alley
Gave pounds or gave pence, not to put up a fence,
But an ambulance down in the valley.

"For the cliff is all right if you're careful," they said,
"And if folks even slip and are dropping,
It isn't the slipping that hurts them so much
As the shock down below—when they're stopping;"
So, day after day, as these mishaps occurred,
Quick forth would these rescuers sally,
To pick up the victims who fell off the cliff
With their ambulance down in the valley.

Then an old sage remarked, "It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause,
When they'd much better aim at prevention.
Let us stop at its source all this mischief," cried he,
"Come, neighbors and friends, let us rally;
If the cliff we will fence we might almost dispense
With the ambulance down in the valley."

"Oh, he's a fanatic," the others rejoined;
"Dispense with the ambulance? Never!
He'd dispense with all charities, too, if he could;
No, no! We'll support them forever!
Aren't we picking folk up just as fast as they fall?
And shall this man dictate to us? Shall he?
Why should people of sense stop to put up a fence
While their ambulance works in the valley?"

But a sensible few, who are practical, too,
Will not bear with such nonsense much longer;
They believe that prevention is better than cure,
And their party will soon be the stronger.
Encourage them, then, with your purse, voice and pen,
And (while other philanthropists dally)
They will scorn all pretense and put up a stout fence
On the cliff that hangs over the valley.

Better guide well the young than reclaim them when old,
For the voice of true wisdom is calling;
"To rescue the fallen is good, but 'tis best
To prevent other people from falling."
Better close up the source of temptation and crime
Than deliver from dungeon or galley;
Better put a strong fence 'round the top of the cliff,
Than an ambulance down in the valley?

—Joseph Malins.

TEMPERANCE LITERATURE.

Winona Temperance Addresses.

The General Temperance Committee has secured all the remaining copies of the last issue of the book containing addresses from thirteen of the world's greatest temperance speakers. These addresses were delivered at a great temperance convention at Winona Lake, Ind. The book was made to sell at 50c, and many paid that price. The committee will fill orders for this valuable book for 20c each. Ministers may secure it for 10c. Send all orders to W. M. Howe, 1012 Bedford St., Johnstown, Pa.

"The Last Words of a Convicted Murderer."

"Dickie-Rose Debate on Prohibition."

Temperance Bulletins Nos. 1, 2, 3 and 4.

Send all orders to Brethren Publishing House, Elgin, Ill., for the last three named.

* * *

The rich keep saloons away from their homes with money. The poor can do it with their votes.

How can liquor be good for the town when it is not good for a single person in the town?

The United States revenue list for last year shows a falling off from the previous year of 482 in the number of Rhode Island liquor dealers.

The nation's total revenue from liquor is about 27 per cent of all its revenue. This means the national revenue from liquor amounts to about $2.24 per capita. The nation spent for liquor during 1908 about $24.94 per capita. Considerable difference between the revenue and the expense.

A temperance speaker says:

"One boy out of every five is doomed to ruin through the open saloon; one out of every seven to a drunkard's death."

Missionary Notes and Jottings

I. J. Rosenberger

1. I have been a reader of the different missionary journals this winter, from which I have learned some things of interest. I note as follows: "The foreigners annually coming to our ports number about half a million; not as years ago, from Northern Europe and Great Britain, not from the stock from which our ancestors came, who helped to build up our country; but these now are chiefly from Eastern and Southern Europe. Last year more than one million foreigners landed at our various seaboard cit More than two-thirds of these came from Italy, Austria and Russia. Of these Texas got 18,000, Missouri 10,000, Louisiana 2,000, Florida 6,000, Maryland 4,000, Alabama 1,000, Oklahoma 15,000. Other States less than 1,000 each." What a wonderful foreign mission field is brought right to our doors!

2. Some of the modern facilities aiding mission work we note as follows:

a. The Bible translated into 421 languages and dialects.

b. One hundred and seventy thousand miles of submarine cable.

c. Increased printing facilities. Carey's first Bible could not be bought for less than $20. Now Bibles are sold for a mere pittance and thousands of copies are donated.

d. Revolutions and changes have made it possible to make mission fields of well-nigh the entire habitable world.

3. A Chinese woman quizzed a missionary as follows:

"Is your mother-in-law living?"

"No," answered the missionary.

"Does your husband get drunk?"

"No"

"Does he smoke?"

"No."

"Does he beat you?"

"No, he has never struck me in his life."

It took the Chinese sister several minutes to become convinced of this astonishing fact, and then she said impressively: "You have been talking to me of heaven and hell in the world to come. Your life now is in heaven and mine is in hell." The life of the average Chinese woman, while perhaps more free and often happier than that of her sister in India and Moslem lands, nevertheless is one of hardship and suffering from the cradle to the grave.—*Missionary Review.*

THE MINER'S REBUKE.

A person who by birth, wealth and education should have been a gentleman, but who was not, went to see a coal mine. The miner who took him down was a Christian, and was much pained by the profane language used by the visitor. As they descended the shaft, they felt it getting hotter and hotter; at last the heat became so great that the visitor said:

"Dear me, it's terribly hot; I wonder how far it is to hell?"

"I don't know the exact distance, sir," replied the Christian miner, gravely, "but if one link of the chain gives way, you'll be there in a minute."

This plain answer was the means of rousing the profane man to a sense of his perilous position. In the case of every unconverted man, there is only a step—a breath—betwixt him and death. "And after death the judgment."—*Selected by Anna Lesh.*

EDITORIALS

"He is risen, even as He said."

Heavenly hosts sang of the birth of Christ; an angel from God, with visage of lightning and snowy raiment, announced His resurrection. To keepers of sheep was His birth proclaimed; to holy women was His resurrection made known. If Christ's birth brought gladness, His resurrection brings ineffable joy. For who could but lament the day of his birth, were it not for the sense of a resurrection morn? If the joy of His birth has rejuvenated this old world, and if the example of His life has inspired unceasing pursuit for the noblest and the purest and the best, then His death is the personification of accomplishment.

* * *

Jesus the Christ was born among the Jews; with them He lived. Mighty works were done for their sake, but they were the keenest of disappointments. Tyre and Sidon would have done more. He never went to others. Life was too short. His time was too valuable to be longer away from the courts of heaven. He could not be expected to remain longer in a cold and chilly world. Only to the Jews was it necessary to exemplify the resurrected life. Their negation of His Messiahship only enkindled the ambition of God's holy men to sow the seed broadcast. Thus may we have joy that the stone was rolled away. Thus have we hope in His death and in the resurrection.

* * *

Christ arose, "as He said." His religion yet needed a Calvary and an Easter morn. Many before and since have formulated codes of ethics and exemplified them by their lives, but who before or since has hallowed His principles by a spotless life and an empty tomb? The death of earth's philosophers has spelled death to earth's religious systems; the death of God's heaven-born Son breathed life into His heaven-born religion. Through His life and death was resurrected from the rubbish and the decay and the impurities of earth the only hope God has to offer to mankind.

* * *

Calvary spells atonement, and the vacant tomb, eternal life. Then, as Mary and Salome and the other Mary, let us hasten with the glad message. Receive no word in doubt, believe no other Name; with no faltering; with light heart and praise and adoration, in simple faith let us proclaim the heavenly message. By resurrected life may our joy be made known throughout the world,—not by giddy joy, nor Easter gewgaws, but by Easter efforts and renewed godliness.

* * *

It is said that at the funeral of the late king of Siam, Chulalongkorn, there were, in the procession, his six hundred widows. At once we unconsciously express our minds on such conditions. Revolting as they may be, with our advanced state of civilization, we have slight margin for unfavorable comment. A country that will permit such conditions of polygamy as are exposed by ex-Senator Frank Cannon of Utah, in *Everybody's Magazine,* on conditions in Utah, and a

land that sanctions divorce for such trivial reasons, has but little grounds on which to lament the sins of another.

* * *

According to the March number of the *Intercollegian* there sailed from the United States and Canada during 1910, 368 missionaries. By countries they are distributed as follows: In Africa, thirty-one; China, 128; India and Burma, sixty-nine; Japan, twenty-one; Korea, eighteen; South America, nineteen; Turkey, fifteen; Alaska, three; Philippines and West Indies, twenty-one; Mexico, ten; other countries thirty-three. The total number of sailed volunteers is now 4,784. How many of these did our church contribute? Two. May God help that the number may be ten times two or more for the year 1911!

* * *

A step in the direction of delivering a scare to the liquor interests of this country is now well under way in what is known as the Three Million League Club. This organization of prohibitionists is sending out blanks asking signatures of those who will pledge themselves to vote for a Prohibition president in 1912, providing three million names are secured. This will prove a chance for every one to prove himself a man, and every man to prove himself a voter.

* * *

Brother I. J. Rosenberger's article in this issue of the Missionary Visitor calls attention to our ever-increasing foreign population. Millions of people are coming to our shores. Living in the broad open country, it is sometimes difficult to realize the magnitude of the never-ceasing stream of immigrants who pour through our ports into our blessed land. These people must be cared for. They satisfy their hunger by the demands made for labor and the prices they command. But for their souls the famine in many places is pathetic. We do not get the flower of Europe as in the days of our forefathers, but in a great many instances we draw from the worst instead of the best.

* * *

Thus God in His own good time is helping to solve the foreign problem. The oceans with their immigrants and emigrants no longer divide us. They unite us. He places at our doors those whom we have been so slow in helping. In order that He may better accommodate those people who only believe in home missions, He has transferred a goodly foreign population to our own land. "He moves in a mysterious way, His wonders to perform."

* * *

Sister Mary N. Quinter plans to sail for India from New York City some time in April. Sister Quinter has spent a very pleasant year in this country and returns to her field with much gladness of heart.

* * *

A letter from Sister Horning, in China, tells of the plague which is raging in that country. While the dread disease is quite a distance from them, it is slowly coming in their direction. Very close watch is being kept on the disease, and Sister Horning expresses no fears as to their location. They are not directly on a railroad, and this she feels will be for their protection at this time.

* * *

In Eastern China, in the northern part of the provinces of Kiangso and Anhwei, some 10,000,000 inhabitants are cowering before the monster, famine. It is estimated that $1,000,000 at least will be needed to carry them over to the next harvest. The people are desperate and the government has taken steps to assist. But the amount is reported to be inadequate for the demands. While no general call has been made to our people to assist in this work, yet we are receiving considerable funds to forward to China

for the famine sufferers. We shall be very glad to care for any money that is sent to us for this purpose, and the same will be forwarded as rapidly as possible.

* * *

The regular spring meeting of the General Mission Board has now been definitely set for April 6 and 7. Any business that is intended for this meeting should be sent in without delay.

* * *

The American Sunday-school Union is doing a noble work in the frontier places of our land. We notice that since March 1 of last year the missionaries of this society started 856 Sunday-schools, with 35,949 scholars, and were the means of assisting 1,041 old schools having an attendance of 81,363 scholars. During the time they also made 84,816 visits to families.

* * *

A letter from Brother Jesse Emmert, of India, states that the machinery ordered by him while in America has arrived and he has been very busy getting it in shape for operation. The broom machine was about ready to work, and since Brother Lichty had raised some broom corn it looked as though this would be a success. The engine ordered by him had just arrived. This will be interesting news to those who have so willingly assisted the India industrial work.

* * *

Brother Wilbur Stover has his hands pretty well filled with the numbers who are seeking admission into the church in his territory. He thinks he could receive 1,000 into the church in a month's time if he had the needed pastors to care for them. Thus manifold blessings are attending the efforts of our consecrated missionaries in India. Brethren, let us not cease praying for the salvation of India and the world as well, and let us not forget to pray and labor for reapers for the needy fields!

* * *

We have before us a report of the exercises of the twenty-first anniversary of the Chicago Tract Society. The work for 1910 was about twelve per cent larger than during the previous year. Their missionaries used orally twenty-four languages, while literature distributed represented thirty-three. In these languages over 7,000,000 pages of literature were sent out. One missionary during 1910 visited 7,836 homes. Some results of their work is the organization of the First Lettish Church, regular services among the Finlanders and a large work among the Bohemians. The income of the Society for last year was over $18,000. It is a source of joy that this Society is doing good work among the nation's adopted sons and daughters.

WORLD WIDE

An old man in Pekin, China, many years ago made a certain vow and during 1910 decided to fulfill his vow by spending the few hundred dollars he had saved in repairing a temple. Twice he was arrested by the Chinese and rebuked in court by the magistrate for encouraging superstition. He was blamed for wasting his money on temple repairing when the government was turning the temples into schools. This shows the trend of New China, but will Christianity keep pace?

Nearly 2,800 communicants were added each week to the native churches of foreign lands during last year.

The press announces that a congress of Baptists has convened in the capital of Russia and has without molestation carried through its program. Russia cannot restrain the onward rush of the Kingdom of God.

Of the Mormons the Guadalajara (Mexico) *Times* says this: "The next Mormon trek will be from Utah to Mexico. Agents of the Church have purchased over one hundred thousand acres in the State of Coahuila, and the new settlers have the assurance of President Diaz that polygamy and other practices of the Church will not be interfered with. The Latter-Day Saints will have the same privileges as the ordinary every day sinner."

The Roman Catholic Archbishop of Guatemala hopes for great things. He has promised to grant one hundred days' indulgence to those who will pray for the overthrow of Protestantism in that country.

Some Buddhist sects are bold enough to have adopted Christian hymns in place of their own "Nembutsu," and some Buddhist temples are now used as places for conducting marriage ceremonies after the manner of Christian churches. Thus Buddhist priests are busily pursuing the fashions of the day.—*The Japan Evangelist.*

Dr. Wilfred Grenfell, the Labrador missionary, has been presented with a big hospital boat called the "Yale," for the university whose men presented it.

Baron Kikuchi, the head of the Educational Department of Japan, says that in that country ninety-eight per cent of the children are in public school.

Porto Rico now has a splendid school system. She has 2,040 schools, 87,236 scholars, 1,736 teachers, and a rural schoolhouse in every village.

Two bootblacks came into the limelight last week, one a Greek, the other an Italian. The former was appointed Greek vice-consul at Aberdeen, South Dakota, and the other returned to Italy with $10,000 in American gold which he had saved the past thirteen years in a shoe-shine parlor at Paterson, New Jersey. That is what opportunity spells for the immigrant.—*Missions.*

"Allowing each letter (not chapter, or verse or word, but each letter) of the Bible to represent a Chinaman, it would take one hundred and ten Bibles to represent them all."

Less than two hundred Protestant ordained missionaries are at work in South America. Surely South America, with its 7,500,000 square miles and 40,000,000 people is the World's Empty Continent.

It costs $55,000 to make a 12-inch gun. The money that goes to pay for this gun would reclaim 1,571 acres of land, providing homes for 196 people. When all the guns on all the battleships are shot one time, the government blows off in noise and smoke $150,000. This would reclaim more than 4,000 acres of land, giving homes to more than 500 farmers and their families. The money consumed in powder is lost to all future.—*The American Missionary.*

The chairman of the Laymen's Movement in the Methodist Episcopal church, South, Mr. John R. Pepper, recently said:

"Only one out of every four women and only one out of every eight men of the average church have given any amount to foreign missions. When this

fact is known no argument is necessary to show the crying need for business system in missionary finance."

Koreans mean business for their new-found King Immanuel. In a recent evangelistic campaign in Seoul, Korea, the native leaders proposed to hire every hall and amusement theatre in the city for a month so that the only attraction would be the evangelistic meetings which were held every night in these same buildings.

Persia is a closed land at present. A missionary in that country writes: "I often wonder what news you read of Persia in the daily papers. We have most contradictory reports from which we try to sift a modicum of truth." Of their newspaper the missionary continues: "We have the *Public News,* which corresponds to your daily papers. It is telegraphic news via India, written out by an Armenian clerk in a big book, often without punctuation, and it is carried around to every one who pays a little over a shilling a month for it, and one reads it while the man waits!"

Dr. Ignatz Zalson of Austria, a learned Jew and author of a book on the Jewish race, has shown through statistics that from the years 1800 to 1900, no less than 204,000 Jews left their religion and went over to Christianity. The number of Jews accepting Christianity is increasing every year. These facts coming from a Jew through the medium of an orthodox Jewish paper would seem to be authentic.

The total gifts of the home churches of the Christian world to the mission cause, during the past year, show an increase of $2,280,000, while a year ago the increase was $1,500,000. The income from the mission fields increased nearly $300,000, a much greater proportion than at home.

The following is a record of eighty-five years of work accomplished by the American Sunday-school Union: One hundred and nineteen thousand three hundred and thirty-two schools organized containing 649,117 teachers and 4,708,862 scholars; 341,053 cases of aid to schools, having 21,252,046 members. Nearly four schools a day organized for every day of the last eighty-five years. Value of publications distributed by sales and donations, about $10,000,000.

The recent census gives the United States in round numbers ninety-two millions of people, this being an increase of twenty-one per cent for the whole country. It might be interesting to note the geographical locations of the largest increases. Washington increased 120.4 per cent; Oklahoma next with 109.7 and Idaho next with 101.3 per cent. The Western States show the largest increases. If our own church desires to do home mission work the West and Great Northwest present an open door for their efforts.

The attitude of the leaders in Christian work in the different colleges and seminaries toward the subject of mission study has changed to such an extent that this work is now regarded by most of them to rank with Bible study as one of the two foremost and fundamental Christian activities among students.—*John R. Mott.*

As I stood on board the boat on leaving Chang-saw after the turbulent riots, a Chinese Christian came to me and said: "Mr. Wilson, you know that in these riots I have lost all my furniture and my home; you know too that my wife and I have only the clothes that we are wearing. All else is lost. But tell the people at home in England that it is worth while even to lose everything if you keep Christ."—*Rev. J. Wallace Wilson.*

FOR OUR MINISTERS

J. M. Blough

THE RESURRECTION OF CHRIST.

Easter Sermon.

"He is not here, but is risen." Luke 24: 6.

I. Unexpected Event. (Unexpected by friend or foe.)
1. Joseph and Nicodemus buried Christ in usual way. John 19: 40.
2. Women came with spices for the dead body. Luke 24: 1.
3. Disciples slow to believe,—especially Thomas. John 20: 25.
4. Jews thought disciples might steal the body. Matt. 27: 64.
5. Roman governor grants a watch. Matt. 27: 65.

II. Great Miracle. (Man could not hinder God.)
1. Great earthquake. Matt. 28: 2.
2. Angels came from heaven. Matt. 28: 2; Luke 24: 4.
3. Guard became as dead men. Matt. 28: 4.
4. The dead arose—Jesus came forth. Matt. 28: 9.

III. Triumphant Jesus.
1. Over man—the guard, poor, helpless men. Matt. 28: 4.
2. Over tomb—seal broken and stone rolled away. Matt. 28: 2.
3. Over death and hades—Jesus has the keys. Rev. 1: 18.
4. Over Satan, who had gloried in His death.

(Even the devil could not hinder Him.)

IV. Glorious Result.
1. "Brought life and immortality to light." 2 Tim. 1: 10.

(Men are certain now of life after death.)
2. Established faith in Jesus as the Savior. John 20: 28.
3. Gave rise to the Christian church.
4. Gave rise to the New Testament Scriptures.
5. Gave rise to Lord's Day—Sunday as day of rest.

Note.—No resurrection, then no church, no New Testament and no Sunday.

V. Joy and Hope.
1. Disciples were glad. John 20: 20.
2. We all rejoice in a living Savior. 1 Cor. 15: 57.
3. As Christ rose so shall we rise; death cannot hold. 1 Cor. 15: 22.
4. We shall be like Christ. 1 John 3: 2.
5. This hope we have as an anchor to the soul. Heb. 6: 19.
6. Oh, the joy of the resurrection morn!

For nearly one hundred years a feature of each of the Annual Meetings of the American Board of Commissioners for Foreign Missions has been a missionary sermon by one of the leading clergymen of the denomination. Thinking that possibly some of these wonderful texts might prove a blessing to our ministers we give below a list of texts that have been used by some of the country's leading ministers, in times past, in connection with these sermons:

Numbers 14:21; 1 Samuel 7:12; 1 Kings 19:7; Nehemiah 6:3; Job 23:3; Psalms 2:8, 55:22, 72:17, 96:10, 102:13-16, 119:96; Isaiah 11:9, 32:15, 41:14-15, 43:21, 45:1-6, 58:12, 60:4-5, 62:1-2; Ezekiel 47:9; Daniel 7:27; Zechariah 4:9; Malachi 1:11; Matthew 6:10, 10:6 and 8, 9:37-38, 13:38, 28:18-20; Mark 7:24, 10:45, 12:31, 16:15; Luke 4:18, 11:2, 11:41, 14:28-30, 24:45-47; John 1:4, 8:32, 10:16, 12:24, 12:32, 14:6, 14:9, 17:20-21, 20:21-23,21:17; Acts 2:14-18, 4:12, 8:30-31, 11:18, 13:2, 20:24, 26:17-18; Romans 1:14, 4:25, 10:14-15; 1 Corinthians 1:28, 2:1-5, 3:9, 9:19-12, 15:58, 2 Corinthians 5:14, 6:11-13, 10:4; Galatians 1:15-16, 2:20; Ephesians 1:23, 3:8: Philippians 2:15-16, 3:13; 1 Timothy 1:15; Hebrews 11:13, 39, 40; 1 John 4:20; Revelation 14:1, 21:1.

BEFORE THE THRONE

In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. Philpp. 4: 6.

A PRAYER.

We praise Thy name, O God, for Thy loving kindness, for Thy tender mercy; for Thy eternal presence; for the revelation of Thy being; for the blessed privilege that is ours of doing something for Thee; for the responsibility that has been placed upon Thy children to carry the message of salvation unto the uttermost parts of the earth.

We beseech Thee for strength, that we may dethrone sin in our lives. We pray for power to resist evil, to do good; for more of a willingness to be used of Thee. Lord, enkindle within us more of a desire for Thy service. We ask for greater strength in sacrifice; for an ambition to save souls; for overwhelming joy in labor. We ask contentment in Thy vineyard, a spiritual unconcern about the place in which we labor, but deep concern for constant application.

God bless those who labor for Thee. Those of our homeland, who in love and sacrifice commit themselves into Thy care; for those in foreign lands who look to Thee for the needed strength in their various vicissitudes and trials.

In Thine own manner, dear Father, wouldst Thou lay the burden of souls so heavily upon the hearts of Thy children that naught else but service will satisfy their souls. For the success of Thy cause on the earth, we ask Thy blessing

The following from an unknown writer is a good spiritual recipe for those desiring intimate acquaintanceship and fullest consecration to God:

To step out of self-life into Christ-life; to fold your hands close and hide your face upon the hem of His garment; to let Him lay His cooling, soothing, healing hands upon your soul and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger and important worker of His, full of care and responsibility, but only a little child with a Father's gentle bidding to heed and fulfil; to lay your busy plans and ambitions confidently in His hands, as the child brings its broken toys at its mother's call; to serve Him by waiting; to praise Him by saying, "Holy, holy, holy," to cease to hurry so that you lose sight of His face; to learn to follow Him and not to run ahead of orders; to cease to live in self, and for self, and to live in Him and for Him; to love His honor more than your own; to be a clear medium for His life-tide to shine and glow through —this is consecration, this is rest.

WEEK OF PRAYER.

We might let the readers know that there are enough of us here to go in with the rest of the praying world and observe the week of special prayer. We announced last Sunday that we would have a week of prayer together with a special lot of interests that we should pray for. This in Chinese I mean. For we observed this in our native English tongue as well. At the appointed time we met. It was quite an experiment to me. I did not know what was in store for us. On getting together we found that our company numbered ten, made up of two or three Christians and the rest inquirers. So we began and talked and prayed together over the topics as announced by the World's Missionary Alliance. The first attempt was all right so we had it again the next day. The same crowd or nearly so were together. So it continued through the week and in that time the entire company had done something at praying. Let me say the new beginners just prayed for the thing they wanted and most of them prayed that they might have help to drive the devil out of their lives. So we go a little at a time. Pray for us.—*F. H. C., China.*

The Little Missionary

CONSIDER THE LILIES.

"They toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these." —Luke 12: 27.

Why dost thou fret,
And thus forget
The Master's plain command?—
Consider how the lilies grow,
They toil not neither spin;
Yet robes from royal looms they wear,
And golden crowns they win!

Behold the ravens neither sow,
Nor gather in their store;
And yet God feeds them by His hand.
So will He not much more
Provide for His own children dear,
And needful things bestow?

Therefore fret not;
Hath God forgot!
Cast thou on Him all care.
O heart distrest,
In Jesus rest.
His promised help is sure;
And faith's enlightened eyes shall see
Beyond all clouds of mystery,
Love working for the best.

TWO EASTERS.

It was Easter morning and the breezes came in fresh and cool through the opened windows of the First church, where the people sat with faces fixed attentively on the pastor. His text was, "Let not your heart be troubled. I go to prepare a place for you, that where I am there you may be also;" and now he was describing that place to which the Savior had gone, and which He would prepare for those who love and serve Him.

After speaking for a time on the beauties of heaven he said, "He is risen and gone on before us, but He will return again and take us home. There is a crown up there. He wants us to win it. He is risen! Angels are rejoicing and we feel new life throbbing through our veins. Let the past with its sorrows be buried and let the future be brighter and better because He has risen. Tell to each one whom you meet that He has risen. Has any one wronged you? Go to them with a heart full of love and forgiveness and tell them Christ has risen."

Then, with one look of tender longing over his congregation, the old pastor took his seat while the choir began to sing:

"Arrayed in glorious light
Shall these vile bodies shine."

After the song the people arose and stood during the benediction, after which they passed out of the church and went to their homes, each heart filled to overflowing with the spirit of Easter.

* * * * * * * * *

It is Easter morning. The sun is shining and the air is balmy, but no bells are heard. The people on the streets are not talking about a risen Savior. There are no little boys and girls on their way to Sunday-school.

Down at the banks of a lovely river a large crowd has gathered. In the last few days several of the bathers have been drawn under the waters to be seen no more. The god of the river is hungry and must be fed. So a number of little girls are bound together and cast into the river.

Then, after burning incense and mut-

tering something unintelligible, the people go to their homes glad that the hunger of the god of the river is appeased.

How different these two Easter days! One an Easter in our own fair America, the land of churches; the other an Easter in the lands across the sea. One an Easter with Christ; one an Easter without Christ.

Let us listen to the sound that comes from these lands. From America comes the sound of church bells, the anthems of praise, the voice of prayer and the voice of the servants of God.

In that other land, instead of church bells, we have the cries of helpless childhood. Instead of the anthems of praise we have the sound of idol worship. Instead of the voice of prayer we have the moan of suffering womanhood. Instead of the voices of the servants of God, we hear the cries that come to us from all over that darkened land; voices pleading for some one to tell them of a Savior who died for them and is risen again. On this Easter day the cry still comes to us from over the waters. In this land the words of the pastors fall on the ears of their listening congregations, "Do you know any one bowed beneath a great burden? Go and tell them Christ has risen."

Silence follows this request, but here and there the faithful few whom God is calling to His service everywhere are forming into ranks and we hear them singing as they go:

"Like an army we march to the rescue,
Young and old who know of His love,
Bringing our prayers and our riches
To be used for the Master above.
"For with light we would flood the gross darkness
Of the lands across the wide sea,
Telling those who there call for our help
How the Savior can set them all free."
—Selected.

"There's many a battle fought daily,
The world knows nothing about;
There's many a brave little soldier
Whose faith puts a legion to rout."
"There are wonderful things we are going to do
Some other day;

Eunice Joy Brubaker, Bro. and Sister C. H. Brubaker's Little Girl. Her Papa Is Now in Heaven.

And harbors we hope to drift into
Some other day.
With folded hands and oars that trail,
We wait and watch for a favoring gale
To fill the folds of an idle sail,
Some other day.
"We know we must toil if ever we win
Some other day;
But we say to ourselves, there's time to begin
Some other day.
And so, deferring, we loiter on,
Until at last we find withdrawn
The strength and hope we leaned upon
Some other day."
—Exchange.

FINANCIAL REPORT.

(Continued from Page 144).

General Fund.

Indiana.—Samuel Freed, Wakarusa, $5.70; C. H. Troup, Goshen, $6.75; W. L. Knotts, Wabash, $7.50; Ira Fisher, Mexico, $2.20; W. F. Dickey, Union City, $3.25. Total, $25.40. **Kansas.**—Annie Richard, Uniontown, $3.75. **Maryland.**—Mary J. Baker, Grantsville, $2.50; Lawrence Doyle, Mt. Airy, $2; C. N. Frushour, Myersville, $3. Total, $7.50. **Michigan.**—J. C. Warstler, Brethren, $9.50. **Missouri.**—F. W. Robertson, McComb, $1.20; P. H. Killingsworth, Collins, $4.25. Total, $5.45. **North Dakota.**—I. M. Kauffman, Williston, $6. **Ohio.**—A. A. Moherman, Ashland, $2.62; A. L. Brant, Continental, $5.75; E. E. Frick, Kent, $1.50. Total, $9.87. **Pennsylvania.**—Geo. H. Pletz, Pikestown, $4.40; Mrs. N. A. Fyock, Arcadia, $6.70; Waynesboro Sunday-school, Waynesboro, $7.99. Total, $19.09. **Virginia.**—Wm. A. Craun, Bridgewater, $11; J. A. Hinegardner, Midland, $2.50; A. W. Long, Nokesville, $5.10. Total, $18.60.

A. F. Wine, Treasurer.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security Full information may be had by addressing the Board.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTH OF FEBRUARY 1910 AND 1911.

	Feb. 1910	Feb. 1911	Apr.-Feb. 1910	Apr.-Feb. 1911	Increase.
World-Wide,	$ 962 27	$ 565 87	$24,256 49	$27,095 48	$2,838 99
India,	354 19	360 35	4,054 18	5,313 08	1,258 90
Miscellaneous,	103 00	161 96	857 69	1,293 61	
	$1,419 46	$1,088 18	$29,168 36	$37,702 17	$4,533 81

During the month of February the General Mission Board sent out 99,358 pages of tracts.

CORRECTIONS.

The amount credited in the March Visitor, World-Wide Missions, to Lakeside Sunday-school, Washington, should have been credited to Lakeside Sunday-school, Stiverson congregation.

In the February financial report, World-Wide Missions, Cedar church, Iowa, was placed in Southern Iowa. Cedar congregation is in Middle Iowa instead.

FINANCIAL REPORT.

During the month of February the General Mission Board received the following donations for mission work:

WORLD-WIDE.

Missouri—$110.00.

Northern District, Individual.
Mrs. S. G. Hoover, ... $ 100 00
Middle District, Individuals.
Edward Gergens, $9; Maggie Moomaw, 50 cents, ... 9 50
Southern District, Individual.
Mary M. Cox, ... 50

Pennsylvania—$69.65.

Eastern District, Congregation.
Little Swatara, ... 15 00
Individuals.
Sue E. Martin, $10; H. B. Horst, $1, ... 11 00
Southern District, Individuals.
J. R. Davis, $15; Chas. C. Brown, $10; Sarah A. Baker, $2, ... 27 00
Middle District, Congregation.
Serena-Spring Run, ... 4 00
Sunday-school.
Lewistown, ... 4 00
Individual.
A. I. Claar (marriage notice), 50 cents, ... 50
Western District, Sunday-school.
Raymans-Brothers Valley congregation, ... 7 15
Individual.
Mary E. Shickel, ... 1 00

Canada—$67.60.

Sunday-school.
Sharon, ... 17 60
Individual.
W. F. Hollenberg, ... 50 00

Indiana—$53.74.

Northern District, Congregation.
West Goshen, ... 10 59
Individuals.
"A Loyal Donor," $20; Levi Shively, $5; Mrs. J. Swartz, $1, ... 26 00
Middle District, Sunday-school.
Mexico, ... 1 00
Southern District, Individuals.
"A Brother," $15; Catharine Bowman, $1; W. H. Friend, 15 cents, .. 16 15

Ohio—$50.40.

Northeastern District, Individuals.
Isaac Brumbaugh, $10; Mrs. E. M. McFadden, $1; Ida M. Helm, $1, ... 12 00
Northwestern District, Individuals.
Daniel Bock, $10; Eli M. Rittenhouse, $5; G. D. Armentrout and G. A. Snider, $3; Caroline Smith, 50 cents; Abednego Miller (marriage notice), 50 cents; Samuel Driver (marriage notice), 50 cents, ... 19 50
Southern District, Sunday-school.
Happy Corner, ... 15 00
Individuals.
J. A. Miller, $2.40; Emanuel Shank, $1.50, ... 3 90

Kansas—$42.39.

Northeastern District, Individuals.
G. F. Blonderfield, Solomon, $5; Andrew Eskildsen, $5; H. F. Crist (marriage notice), 50 cents; J. F. Hantz (marriage notice), 50 cents, .. 11 00
Southeastern District, Sunday-school.
Grenola, ... 9 39
Individuals.

S. E. Lantz (marriage notice), 50 cents; W. B. Sell (marriage notice), 50 cents, ... $ 1 00
Northwestern District, Individual.
G. H. Friend (marriage notice), .. 50
Southwestern District, Individuals.
J. D. Yoder and Wife, $20; A Sister, 50 cents, ... 20 50
Illinois—$33.01.
Northern District, Congregation.
Lena, ... 10 00
Individuals.
L. J. Gerdes, $7; John Weber and Wife, $5; Harry Gilbert, $1.45; Mrs. Albert Gilbert, $1; Miss Emma Spickler, $1; Mrs. Frank Gilbert, 50 cents, 15 95
Southern District, Individuals.
Frank Etnoyer, $5; M. D. Hershey and Wife, $2.06, ... 7 06
Iowa—$29.65.
Northern District, Individuals.
H. E. Slifer, $10; E. C. Whitmer, $10; Julia A. Sheller, $2; B. M. H. Sonafrank, $1; W. H. Hood (marriage notice), 50 cents, ... 23 50
Middle District, Individuals.
W. E. West (marriage notices), $1; Morris W. Eikenberry (marriage notice), 50 cents, ... 1 50
Southern District, Sunday-school.
North English, ... 4 15
Individual.
Orlando Ogden (marriage notice), 50 cents, ... 50
Virginia—$25.53.
First District, Sunday-school.
Brick Church, ... 15 56
Individual.
Emma Southall, ... 1 50
Second District, Congregation.
Bridgewater, ... 4 82
Individual.
Chas. Shirey, ... 1 00
Northern District, Individuals.
Mary Smith, Carmel, $1.15; Benjaman Miller, 50 cents; Rebecca E. Miller, 50 cents; Mary C. Miller, 50 cents, ... 2 65
Maryland—$21.37.
Eastern Shore, Congregation.
Denton, ... 19 37
Eastern District, Individual.
Chas. Miller, ... 2 00
West Virginia—$17.33.
First District, Sunday-school.
Bean Settlement, ... 6 33
Individual.
A. A. Rotruck, ... 3 50
Second District, Individual.
W. L. Greene, ... 7 50
California—$16.50.
Northern District, Individual.
Abbie Miller, ... 5 00
Southern District, Individuals.
Ira G. Cripe, $5; Edmund Forney, $3; Elizabeth Forney, $3; W. M. Platt (marriage notice), 50 cents,... 11 50
Montana—$6.00.
Boys and Girls' Mission Band.
Enterprise, ... 6 00
Nebraska—$5.00.
Individuals.
Levi Hoffert, $3.50; Mrs. Elizabeth Smith, $1; A. J. Nickey (marriage notice), 50 cents, ... 5 00
Michigan—$5.00.
Individual.
Perry McKimmy, ... 5 00
Oklahoma—$5.00.
Individual.
C. C. Clark, ... 5 00
South Carolina—$2.50.
Individual.
W. R. Johnson, ... 2 50
Idaho—$1.20.
Individual.
R. A. Orr, ... 1 20
Wisconsin—$1.00.
Individuals.
J. E. Zollers and Wife, ... 1 00
New Jersey—$1.00.
H. T. Horn, Sandbrook, ... $ 1 00
Tennessee—$1.00.
Individual.
Maggie Satterfield, ... 1 00
Colorado—$0.50.
Western District, Individual.
Salem Beery (marriage notice),... 50
North Carolina—$0.50.
Individual.
W. D. Weesner, ... 50

Total for February, ... $ 565 87
Previously reported, ... 26,529 61

Total for year so far, ... $27,095 48

INDIA MISSION.

Virginia—$40.00.
First District, Congregation.
Roanoke City, ... $ 40 00
Iowa—$16.55.
Northern District, Congregation.
Curlew, ... 14 05
Individuals.
Mrs. Addie R. Knepper and Son, Waterloo, ... 2 50
Pennsylvania—$7.00.
Middle District, Congregation.
Serena-Spring Run, ... 2 00
Sunday-school.
Lewistown, ... 3 00
Individual.
Mrs. Sara Replogle, ... 2 00
Ohio—$6.07.
Northeastern District, Congregation.
Wooster, ... 6 07
Nebraska—$3.00.
Individuals.
P. A. Nickey and Wife, ... 3 00

Total for the month, ... $ 72 62
Previously received, ... 952 83

Total for year so far, ... $ 1,025 45

INDIA ORPHANAGE.

Kansas—$46.23.
Northeastern District, Christian Workers.
Kansas City, ... $ 20 00
Northwestern District, Individual.
Ella E. Greenough, ... 10 00
Southwestern District, Sunday-school.
Slate Creek, ... 6 23
Individual.
J. D. Yoder and Wife, ... 10 00
Ohio—$40.00.
Northeastern District, Aid Society.
Black River, ... 20 00
Northwestern District, Individuals.
S. A. Kintner and Wife, ... 20 00
Pennsylvania—$32.00.
Southern District, Sunday-school.
"Class in the Corner," Huntsdale, 5 00
Middle District, Sunday-school.
Lewistown, ... 3 00
Western District, Sunday-school.
Middle Creek, ... 20 00
Individuals.
W. H. Blough and Wife, ... 4 00
Virginia—$30.00.
First District, Congregation.
Roanoke City, ... 20 00
Northern District, Aid Society.
Mill Creek, East Aid Society, ... 10 00
Indiana—$20.00.
Middle District, Sunday-school.
Birthday offerings, Flora, ... 20 00
South Dakota—$10.00.
Sunday-school.
Old Folks' Class, Willow Creek, .. 10 00
California—$10.00.
Santa Ana Young People, ... 10 00
Southern District, Mission Band.

Washington—$5.00.
Sunday-school.
Sunnyside, ... $ 5 00

Total for February, ... $ 193 23
Previously received, ... 2,698 58

Total for year so far, ... $ 2,891 81

INDIA WIDOWS' HOME.

Pennsylvania—$4.50.
Middle District, Sunday-school.
Lewistown, ... $ 3 00
Individual.
G. W. Kephart, ... 1 50
Indiana—$1.00.
Southern District, Individual.
Mrs. Ollie L. Cross, ... 1 00

Total for February, ... $ 5 50
Previously received, ... 92 65

Total for year so far, ... $ 98 15

INDIA INDUSTRIAL.

Pennsylvania—$79.00.
Middle District, Individuals.
Susan Sell, $10; Emmert Swigart and Wife, $5; Sister Quinter, Huntingdon, $5; Unknown, $5; Ratie and Mary Zook, 70 cents; Ruth Brumbaugh, 10 cents, ... $ 25 80
Western District, Congregation.
Shade Creek, ... 44 20
Individuals.
David Ribblett, $5; Scott Murphy, $2; G. H. Fyock, $2, ... 9 00

Total reported so far in this fund, ... $ 79 00

INDIA NATIVE SCHOOLS.

Missouri—$10.00.
Northern District, Individual.
Clay Orr, ... $ 10 00

Total for the month, ... $ 10 00
Previously received, ... 1,208 67

Total for year so far, ... $ 1,218 67

CHINA MISSION.

North Dakota—$51.12.
Congregations.
Kenmare, $21.05; Minot, $13.62; Surrey, $4.40, ... $ 39 07
Sunday-school.
York House-Pleasant Valley, ... 12 05
Virginia—$25.00.
First District, Congregation.
Roanoke City, ... 25 00
Kansas—$15.00.
Southwestern District.
Mrs. B. T. Ballard and her Sunday-school class, Salem, ... 5 00
Individuals.
J. D. Yoder and Wife, ... 10 00
Indiana—$12.14.
Northern District, Individual.
A Brother, ... 60
Middle District, Congregation.
Bachelor Run, ... 11 54
Washington—$15.00.
Individuals.
W. H. Slabaugh, $10; Mrs. J. C. Snyder, $5, ... 15 00
Illinois—$6.00.
Northern District, Individual.
A Sister, Elgin, ... 6 00
Pennsylvania—$5.00.
Middle District, Congregation.
Serena-Spring Run, ... 2 00
Sunday-school.
Lewistown, ... 3 00
Iowa—$2.50.
Northern District, Individuals.
Mrs. Addie R. Knepper and Son, Waterloo, ... 2 50

Total for February, ... $ 131 76
Previously received, ... 1,002 25

Total for the year so far, ... $ 1,134 01

CHINA ORPHANAGE.

North Dakota—$14.20.
Congregation.
Pleasant Valley, ... $ 14 20

Total for year so far, ... $ 14 20

JERUSALEM MISSION.

North Dakota—$10.00.
Individuals.
A Brother and Sister, ... $ 10 00

Total for the month, ... $ 10 00
Previously received, ... 53 00

Total so far for year, ... $ 63 00

COLORED MISSION.

Pennsylvania.—$3.00.
Middle District, Sunday-school.
Lewistown, ... $ 3 00

Total for February, ... $ 3 00
Previously received, ... 47 00

Total for year so far, ... $ 50 00

CHURCH EXTENSION.

Pennsylvania—$3.00.
Middle District, Sunday-school.
Lewistown, ... $ 3 00

Total for February, ... $ 3 00
Previously received, ... 9 40

Total for year so far, ... $ 12 40

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Following are the receipts of the Extension of Chicago during the month of February:

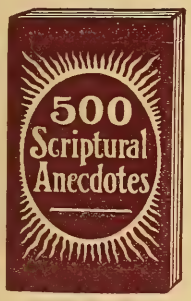
Building Fund.

California.—H. W. Allen, Macdoel, $40.70; Mrs. J. S. Kuns, Los Angeles, $10. Total, $50.70. **Colorado.**—C. W. Henry, Grand Junction, $12.30. **Illinois.**—Etta Kreider, Shannon, $5; Nettie Yager, Lena, $6; J. A. Royer, Lanark, $14.68; Ogden Sunday-school, Chicago, $1.45; Mrs. Tillie Keefor, Mt. Carroll, $25; Alice Price, Polo, $8.85; Mrs. J. J. Stowe, Girard, $17.75. Total, $78.73. **Indiana.**—Fred Rohrer, Argos, $24.90; Wm. Weimer, Wabash, $2.25; L. H. Landig, Lapel, $2.75; F. Nusbaum, Middleburg, $10; Josiah Garber, Syracuse, $3. Total, $42.90. **Iowa.**—Bertha W. Royer, Dallas Center, $25.30; Mamie Sink, Lenox, $5. Total, $30.30. **Kansas.**—Elsie and Carl Wright, Lyons, $1.55; A. H. Lolling, Nickerson, $4.50; Sadie Thomas, Walton, $10. Total, $16.05. **Maryland.**—Daniel Baker, Grantsville, $1; H. T. Grossnickle, Boonesboro, $1; Geo. W. Fouch, Weverton, $5. Total, $7. **Michigan.**—Mrs. Rena Springett, Woodlawn, $10; Mrs. Sylvia Ulrey, Onekama, $1.20. Total, $11.20. **North Dakota.**—Ray Harris, Kenmare, $5.65. **Ohio.**—Civila Petry, W. Manchester, $10; Thos. E. Karns, Trotwood, $9.25; Mary Eberly, Bryan, $23.70; John Sponseller, Sherwood, $10.40; W. L. Imes, Wauseon, $6.50; W. H. Gerber, Ashland, $5; Geo. Dick, Bellefontaine, $5.67; J. H. Throne, Pioneer, $41.50; Wm. G. Kurtz, Poland, $6.20. Total, $118.22. **Pennsylvania.**—J. E. Martin, Carlisle, $10; Mrs. H. H. Berkey, Elton, $2; Edeth Strayer, Johnstown, $10; Mary M. Blough, Scalp Level, $11.10; W. H. Blough, Boswell, $4.72; M. E. Sollenberger, Waynesboro, $25. Total, $62.82. **Tennessee.**—W. C. Gammore, Tate, $5.65. **Virginia.**—A. B. Miller, Harrisonburg, $1; A. Crummett, MacDowell, $1; A Sister, Broadway, $2. Total, $4. **West Virginia.**—W. L. Riggleman, Rockoak, $10.15.

(Continued on Page 141.)

500 Scriptural Anecdotes

By Evangelist Harold F. Sayles



We have here a collection of anecdotes that will be found helpful to ministers, Sunday-school teachers and all Christian workers who believe with Mr. Spurgeon, that a good anecdote or illustration, in a sermon, is like a window in a dwelling, letting in light.

If you are looking for a fresh collection of telling illustrations that will assist you in driving the truth home to your hearers, order a copy of this book and you will be more than pleased. Substantially bound in cloth-backed cover paper.

Price, postpaid, ... **21 cents**

Brethren Publishing House
Elgin, Ill.

Object Lessons
For Children

or Hooks and Eyes, Truth Linked to Sight.—By C. H. Tyndall, Ph. D., A. M. Illustrated. Second edition. 12mo, cloth.

Price, postpaid **$1.25**

Brethren Publishing House
Elgin, Ill.

OUR YOUNG PEOPLE

An ideal Young People's weekly. Eight large pages of short stories, historical sketches, scientific news items, Sunday-school and Christian Workers' Comments. Interesting, instructive and elevating. Profusely illustrated. Is read by young and old alike. Single subscription, one year, 65 cents. In clubs of five or more to one address, per quarter, per copy, 10 cents.

We furnish this paper at

ONE HALF PRICE

for six months as a trial provided your school is not using it already.

Ask for sample copy.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

Satan and the Saint

or

The Present Darkness and the Coming Light

By Dr. James M. Gray

Dean of the Moody Bible Institute of Chicago.

A series of popular Bible Studies as delivered to Bible classes numbering several thousand members, in Chicago, and Grand Rapids, Mich.

These are the Chapters of the Book:

The Trial of Job; or, Is Satan a Person?
The Evil of Christian Science; or, Satan as an Angel of Light.
The Power Behind the Medium; or, The Secret of the Occult.
Old Foes in New Forms; or, The Heresies of the "Millennial Dawn."
A Dream of History; or, Is the World Growing Better or Worse?
"That Blessed Hope"; or, What is the Second Coming of Christ?

Clear print, on good book paper, with paper covers. 128 pages.

Price, 15 cents a copy.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois

49334 SUAVITY,I.C.A
JAN.
1912
24 VAN DUREN ST.?
BASEBALL

THE TEACHERS' MONTHLY

Sample copies sent free.

Concerning this publication we do not hesitate to say that it is as good as the best for anybody and better than any other for those who teach in the Sunday-schools of the Church of the Brethren. The best of talent in the church is employed to furnish the helps which appear in connection with the lessons.

The writers treat the lessons under the following heads: The Gist of the Lesson, The Lesson in Everyday Life, How to Teach the Lesson in Adult Classes, How to Teach the Lesson in the Intermediate Classes, How to Teach the Lesson in the Primary Classes. These, in addition to the editorial comments, make the publication one of great value. Each month, also, a number of helpful articles on timely topics appear in its columns.

No matter what other helps you may use, if you are a teacher in a Brethren Sunday-school you ought to have our Teachers' Monthly as one of them. You will need it especially when the lessons involve doctrinal points, and questions relative to ordinances and practices peculiar to the Church of the Brethren. Per year, **50 cents.**

BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

The Inglenook

An up-to-date Magazine
High class, clean, pure,
Free from trash

Each week it carries to the reader twenty-four pages of choice literature. This does not include the advertisements, which, by the way, are reliable and of unquestionable character. The Inglenook contains the following departments: Essay, The Quiet Hour, Editorial, The Home World, The Children's Corner, Echoes From Everywhere, Nature Studies and Between Whiles.

Every family needs a magazine of this character, and the "Nook" is the one you want. It is carefully edited, nothing but the best from the standpoint of literary merit and moral purity being admitted into its columns. If you have not been reading it give it a trial.

The Inglenook Cook Book has become a great favorite. This has been revised and enlarged, and a copy of it bound in oilcloth will be given with each yearly subscription, when requested. Send us your name and address with one dollar and the Inglenook will go to you each week for one year and the Cook Book without extra charge. The Cook Book is not for sale, and can be obtained only by subscribing for the Inglenook.

Sample copy of the paper sent upon request.

Brethren Publishing House

Elgin, Illinois

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XIII MAY, 1911 No. 5

INDIA'S CALL TO SERVICE

"WE are your representatives. We see the wide open doors and believe that God is calling the church to witness great things. The field is rapidly whitening unto the harvest, but the missionaries will be able to go in and reap only as the church sends recruits and the means to supply them with the necessary equipment. The responsibility of this great enterprise reaches to every church and home in the Brotherhood. Hold up our hands and lifting your hearts in intercession, see the salvation of the Lord. 'Behold the Lord's hand is not shortened, that it can not save; neither His ear heavy that it can not hear.'"—From Our Field, Opportunities and Needs.

Contents for May, 1911

EDITORIAL,— 168

ESSAYS,—

Our Field, Opportunities and Needs, ... 146
Among the Missions of South India, By A. W. Ross, ... 149
India's Monthly Letter to the General Board, By W. B. Stover, ... 152
Sweden, By G. B. R., ... 154
Chinese Custom—That Middle Man, By F. H. Crumpacker, ... 155
A Day in China, By Emma Horning, ... 156
China's Spring Holiday, By Minerva Metzger, ... 158
The Negro Church of Denver and Its Progress, By Wm. Rhodes, ... 159
Ruth, By Dr. S. K. Hutton, ... 161
Facts to Ponder, Selected by Cora R. Price, ... 163

WORLD-WIDE,— 164

FROM THE FIRING LINE,— 166

THE LITTLE MISSIONARY,—

School Opening, By Nellie Reed, ... 171

FINANCIAL REPORT,— 174

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

THE BOARD.

H. C. MARTIN, Penn Laird, Va.
CHAS. D. BONSACK, Union Bridge, Md.
L. W. TEETER, Hagerstown, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
H. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The [illegible] Wednesday in April, August and December.

Address all communications to the BRETHREN GENERAL MISSION BOARD, Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,

Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

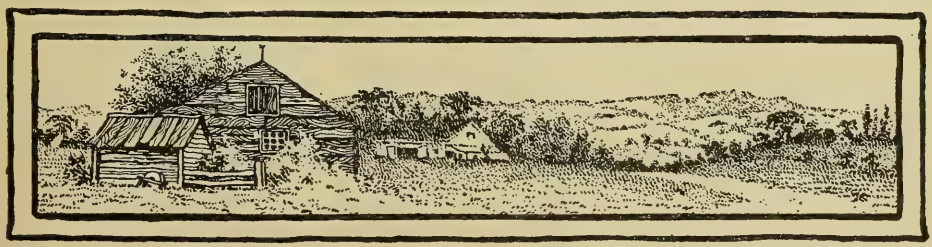
Volume XIII May, 1911 Number 5

KIPLING'S NEW POEM.

If you can keep your head when all about you
  Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
  But make allowance for their doubting too;
If you can wait and not be tired by waiting,
  Or being lied about don't deal in lies,
Or being hated don't give way to hating,
  And yet don't look too good or talk too wise;

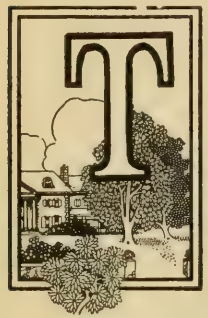
If you can dream and not make dreams your master;
  If you can think and not make thoughts your aim;
If you can meet with triumph and disaster
  And treat those two imposters just the same;
If you can bear to hear the truth you've spoken
  Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
  And stoop and build 'em up with worn-out tools;

If you can talk with crowds and keep your virtue,
  Or walk with kings, nor lose the common touch;
If neither foes nor loving friends can hurt you;
  If all men count with you, but none too much;
If you can fill the unforgiving minute
  With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
  And—which is more—you'll be a man, my son!



Our Field, Opportunities and Needs

Note.—Prepared by order of the Field Committee in India. This article was read before the General Board at their April meeting and produced a profound impression. Feeling that the Brotherhood should better understand conditions in India they decided that this paper should have the widest possible circulation. Anyone desiring same in leaflet form for free distribution can procure them by addressing the Board.



THAT the field of the Brethren in India is a field of opportunities is a growing impression upon all your missionaries. Further, that many opportunities now open to us may be closed in the not far distant future, making it imperative that the church arise in the fulness of her strength and claim these opportunities for the Lord.

We are your representatives. We see the wide-open doors and believe that God is calling the church to witness great things. The field is rapidly whitening unto the harvest, but the missionaries will be able to go in and reap only as the church sends recruits, and the means to supply them with the necessary equipment. The responsibility of this great enterprise reaches to every church and home in the Brotherhood. Hold up our hands, and lifting your hearts in intercession, see the salvation of the Lord. "Behold the Lord's hand is not shortened, that it can not save; neither His ear heavy, that it cannot hear."

This is not only a great enterprise, with physical requirements such as "consecrated pocketbooks," but it is a great conflict with Satan. He will contest and is contesting every inch of the ground, and it behooves the church to be a *united prayer band,* interceding at the Throne of Grace for men to be sent into the conflict, and for speedy victory over sin and unrighteousness and for a mighty turning of these people unto the Lord.

Below is a survey of the field and its opportunities, together with our needs as they should be met within the next few years.

"Lift up your eyes, and look on the fields; for they are white already to the harvest." "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Survey of the Field.

1. Territory nearly 200 miles long and seventy-five miles wide, stretching from the Narbudda River on the north to near Bombay on the south, and from the Arabian Sea on the west to the boundaries of Khandesh and Nasik on the East.

2. In addition we have in Khandesh to the east of Dangs the populous county of Pimpalner, the natural outlet to East Dangs.

3. Excepting the I. P. Mission at Surat and near-by Bardoli, and a small mission to the south of Bulsar, we have this large territory to ourselves.

4. The total population is upwards of 1,060,000, with well-nigh unto 900,000 of these illiterate.

5. Towns and villages, nearly 3,000. Towns and villages occupied by missionaries and native workers, less than 100. Towns and villages in which Christians live perhaps number 150 more.

6. Of the total of more than 1,000,000 souls, more than 300,000 are of the aboriginal classes and low castes. These are our *reachables.*

Opportunities—Evangelistic.

1. Fully half of the total population would be ready listeners to the gospel message, while upwards of one-third are such that we could well hope would accept, were the field well manned and worked.

2. The vast, continuous stretch of territory, occupied largely by these reachables, is virgin soil, unspoiled by long contact with the influences of railways, etc.

3. It is the opportunity for the Brethren church to double and redouble her membership. The Brethren church in India a "minority church" need not be. We have the same opportunities for large results that any other church or mission has. *Divine enthusiasm, consecrated wealth,* and the *united prayers* of the entire Brotherhood will bring forth marvelous results.

4. In Raj Pipla State the Christian community has gained a social status above that of the surrounding heathen Bhils. The sentiment in favor of Christianity is growing, and the amount of evangelistic effort among the 75,000 Bhils open to the missionary is limited only by his own strength, workers, and means at his disposal.

5. At Ankleswar the motto is, "The Bhils for Christ." Hundreds have their eyes on Him. Every few days they are coming in from the villages and begging to be received into the church. These report numbers of others of the same mind. The question of raising up workers able to teach and shepherd these people is the burden of Bro. Stover's heart, day and night. The large caste of Kolis is also very hopeful.

6. At Vyara the door is opening. A comparatively large number of the poor have been educated in the Gaekwar's schools. Several have been baptized. Others are influenced and we hope that these will be the source of the workers for the evangelization of their own people, 60,000 strong. In one village six of the best and most influential men have lately become Christian.

7. Dangs is the opportunity of giving a people low down in the scale a Christian civilization. The whole population is illiterate and steeped in superstition and idol worship. Several have been baptized.

8. From an evangelistic standpoint Bulsar and Jalalpur Counties are our hardest sections, though the large caste of fisher people along the coast is a hopeful class.

9. Pimpalner, with its 56,000 population, and a large number of the poor and oppressed, offers excellent opportunities for evangelistic effort. Only a few of the upper classes are literate.

10. Bansda, Dharampur and Jawar are native States with a total population of more than 175,000, and yet untouched by the Gospel.

11. In Chikli and Mohwa Counties are thousands of Dubloes. These are practically in a state of serfdom and are very superstitious. At Vyara several of this same class have become Christian, and we can hope that in time there will be large results from among these people.

12. Dahanu and Vada offer large opportunities for the heralds of the Cross. At the former place the openings are increasing day by day. A number have applied for baptism.

NEEDS.—You can help us grasp these opportunities for winning thousands to the cause of Christ by consecrating and sending FIVE missionaries; by increasing the general fund to meet the increasing miscellaneous expenses; by giving $75 a year for support of lay-evangelists and assistants; $40 for houses in villages for workers and for temporary assembly rooms.

Opportunities—Educationally.

1. Nine hundred thousand illiterates! What an opportunity for primary education, the lever to evangelism! Opportunities for thousands upon thousands of Christian teachers.

2. Likewise the opportunity for directing the higher education of these people into Christian channels. Boarding schools, high schools, training

schools, Bible schools and a Christian college are the possibilities of the field.

3. Raj Pipla, Dangs, Pimpalner, Bansda, Dharampur, Dahanu and Jawar, with an aggregate population of over 400,000, are territories in which the education of large numbers of the "depressed classes" is entirely at the disposal of the church and her missions.

NEEDS.—To meet these many opportunities it is necessary that we raise up and train a large force of indigenous workers. The calls for teachers and evangelists are more than we are now able to supply. Raw material must be taken and shapen into efficient instruments for God's service. To this end the Bible and training school are a necessity. A dormitory of twenty rooms at $120 each must be erected soon. Besides these we need $120 a year for an assistant Bible teacher; $160 a year for head master for teachers' training school; $100 a year for assistant master for teachers' training school, and $60 a year for village schools.

Opportunities—Medical.

1. A general hospital for both men and women. Two doctors, preferably man and wife, together with two nurses.

2. Medical evangelists will find large, open fields. Raj Pipla, with its more than 100,000 people, is a wide-open door for the skilled physician.

3. At Vyara the medical evangelist would soon find himself the most prominent man among another 100,000 or more people.

4. At Dahanu is an equally enviable field for the missionary doctor. Bansda and Dharampur, contiguous territories with about 150,000 people, present a pressing opportunity for the doctor and his message of love.

5. Likewise doctors at Pimpalner, Ankleswar, and Vada would find equally open fields and abundant opportunities for worthy service.

6. A qualified nurse with each doctor. Other qualified nurses will find unlimited opportunities as they go from place to place to bear the message of salvation.

NEEDS.—Ten thousand dollars for general hospital. Besides that we will need for equipment, outbuildings, and large, roomy quarters for the American workers. Each medical evangelist will need living quarters, dispensary and furnishings and an itinerary equipment.

Opportunities—Industrially.

1. The mass of the people are not only illiterate, but crude in their manners and customs. Industrial improvement must follow in the wake of evangelization, if we hope for the future church to be self-supporting and self-propagating.

2. The opportunity of putting our Christian community to the front in the present industrial awakening.

3. Christian farm colonies at Vuli, in Raj Pipla, at Chakdara and Thuti, in Vyara District, and at Chahkal in Dangs. Bardipada in extreme North Dangs is the only opportunity for river irrigation. It is yet untouched, but the Government would help in the enterprise.

4. The opportunity of making our central industrial establishment at Bulsar the supplier of leaders in all kinds of industrial work throughout our large field.

NEEDS.—Three thousand dollars to enlarge and develop the general industrial establishment work as newly approved and organized. (One thousand dollars already received, $2,000 yet needed, $1,000 to help mutual aid societies.) People are poor and not able to raise a sufficiently large working capital. Ankleswar already has one of these, but badly needs support. Others will be organized as soon as conditions are satisfactory. Until such a time we must help as best we can. Some of your missionaries are greatly hampered because they must help the needy from

personal allowances. Two thousand dollars for lands at several stations. Land is rapidly rising in value. Mission stations soon become building centers and soon mission must pay exorbitant prices. Such has been our experience at Bulsar already, and unless we are careful will have to be repeated at other places.

A small printing outfit will be a great help in all departments of our work and will be greatly appreciated.

The above is a brief outline of the opportunities of the field and some of the physical requirements.

But let us remember that the salvation of the heathen and the training of a people in the way of righteousness can not be done alone through the medium of "hard cash." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "No man can come to Me, except the Father . . . draw him . . ." Any spiritual enterprise which leaves out God is doomed to failure. He it is who opens the field and makes ready the harvest. He it is who sends the laborers. He it is who supplies the power and strength. It is ours to "pray the Lord of the harvest, that He will send forth laborers into His harvest," and to supply their physical wants.

Among the Missions of South India

A. W. Ross

Chapter II.

LEAVING the Cuddapah District we now turned our faces towards the famous "Lone Star Mission" to the north of Madras. Having risen early on Monday morning and eaten only a cold lunch at noon, and the remaining scraps for supper, we thought we would not be very extravagant in treating our appetites to a 33 cent breakfast, the next morning before leaving the Renigunta Junction. Likely the waiters wondered what kind of fellows we were, since the majority of the travelers stopping at such places take nothing less than a meal costing from 66 to 75 cents. But we were out to see all we could and spend as little as possible, and so we were quite well satisfied with what we could get for the smaller sum. However, to the disgust of Bro. Long and not altogether to my own liking, the cook did not get our meal ready till the train pulled into the station. There was nothing to do but to get on the outside of as much of it as possible in the short time at our disposal. Going across country we soon reached the line which leads along the coast from Madras to Calcutta. Boarding the first train we soon came into the territory occupied by the American Baptists and known the world over as one of the greatest mission fields of all times.

We arrived at Ongole about 4:30 that evening and were met by a native man with an American carriage drawn by two coolies. Arriving at the bungalow we were received very kindly by Mr. Baker, superintendent of the mission. He is successor to the famous Dr. Clough, whom God has used to lead thousands upon thousands of the Telugus to a knowledge of the Savior.

We entered this mission with no little degree of joy in anticipation. We were sure that we had reached a place where we could see the masses turned to Christ

and would have the opportunity of a lifetime to study the value of such a movement. We had left our homes with an intense desire to see some of the standing miracles of God's work in the hearts of a people, and at the same time feeling that there were a thousand and one things which we could learn from the experience of others. Consequently we were soon ready for anything the good people there had to show and tell us. Mr. Baker, with his congenial American air of freedom, took us to see the new stone church under construction on the corner of the compound. A fine structure it is, well built and well arranged, and a most worthy memorial to Dr. Jewett who, with prophetic vision, looked from "Prayer Hill" out over the great expanse of country teeming with idol worshipers, and with an eye of faith claimed it for the Lord. Those were the days when the future of the mission hung in the balances and when it was only the strong and determined faith of this noble man that saved the "Lone Star" and this great Ongole field to the Baptists.

Mr. Bawden, who has charge of the industrial work of the mission, was not long in making his appearance, and we soon felt that in him we had a friend indeed; a big, stalwart six-footer, whose straightforward, honest congenial ways appeal to you at once. Any one with anything of an appreciation of the need and importance of industrial missions will at once be impressed with his ability along that line and sympathize with him in his great desire successfully to grapple with the great problem in such a way as to produce results of wide influence on the masses. Being a theological graduate as well as a graduate in technical engineering enables him to appreciate the true relations that the industrial should bear to the other lines of mission endeavor. The one great thought occupying his time and attention now is to find some way of raising the industrial status of the Christian community, making it possible for a much larger percentage of the people to support their children in the higher institutions. A mission with 55,000 communicants and another 150,000 adherents presents some financial and economic problems of no mean proportions and Mr. Bawden is making an honest endeavor to grapple with these in a business-like scientific way; consequently he has turned the industrial shop into an experiment station. One of the most promising of experiments carried on now is along the lines of the "Campbell system of dry farming." Results have been encouraging, though not all that one could hope for, due largely to some conditions arising from improper equipment, etc.

This question of industrial missions is one that is occupying the thought of some of the best men of the mission world, for they see that the future question of self-supporting churches is closely bound up with the question of a higher social and economic status of the Christian community.

Ongole, with its some 8,000 people, has become the center for one of the largest, if not the largest, Christian communities in the world. At one time the Ongole church was considered the largest in the world, and even now, since many other churches have been made from the one large church, the Sunday-school at Ongole is considered the largest in India, having a total enrollment of 1,500, and an average attendance of 1,250.

Where the masses turn to Christianity by the thousands in one year the question of caring for them is a most momentous one. Teachers, preachers, evangelists, Bible-women, and helpers of every description must be trained for the work from among the people.

A sufficient number cannot be gotten from outside sources, nor would they be suitable even though they might be procured. An agency must be reared in the community itself, and to meet this end the mission put forth every effort and es-

tablished schools among the villages. It picked out the brightest of the boys and girls, brought them into the central boarding schools, and then sent the larger number of them back to the villages among their own people to teach. The picked few, who showed a desire and an aptitude for higher training, were placed in the college.

Thus, on the large compound, we have schools of every description, from the kindergarten school, for the smaller children of the members living in and about Ongole, to the college, with its 350 boys, all studying in English. There are boys' schools, both vernacular and English. There are girls' schools, orphanages, homes for widows, Bible-women's training home, etc., making Ongole a most interesting place to see.

Taking the pastor of the Ongole church with us we strolled in the early morning to the outer edges of the town to see the people in their homes. The people were glad to see us and much appreciated our interest in them. At our departure they asked us to kneel with them in prayer. They are poor and have very little of the goods of this world, but they are laying up treasures, we trust, in the other world, which are far more valuable than worldly treasures. We found their homes comparatively clean, and the whole village showed that they have been taught some of the principles of cleanliness as well as things pertaining to the spiritual life.

Many of them can now read and write, while the children have a regular custom of going to school. The schools in this district are wellnigh self-supporting, as far as the mission is concerned. The British government, being quite favorable to village schools among the backward people, give grants. The mission some years ago adopted the policy of having the schools registered in the name of the teacher and the grant go to him directly. Now, the mission pays the teacher only a nominal sum of rupees 4-8 every quarter which, together with the grant and what the people give him, furnish the teacher with a comfortable living. This small nominal amount from the mission gives it a hold on the teacher and subjects him to a discipline which he needs.

An old man said that in reviewing his life he discovered, to his great surprise, that the best things in his character and in his career were the fruits of what he regarded as his failures and follies.. These defeats had wrought in him new wisdom, and had led to repentings and renewals of faith in God, and had thus proved sources of richest blessing and good. Probably the same is true, in greater or less degree, of every life. We owe more to our defeats, with the humblings of the old nature, the cleansing of motive and affection, and the deepening of trust in God, than we owe to the prouder experiences which we call our successes.—Ex.

India's Monthly Letter to the General Board

Once a month the Board receives from India a letter on the progress of the work. The following letter written by Brother W. B. Stover is of such intense interest that we thought it worth while to pass it on to the Visitor readers.

Ankleshwer, India, March 3, 1911.

My Dear Brethren: Greeting in the name of the Lord whom we serve joyfully. With this letter we bear you joyful news, such as good men like to hear from those whom they love in far-away lands. You know that we have been having, now and then in past years, friction sometimes very annoying with some of our native brethren. And you know, at least to a limited extent, how keen that friction and opposition was. It is all gone now. The District Meeting is just over. All are happy.

This is without question the best District Meeting we have ever had in India. There was not a jarring word, not a quarrelsome look, not a single complaint even about the food, and native people are great to complain about what they eat! We had Brethren Wieand and Souders with us, and I think both are completely won over to the enthusiasm and devotion and opportunity of the work in India. Brother Wieand says it is the nearest thing to one of our District Meetings at home that he ever got into.

Your humble servant had the opening service on Monday evening. I preached from the words, "Hitherto the Lord hath helped us." Introduction, Samuel's experience, missionary experience and our own Church of the Brethren's experience in the important field of missions. I. A long look into the future; vision. II. Sympathy. III. Self-sacrifice. IV. Hard work. V. Continued faith. VI. Communion with God.

We all sat on the floor and ate together, without knives or forks or spoons. It was like one long continued love feast before the Lord. And the church at Vulli undertook to feed the multitude free of charge. There were about 100 altogether present at the meetings from first to last. And they began, as I said, on Monday night, and ended Thursday evening. Tuesday morning Brother Long was leader of the meeting, and the meeting was missionary. The facts of our field were pressed again and again, and the open doors burn into our hearts with increased burning. In the afternoon meeting, we had a new thing, that is, a native chairman, and American and Indian speakers intermingled. Brother Wieand says he thinks we are keeping ourselves in the background of the work, — just what we ought to do.

Tuesday night the meeting was for purity, holiness to the Lord, and the speakers were practically all natives. The feeling ran high for the subject in hand, and those whom we look upon as our boys acquitted themselves nobly, we all felt. We sat and listened with great joy to their pressing the truths that are essential to the best welfare of our church.

Wednesday was another full day with some that was left over from the day before. The time was too short, and additional speakers were on the program. It was intended to be a class-meeting day for many who were half-hearted Christians, but very few of them were induced to attend. Brother Wieand preached in the afternoon, in a plain, practical talk, which was greatly appreciated. He looked at the hungry audience of young men and young women,

and seeing how their faces beamed in response to his words, he was wholly captivated. He will tell you about it when he has a chance, without much coaxing.

After the evening services a praise meeting was run on to near midnight. They were doing it themselves, but hearing lively sounds about 10: 30 Brother Long and I went out to see what it all was. The whole company of native men and boys were full up with native joy. They were singing for their lives' sake. An old man got up and in a half-jumping sort of way, lined out a tune now and then for all to follow and they all would go on with the singing. Presently one of the high caste converts slowly rose, walked over to where a low caste convert was standing, as he sang as I said above, and threw both arms about him and embraced him. There was no word. Many smiled. The high caste convert went and sat down again! And there and then was enacted one of the greatest scenes in the drama of the Christian missionary work the world has ever witnessed. My heart was full. The singing and music went on. It was the ordinary, just what was to be expected. But really something to think about, indeed!

As they sang, one after another, moved by the Spirit, jumped to his feet and called out a verse he could make rhythmical enough to be called poetry, and all with a renewed zest would join him in the chorus of his verse. For example a paraphrase:

"We're a hundred come to Vulli, but we do not mean to stay.
The Bhils are turning Christian for they're putting drink away."

And then a rousing chorus, which was the same every time. Others would versify something about the life or death of Jesus, and then whirl off into the ever-ready enthusiasm-begetting chorus. I never saw anything just like it, but I hope to see it again. Praise the Lord! They continued till after twelve o'clock.

Thursday was District Meeting proper. Perhaps not proper, if we require queries and papers and difficult things for a proper meeting! We had no queries. The only thing we had was routine work and missions! We hope our people here will come to be a MISSIONARY CHURCH. AMEN.

The organization was perfected by electing Brother J. B. Emmert moderator, Brother John Pittenger, secretary, and Brother Lellu Kalidas, secretary, also. There were eleven native delegates, and missionaries Ebey, Lichty, Pittenger, Ross, Emmert, Long, Eby, Stover, and Sisters Ebey, Lichty, Eby, Miller, Himmelsbaugh, Ziegler, together with Bro. Souders, Brother Wieand and wife. The meeting was in Raj Pipla State, Vulli, and Sister Eliza had brought her forty or more girls from Bulsar, which was good.

Brother Blough was elected member of the Standing Committee for this year. Collection from the churches were taken, together with a special collection on the day, and the total came up to Rs. 636-10-6, or about $212. Then there was special prayer for the two workers, the missionaries sent out by the First District of India. An explanation was made about the Brethren having had the first Sunday-school in Philadelphia, and those first tickets of long ago.

Then I said I begged to present a thought which had become a burden on my mind, and having permission, I said, in short, I had determined on giving the tenth of all I received, from this District Meeting to the next, to the Lord. I said we have sometimes a little tight pressure to make ends meet, but I felt that it was well worth while and in this way try the Lord. And I asked if there were others who would like to join me, as I wanted company. One after another got up, and spoke and

pledged himself, a few had been giving, they of E. H. Eby's workers, but most had not. Ten spoke and pledged. Then the moderator said we ought to pray, that this was VERY GOOD, and all who wanted to join with this company of givers of the tenth should with them stand, and they and we would enter into solemn prayer! And glory to the dear Father, thirty native men stood, and ten missionaries! And the prayer was deep and sweet that ascended before the Lord! By noon the meeting closed.

In the afternoon was our regular committee meeting. Those whose time had expired were reëlected to the Field Committee, and Bro. Emmert was chosen to take Brother Blough's place, both as a member of committee, and as secretary, so that Bro. Emmert has his hands full. He makes a good moderator. There were no changes either in the Native Committee, that is, the District Mission Board, only that Brother Emmert was chosen instead of Brother Blough, as the only American on that Board.

The work of the District Mission Board is the most encouraging feature of the meeting, perhaps. Not in its present strength, but in the possibility for the future, and in the matter of training for doing work among themselves for their own people. It is very good, indeed.

The baptisms for the month of February were as follows: Dangs one, Vyara five, and Ankleshwer ten. Three men were baptized at Vulli, the three of whom I wrote to the *Messenger* last week, saying they pressed the point so earnestly I scarcely knew how to refuse them. They came here, followed us to District Meeting, and there asked baptism again, and were baptized. The old man seemed particularly happy, as he had thrown away his beads for Hinduism. Brother Wieand has them now, but not to wear as a Hindu at all. He was happy and glad.

The sentiment and feeling of all the missionary body is that we are now face to face with some great days in missionary work. The dawn is just upon us, and we are glad, yet ever prayerful that we may be guided in all things.

Faithfully yours,

W. B. Stover.

Sweden

ELDER ANDERSSON of Limhamn rejoices to know that the Board is seeking so many workers for the world field and among the number a brother and sister for Sweden. He says, "In these days when all men are lovers of self and much selfish it is difficult even for the faithful to hold themselves down in humility and poverty of spirit." One Sunday each month he spends at Cimrisham, Landskrona, Kjeflinge and Södervidinge, and then at home in Malmö and Limhamn. He also visits Trälleborg, and Torp, giving him a large field. Lately brother Nils Jönsson, a young brother soon becoming of age, was called to the ministry. He has been with Bro. Andersson and promises to be a minister of power as he grows older in the work. Bro. Bökman whose "testimony" at prayer meetings was of unusual power, but in whose body the dread disease consumption was gaining rapidly, has had to close his business and is now constantly in bed. "He is very glad to go home to Jesus and is waiting for death every day."

In the Vanneberga congregation there

has again been much reason for rejoicing. Elder Jönsson has had "blessed meetings in Gulastörp. The Lord's Spirit rested in fullness upon them and one soul was saved, praise the Lord! Indeed the Lord answers prayer. We wrestled and prayed night and day and have great reason to praise and thank the Lord for His wonderful grace." Bro. Jönsson's oldest son Nils has now confessed Christ, and this means that four of the children are in the church. Commenting on this he further says: "It is the young generation whom the Lord wants in His service so they can take up the work after us when we must leave it." After expressing a strong desire for the progress of the kingdom he remarks, "The Lord with His fire of love can break the stone-hardened heart." In that exceedingly rocky country the figure has unusual force to the writer.

Bro. Nils Jönsson of Malmö, the young minister, has been out of work for some months and spends his time in reading the VISITOR and *Messenger* as best he can. He says this reading does him much good and he is glad to know the church better.

It is a joy to have these letters from our beloved in Sweden. How our hearts go back to the precious days spent with them last summer! Their call for help, "for some one to lead us forward" constantly rings in our ears. God bless our faithful in Europe! G. B. R.

Chinese Custom—That Middle Man

F. H. Crumpacker

ONE of the hardest things the missionary has to do in China is to get accustomed to all the customs of the country.

Some of these are more difficult than others. I refer now to one of the most trying that I have met since here, "the middle man." There can scarcely be the least transaction of any kind but we must have this fellow to have his part in it, and then he always gets a "rake off." I mean by that he expects pay for his services, whether this service be hunting a house to rent, a house to buy, a servant to employ, a mechanic to do a job of work, or to find a wife for some one. Usually this fellow is to be paid in money, but still if there is an educated man who has given you help as middle man the right thing to do is to invite him to a feast.

I will give just one experience, and that is the one used in buying the home we live in. We had been accustomed at home to doing our own business affairs, but we were not long in finding out that we could not do that way here, so we submitted to the "necessary nuisance." I call him a necessary nuisance, as he is so often a real barrier to a quick settlement of the business. He has been holding the price above what was offered in the hope that in the exchange of money he can get an extra amount of pay. The Chinese call it a "squeeze."

In our case the price mentioned to start with was Taels 400. And then that ever tiresome work of "jewing" began. To make a long story short, in this case the price gradually fell from the original to Taels 100. I think the middle man was the cause of the slowness with which this was accomplished. Usually the pay is on the basis of the amount of the deal. In this place the custom is about 2 per cent. In marriage

agreements it is not on the percentage basis. You can here see that we sometimes have to do things that we would gladly use other methods to do. Often the slightest matter of business must be put off a day or two to let the middle man have his time. We can't hurry this fellow. And often he is the poorest type of man to be found in the place. Custom! Custom! Custom!

A Day in China

Emma Horning

ONE morning early while we were having worship with the servants, one of our old friends came to invite us to drink tea and take dinner with her and one of her friends on the morrow. She had an invitation all written out for us and was very eager to have us come. But in Chinese way she made very many excuses over their poor home, and asked us many times not to laugh at their poor old home and poor food. She said, "Just wait and I will come for you in the morning and we will go together."

She has been attending our women's meeting most of the time since we came and seems much interested. She is seventy-two years old, but is as strong and active as a woman of thirty. She can walk better than most of the young women. Her time is mostly occupied in caring for the sick. She does all she knows for them, then goes from temple to temple, offering incense and praying to the gods to heal the sick. Thus her days are spent in seeking relief for the sick and suffering. But what can her gods do for her! May she still in her old age find the Light!

The next morning, breakfast and morning worship over, we had our lesson with our teachers as usual. Then the women came whom we are teaching to read, sing, etc. In the midst of this our old friend came. When we were ready she led the way through winding streets across the city to the south gate, where we entered a new home in which we had not been before. It was indeed a poor-looking home, but the welcome was most hearty and we felt at home at once. Everything was in one room. Dinner was being prepared on the kong bed when we arrived. One end was soon cleared and we mounted the kong, sat on the rug, crossed our feet tailor-fashion and began to talk. We here do not first talk about the weather, but about each other's ages, children and family relations. The preliminaries over, they saw the stereoscope which we had brought with us and asked to see the pictures. As they saw the pictures they heard the life of Christ for the first time and were greatly interested. Soon cups of tea came and some cakes, which we were urged to eat till dinner was ready.

The household consisted of a wife, her husband and his sister. He took charge of all the cooking while the women sat on the kong and visited. Our clothing was all examined, especially our shoes. They spoke about how dreadful it was to have their feet bound, how much pain they always had, and how, when they were six years old, their mothers bound their feet so tightly that they were crushed and bled several basins of blood, as they stated it, and how for days and nights they could not sleep. One even

partly unbound her foot and showed us the tiny stump of the remains of the big toe and heel. The rest had all been crushed to nothing.

"But why do you do it when you must suffer so?" we asked them.

"Oh, people would make fun of us and laugh at us if we had big feet," they said. So they suffer for fashion's sake, the iron hand of custom!

I read some Bible truths to them and the old woman told them a number of Bible stories that she had heard at the Sunday services. May the seed sown bring forth fruit!

The patient little wife told us some of her life of sorrow. She had been to school some when she was a child, but the teacher treated her so severely that she could not go very long. She showed us a big scar on her forehead where he had thrown her down and made a great gash in it. The husband whom her parents chose for her turned out to be an opium smoker and treated her very badly. Their only daughter and only child he sold to satisfy his craving. But still her sorrows did not cease, for she took sick and her whole body was covered with sores, from which she has mostly recovered, but one hand is crippled so she can not use it and she is not able to walk. All she can do is to sit on the kong all day long. She can not sew, work, or read. The greatest blessing now is that she has a good second husband to take care of her. He soon had dinner ready for us and served us most gallantly as we sat around the low table placed before us on the kong. He proved to be a very good cook and we tried to do justice to his kindness.

Several hours passed very swiftly and pleasantly as we tried to teach and enter into sympathy with the circumstances of the family. About four o'clock we, with the old woman, started for home, followed by many hearty invitations to come again.

On the way home we passed a temple where they had been having a "play." The people crowded around us so much to see the foreigners that we were very glad to get past. We passed two other temples on the way and stopped in to see them. At both places the dear old woman dropped her staff and fell on her face before the idols. How we did pity her! How we do want to show these people the way of life at once! But 'tis not the work of a day. She says Jesus is a good God, but she must worship the others also. She is so old and has believed and worshiped these gods so long and earnestly that she may be slow in receiving the whole truth. But we will most earnestly pray that the light will soon break to her and she may receive the new truth in her old age.

We stopped at the home of another of her friends, where we again drank tea and showed the pictures, giving us another chance to tell the "sweet old story." She wanted us to stop and see several other of her friends, but as it was getting late we said we would see them at another time.

Thus the Lord is opening home after home where the gospel story is told for the first time. We have now been in over forty homes and are welcome to return any time to most of them.

Ping Ting Chou, China.

China's Spring Holiday

Minerva Metzger

ACCORDING to the reckoning of the Chinese, spring has again come. The Governor has plowed his furrow. For many, many years it has been the custom of the head official of every large city of this land actually to go out into the field, put his own hands on the plow handle and turn the first soil of the spring plowing. All this is to show to his subjects that farming is no mean industry, but that it is a highly dignified occupation.

In the Celestial Kingdom farmers rank second in the social order. The literary men claim the first place, for intellect is above all else; second, the man who tills the soil, for without his products man could not subsist; third, the mechanic, for man must have shelter; fourth, the merchant, who does not contribute much to society, for he handles only the goods —he is a sort of middleman; last. the soldier. He is given the lowest place, because he contributes nothing whatever for man's benefit; his work is to destroy.

The Spring Festival is a great day of the year. It comes immediately after the first few days of the New Year celebrations. Men walk many li (Chinese mile, equal to one-third of an English mile) over the worst kind of roads to be present on this occasion. Some bring their children, carrying them for long distances. Every one comes out; not only men and children, but women leave their places of seclusion to see the parade. The street and the top of the walls are a sea of purple, blue, red and green, for all have donned their best dress suits, except the poor, who have but one and do not have the money to rent as many do. There is no display of flags and bunting such as we find in American cities on all state occasions. All the decorations are left to the parade. The crowd today in this city of interior China was indeed singular; no impatience, no crowding, no drunken brawls.

Slowly the procession advanced and passed, going out to the field, a few li outside the city walls. All the seventy-two vocations and avocations were represented. Even the suffering class was not forgotten. Among this class were several men with false gray beards and tattered garments. Next came the standard bearers, the soldiers, the officials, the umbrella bearers, and last the Governor of this district. He was carried in an open chair by eight men. None but an official may be carried by this number of coolies; others have two or four. This is the only time of the year the people see him. According to the teachings of the sage, Confucius, he turned his head neither to the right nor left, nor batted his eyes. All prominent men were either carried in sedan chairs or rode on fine horses. The Governor's seal and diploma were wrapped in the imperial yellow and strapped on the backs of two men on horseback.

The decorations were mostly red, with some green, blue and yellow. Some of the pennants and standards and huge umbrellas were gorgeous and costly. They were made of red silk with characters in gold or black velvet. Two men with paper arrows fastened on their backs represented the ancient mode of warfare. Several men carried toy animals on plates; others had long poles with gilded swords, snakes and other objects at the

end. In answer to our questions as to the meaning of many things, we were told to honor the official, for beauty, for custom. So long have these people clung to old forms that even the traditional meaning has been lost.

In less than an hour the Governor returned. The parade was now led by a paper cow, life size. Inside the official's courtyard she was given five strokes. The first stroke was on the mouth, asking her to give gentle winds and rain; the second, on the head, to give the nation peace and happiness; the third, on the neck, that the sun may give them a threefold blessing, as if it were three suns; the fourth, on the feet, that each of the four seasons may give its special blessing; the fifth, on the back, that all the children may grow up to be great men. After this is done she is torn to pieces. Sometimes she has been filled with nuts and candy and the children scramble to get a share of the spoils.

Another interesting character in this courtyard is an effigy of the weather man. From Peking, the weather predictions are sent throughout the whole country. If this figure is dressed in furs the spring will be cold and stormy; if in lighter garments, then it will be warm. If in red, there will be much sickness and death; if in white, there will be peace, health and happiness. This is not a religious service, but a custom.

Ping Ting Chou, Shansi, China, Feb. 4, 1911.

The Negro Church of Denver and Its Progress

Wm. Rhodes

This article, written by the first minister of the Denver Colored church, comes at an opportune time, the General Mission Board having just given permission to Northwest Kansas and Northeast Colorado to solicit the Brotherhood for funds to establish the work on a substantial basis. At present the church has two ministers and one deacon. —Ed.

N the year 1903 there was no sheltering place for the negro orphans of Denver, nor for the older ones of the race. The colored citizens did not seem to give the unfortunates any attention, but rather left them to the mercies of the white man.

Being a native of the Southland and accustomed to our own institutions, I was consulted by the interested white citizens as to what would be best concerning such ones of my race. After giving the matter some thought and prayer, I readily decided that the best thing would be to have a separate institution for the colored orphans and old people. This idea met with the earnest approval of the thinking white citizens but was not so satisfactory to my own race. The decision was not reached without a hard struggle, surrounded as we were with all the evils of life in a city, but God was ever with me in the work.

Many denominations about us were endeavoring to obey the command "Go ye," and all seemed to turn their spiritual attention toward the negro orphanage. However, God knows best how to manage His work. He provided us with a good Christian matron to help carry it on. He still heard and answered prayers. When other denominations were doing

Two Loyal Sisters of the Denver Church.

their very best to gain us to their doctrine the Lord sent in His workman in the person of Brother A. C. Root, and his faithful wife. These faithful workers labored earnestly, distributed their church literature and held Bible readings until we felt certain they were spiritually interested in us. Allow me to say here that we soon learned to love them and look forward to their next visit. Each visit seemed to portray the Christlike Spirit. After listening to Brother Root's sermons, hearing the Christian testimonies from various members of his church and reading many tracts distributed, we began to understand the true teaching of Jesus Christ.

Next came Elder A. C. Daggett, from Covert, Kans., who took up the subject of baptism, which I did not very well understand. After his teaching I understood thoroughly and at once told him that I was ready to put on the whole armor. This I did and seven others followed my example.

Dear Christian friends, at large, I am happy to say that you were kind to obey Christ's command, "Go teach all nations." I am confident now that God wanted the black man to be under the tutorship of the Brethren church. No doubt the Brotherhood knows there is a colored church in Colorado. It originated through the working of your missionaries, who organized us into a mission point in March, 1909. Here we have worked faithfully and gained thirteen others, increasing our number from eight to twenty-one. We organized into a church in January, 1910. Since that date we have held two love feasts, and greatly enjoyed the privilege of doing so. At this writing I am pleased to say that we have three others who are ready for baptism.

I rejoice to know that our District Mission Board will furnish means for one of our own race, Sister Campbell, to do mission work among our own people. Her work begins April, 1911.

Ruth

Dr. S. K. Hutton, in *Moravian Missions*.

A mere name in one of my Labrador letters last autumn brought a little scene to my mind which I think may be worth putting on paper, not for any great interest or excitement that it has in it, for it has none of the latter, but because it gives a peep into the mind of an Eskimo Christian.

Ruth is the name: and this is the scene.

. . . . .

It was a very timid tap at the door, a very timid tap, indeed. It was hardly enough to rouse me from my writing; and I had to ask my wife to stop the sewing machine for a minute, so that we might listen whether it came again. It came again, the gentle tapping of fingers, and this time the door slowly opened and a wrinkled old face came peeping round. The eyes blinked a little at the sudden light, and then the door opened a little wider and in came Ruth. Can you imagine her? A little, square, squat figure of a woman, with a broad face, and a few wisps of grey hair straggling from under a checked handkerchief that covered her head. She had on a fine calico sillapâk, gorgeously embroidered in wools, and a black skirt reaching to the tops of her boots. The boots deserve a line to themselves, white bottoms, black tongues and leggings, stitched together by those nimble fingers with incredible neatness.

Ruth reached for her handkerchief and mopped her face; she looked rather agitated, and had an air of importance about her. She stuffed the handkerchief back into the leg of her boot; and I am afraid, just a little bit afraid, that as she pulled up her skirt to do it I caught a glimpse of a well-used-looking tobacco pipe peeping furtively out of the other boot. But, as I say, I won't commit myself as to that; it was a passing

A Group of Eskimos and the Labrador Mission Motor Boat. Photo by S. K. Hutton.

Ruth and Jafet, with Their Son Jeremias and Children.

glimpse, and, besides, it is a good many years ago now; so let the pipe pass. Ruth said, "Aksunai" (be strong), and I said, "Anaila" (yes, the same to you). The preliminaries were over, and I expected Ruth to sit down and get to business. So many folks had come with baskets to sell, and skin purses and gloves and things to "truckey" (trade) for stockings or skirts or anything wearable, that I quite expected Ruth to produce something of the sort. As a matter of fact, she was fishing in her hood, but the "catch" that she made in its depths was a surprise to me, for with a good deal of hunching of shoulders and screwing to fish a little deeper, she brought out an Eskimo hymn-book. She rearranged her hood before going any further, putting her book carefully upon the bench meanwhile; then she opened the pages and produced a scrap of paper. This she handed to me with an air of great consequence, and walked out of the room. "The plot thickens," thought I. I couldn't help smiling at this little play; and as the queer little figure moved slowly and with the utmost dignity out of the doorway I unfolded the scrap of paper and read, "Ruth will einen Vers singen." The handwriting was that of our head missionary, a German brother; and I need hardly translate the words, for even long years have left our languages just a little alike in parts. Ruth had thought I might not understand her if she spoke Eskimo, so to make sure she had got her message written down. While I was studying the paper, the door opened again, and I looked for Ruth. But Jafet came first, a feeble old man, peering and blinking, and evidently propelled from the rear by Ruth's encouraging hand. He seemed very nervous, and perhaps a trifle awed; but in he came, with a grunt of acknowledgment to my "Aksunai," and after him came Ruth.

The two old folks sat down, and Ruth opened her hymn-book. She licked her thumb and turned the pages, and held the book to the light to see the better, and wiped her spectacles with the tail of her sillapâk, and turned more pages; she knew what she wanted, and with a "h'm" to clear her throat she thrust a share of the book into Jafet's trembling hand, and began to sing. Jafet joined in with his quavering baritone; and there we sat, my wife and I, listening to a hymn of welcome and encouragement from an Eskimo Darby

and Joan. Can you imagine anything more touching? There sat the two old people, grasping each a corner of the book, bending their heads low to see the words, and singing in perfect tune. Poor old Jafet soon broke down; he just sat there and sobbed; but Ruth sang on, clear and true, though her eyes were wet and her old hands trembled. When the hymn was finished she said, "Nakomek" (I am thankful), and shook hands with us; then she nudged her husband and led him quietly home.

. . . . .

Jafet died a couple of years ago; but Ruth still lives at Okak, earning a living by plaiting straw mats and baskets, and even in her old age she is the best of the basket workers. Many a home in England contains specimens of her work, for she sends a big boxful to market by the Harmony every year. She is a good type of Eskimo, and the great satisfaction of her old age is that her son, Jeremias, is a credit to her; she has brought him up to be a good and useful man. Her one trouble is that her eyesight is failing. "I cannot work as well as I used to do," she says; "my eyes are too old for medicine to cure. Soon I think my Father will call me home."

Aksunai, Ruth!

Facts to Ponder

Selected by Cora R. Price

Is it well to say, "Charity begins at home," about the time an offering for foreign missions is to be taken?

Is it spiritual and Christian economy to argue that until the local work is well established it is folly to ask the church to give for missions, especially for foreign missions?

In 1832 the Baptists of Indiana separated on mission and anti-mission lines, each division numbering about 3,000 members.

In 1882, fifty years later, the anti-mission Baptists still numbered about 3,000, while the missionary Baptists had increased to 37,000.

In 1836 the Miami Baptist Association of Ohio divided on mission and anti-mission lines. Nineteen churches with 742 members excluded six churches with 441 members, for having the missionary spirit.

In 1888, fifty-two years later, the nineteen anti-mission churches had decreased to five (one has since died), the 742 members had decreased to 151, and not one of these churches had as many members as in 1836. Not only that, but not one had a settled pastor nor preaching more than once a month. But the six missionary churches, excluded 52 years before, had increased to 65, were divided into two associations, and the 441 members had increased to 7,212.

In 1840 the Baptists of North Carolina separated on mission and anti-mission lines, the missionary Baptists numbering about 24,000 and the anti-mission, 12,000. Fifty years later, in 1890, the anti-mission Baptists of the State were still about 12,000, but the missionary Baptists had increased to 300,000.

Facts speak louder than words. "There is that withholdeth more than is meet, but it tendeth to poverty."

American Baptist Missionary Union, Boston, Mass. Sample copies free.

Lancaster, Pa.

WORLD WIDE

The International Conference for the suppression of the opium evil is called to meet at The Hague, Holland, May 30 of this year. The International Reform Bureau recommends for adoption by societies resolutions to the effect that they join in the appeals of the Chinese and British Parliaments and peoples, to the British Government for the immediate release of China from the British Opium Treaties.

The centennial of the birth of Cyrus Hamlin, missionary to Turkey and founder of Robert College, Constantinople, has recently been observed at his alma mater, Bangor Seminary, in Maine.

Two hundred and five doctors in the diocese of Oxford, England, recently signed an appeal for medical missions, based on the following reasons:

1. The example and authority of Christ.
2. The teaching of the Bible in the miracles of healing and their results.
3. The relief of suffering thru medical missions in regions where ignorance and quackery prevail.
4. The need for lady physicians to the secluded women of the East.
5. The need of medical service to missionaries themselves.
6. The history of medical missions is their best justification.

According to the *Missionary Review* the Moslems are preparing to invade London and are asking for a fund of $500,000 to build a central mosque that shall be used as a headquarters for the movement. The *Review* deplores the fact that there are some Englishmen who have gone over to the Eastern faith, who wear the green turban as a sign that they have made the pilgrimage to Mecca.

A poor blind woman in Paris, we are told, put 27 francs into a plate at a missionary meeting. "You cannot afford so much," said one. "Yes, I can," she answered. On being pressed to explain, she said: "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.' So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."—*New York Observer.*

Recently Count Okuma, a great Japanese statesman, said: "The fatal defect in the teachings of the great sages of Japan and China is that while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of man; and any nation that neglects the spiritual, tho it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the Sage of Judea, by whom alone the necessary moral dynamic is supplied."—*Chinese Recorder.*

According to a veteran missionary, the Arabic Bible is the best selling book in Syria today.

The next Conference of the World Student Christian Federation is to be held in Robert College, Constantinople, April 26-30, 1911. The last one of these conferences was held at Oxford, England, in 1909.

A complete change seems to have come over the Belgian Congo since the beginning of King Albert's reign. Mr. Clark, an American missionary, who was quite outspoken against King Leopold's rule, declares, after a two months' journey thru the districts which used to be the worst, that he did not meet with a single abuse nor hear a single complaint. The natives no longer fly from white men, and they are rebuilding their villages and resuming the cultivation of their fields. Labor is honestly paid for and trading is carried on freely.

Recently a missionary in Morocco, at the solicitation of a native, gave him a Gospel. Just as it was given a better-class man walked in and seeing the Gospel in the first man's hand, said, "What are you doing with that Book? It is sin for you to touch it. Why! don't you know that that Book speaks?" Thank God that the old Book speaks, and even the heathen realize it!

The following is the opinion of a wise old Brahmin on the importance of rescuing the lower classes of India's population: "The lower classes form a fourth part of our entire population, and thru our own folly and negligence they are slipping off our hands and becoming Christians, when they will be lost to us; then the third part will take their place, and they too the 'Padris' will take from us, and so will be the fate of the remaining two, and we will be lost altogether."

Christian work among the indentured Kanakas on Queensland sugar plantations gathered 2,484 converts into churches before the government forbade the importation of Kanaka labor. Five hundred of these have gone back to the grossly heathen and cannibalistic Solomon Islands. Forty schools are taught and supported by native Christians—one result of this home-coming. A flourishing evangelistic work is also reported. —*Missionary Review.*

"Why did you become a Christian?" I heard a Mohammedan ask a fellow-tribesman who had recently been baptized; and the answer was in these words: "There is one verse in the Gospel which alone would be enough to make me wish to be a Christian." "What is that?" "It is the words in St. Matthew: 'Come unto Me: I will give you rest. You shall find rest to your soul.' I know the books of Islam, and there is no promise of rest there. I want that rest." The baptized man added, "I have believed on the Man who made the promise, and I have the rest."

THE CLOSED CHURCH.

Rent are its walls with rime,
And the austere touch of Time,
Yet ever about it clings
A savor of sacred things,
As though there lingered there
The living presence of prayer,
The faint, sweet wraith of song
Stealing its aisles along.

Its panes are grimed with dust,
And its hinges caked with rust;
Only the spiders use
Its straight-backed, stately pews;
Never a voice is heard
Reading the Holy Word,
Unless it be the wind
Slipping in through the blind,
Expounding its "next" and "next"
From a fond, familiar text,
To the unseen listeners—they
The ghosts of a vanished day.

Silent, sombre, drear,
Crumbling year by year—
Belfry, rafter, floor,
Lapsing evermore—
A something fine remains
Despite the hurtle of rains.
It stands exemplar still
Of the Eternal Will;
And, though it fall at last,
Out of its golden past
A guerdon of good shall spread
E'en though its name be dead!

—S. S. Times.

From the Firing Line

O you attend church services anywhere?" "No! I am ashamed to tell it, but we do not." "Then your children are not in Sunday-school?" "No! they are not; but won't you come in?"

We enter, find a seat; then the lady of the house begins to explain: "No, I am sorry to say my children are not in Sunday-school. I know they should be but I tell you, lady, we are poor people and I cannot dress my children like some of the others dress, and they make remarks and the children get discouraged and don't want to go any more."

Then we try to tell them concerning the Church of the Brethren and the simplicity she tries to manifest. Some of them are glad and send the children to Sunday-school but many more just go on in their unconcerned, careless way.

"We would be very glad to have your children come to Sunday-school. It does not make so much difference about the clothes. Let them come with what they have. You and your husband come also."

"Oh, it just seems like we can't come. I can't get my husband to come. He works hard all week and says he wants to rest on Sunday. I used to go to church. I never missed a Sunday before I was married, but now I have so much work to do I don't have time."

Don't have time! Don't have time for Christ! Poor creatures! If they only knew what Christ could do for them they would surely take time for Him.

"O mama, here comes the Sunday-school teacher!" Then we hear a moving of chairs back from the door so it can be opened to let us in. We are always made welcome in these homes, although they are very humble. Our prayer is that we may be the means in God's hands to bring Christ into some of these homes.

Those who have never come in contact with the poorer districts of the cities do not realize what it means. It does not seem possible that any of God's creatures could live as some of them do. Dirt and filth, quarreling and trouble all the time.

Just the other week a very wicked woman died in this city. She lived on one of the poor streets. She was a drunkard. In the community where she lived there seemed to be a general rejoicing over her death. One little boy was sent to find out for sure if she were dead. He came running back saying, "She's dead, all right!"

On the day of the funeral the entire community turned out to see them leave the house. One was heard to say: "Well, she's better off." Another answered: "I don't know whether she is or not." It does seem so sad that these poor people do not realize how terrible it is to be ushered into eternity in such a condition.

"Sister! I would come to Sunday-school, but I haven't any shoes and mama can't get me any now." So many need good, warm clothes for winter. Ofttimes the children would come if only the parents were more concerned about sending them.

"Are you looking for Sunday-school scholars?" "Yes, little boy. Do you go to Sunday-school?" "No." "Would you like to?" "Oh, yes, ma'am." "Where do you live?" "Right over there." "Well, we will go over and talk to your mama."

Going over to the house we knocked at the door and one of the little girls came and said, "Mama hasn't time to talk to you." "Well, we'll go and talk

to her while she works." So we go around the house and find a woman bending over the wash-tub. She has six or seven children that should be in Sunday-school. She promises to send them. The children want to come and we urge her to let them come, but they never come; all because of the unconcern of the parents.

Great is the work to be done in our cities. "Pray ye the Lord of the harvest to send forth reapers into the field."

Ohio. L. M. J.

Victory Thru Prayer.

While engaged in revival services at a certain place, one evening after the services the pastor said, "Well, there were two families here tonight who have not been here for years and they have to come about seven miles, too. I believe they are deeply interested."

"Yes, and they are under conviction if I know whom you have reference to," replied the evanglist.

So saying, arrangements were soon made to visit these families. The men (husbands) of both families had been reared by Brethren parents.

The first visit revealed the fact that both husband and wife were thinking; but one party was not yet convinced that our people were right. At the next place we soon found that the wife was more than anxious to accept the religion of Christ as we understand it. The husband was in the cornfield.

Through dirt and dust we trudged to get a chance to talk to that husband, whose wife was yearning for Christian fellowship but would not accept it alone.

For a little while the cornfield was to be the battle ground upon which a battle of no small moment was to be fought; for, however that battle would go would decide the destiny of perhaps four souls. At least that is the way the evangelist sized up the situation. We might have stated before that these two families were near relatives; and to move one family to a right decision would mean the conversion of both.

A conversation with the man last in question soon revealed the fact that just one thing stood in the way, namely, his will. There was the crucial point. There the battle must be won or lost. Reason or emotion could move him no further. There was but one resource left,—prayer. It might soften his will; nothing else would. So there in the dirt and dust we knelt and wrestled with God for that man's will and his soul. Praise God, a victory was won. That family (the parents) stood for Christ a few nights later and the others in question followed. There was victory through prayer.

Kansas. E. F. S.

"HELP ME TO LIVE!"

There was a time when, low on bended knee,
With outstretched hand and wet, uplifted eye,
I cried: "O Father! teach me how to die,
And give me strength Death's awful face to see,
And not to fear." Henceforth my prayer shall be,
"Help me to live!" Stern life walks slowly by,
Relentless and inexorable. No cry
For help or pity moveth her, as she
Gives to each one the burden of the day,
Nor heeds the limb that bends beneath their load.
We may not shrink from our appointed way,
Nor pause to rest, however rough the road
She bids us walk in. Therefore let us pray,
"Give us the strength we need to live, O God!"

—Julia C. R. Dorr.

EDITORIALS

Some months ago a lady, not of our denomination, came into the mission rooms and after inquiring about the mission work deposited $8 with us to be used for World-Wide Missions. She refused a receipt and hastily left the office. Her face was not forgotten. A few days ago this same charitable lady came into the office again and after inquiring about the China famine sufferers, deposited $16 with us to be forwarded to the famine-stricken land. We turned to write her a receipt, but as we did so, she said, "Never mind a receipt; I will trust you with the amount," and with that she was gone. We have not seen her since. Her appearance was that of a working lady, a toiler, about middle aged, and one whose every action would indicate that she was not unacquainted with grief.

* * *

After she had gone we were forced to meditate. Why was she so careful to conceal her identity? Was she ashamed of the gift? We cannot believe such was the case, unless perchance she was grieved that the gift was not larger. And then we thought of the widow's mite, and of the scripture regarding the doings of the right hand and the left. We thought of the many who, in this world, are so careful regarding their every act and gift, that it may be made known and redound to their credit. We thought of those who are inclined to do good only as the chance affords opportunity for display. Candidly, we were forced to admit that this dear woman, who may have sacrificed much that this amount of money could be turned into the Lord's treasury, had the commands and the teachings and the promises of the Lord all on her side. She was doing what she could and in a manner so unpretentious that no one but herself and her God would ever understand.

* * *

But the greatest good in this world is often done in the most unlooked-for place, by the most unlooked-for people, and after the most unlooked-for fashion. Only the results are manifest and visible. Souls are brought to Christ in this place and that, and no one can explain—but God. An earnest worker had quietly sown the seed and in the nighttime it had grown to fruition. God's coffers are filled and no one can explain—but God. Some devoted servants have to Him dedicated their gifts in secret and only the results are visible. No one can explain the joy and illumination of the old mother's face, nor can they fathom the mystery of her unseen strength, nor the source of her unstinted prosperity—no one but God. With all of them God has rewarded openly, for in secret, with their burdens, have they gone to Him.

* * *

In relating the incident of this lady to a friend on the car, as we journeyed home the evening after it happened, we were overheard by a gentleman, who instantly made the remark, "There was no use of this woman acting that way. There are many in our own town who are needing help and that right badly." Is that remark a stranger? Does it need an introduction to you? When home missions are presented did you ever see

one who then and there found it convenient to be an ardent supporter of foreign work? And when foreign missions were presented did not that same person turn with enthusiasm to the home field? We do not know this lady—Lord bless her!—but dare we venture an opinion? Her every appearance would indicate that she is a friend of those about her and that she would deny no one. And modestly we suggest that if she does no more for the homeless, hungering ones about her than every act of the gentleman on the car indicates he does, then her experience at first hand with the suffering is meager and threadbare indeed.

* * *

But the world overflows with the cynic and the faultfinder, the critic and the man of selfishness. And the world embraces and adores the friend of the unfortunate. The lame, the halt and the blind, lying along the Jerusalem road, toward Jericho, sicken and tire at the multitude of Levites who pass by on the other side; while the quiet, godly man,—the friend of the foreigner and the homeless,—is seen afar off and his coming is heralded with delight. He knows them all. He knows no foreigner. All are of the one family of God.

* * *

During March we received two letters, both from aged pilgrims, both having long served their churches as elders, who are still interested in the work of the Master. We know they are interested in the Master's work, for each enclosed a check for $50. Possibly they are unknown to each other. Their homes are far apart. One says, "I feel like doing something more for mission work. I don't expect to be here long, any more. I am now pretty far along in my eighty-fifth year. I came here before this church was organized over fifty-six years ago." This brother's church is now the largest in the District. The other says, "I have traveled over these . . . hills for thirty years to preach the Gospel on my own expenses. I have paid money to India Mission, Asia Minor, China, Switzerland and France, and now we want to keep a native minister in India." When men are so anxious today about what they eat and wear and use, it is refreshing to hear ring out, above the commercially-charged atmosphere, two aged voices so strong and clear and true.

* * *

Then there is another side to this picture. The letters of these two brethren sound very much alike. Both write hopefully, both sound young. It is as if their pens were guided by the same unseen Hand. And we believe they were. Through them God inscribed the words on that page. If the messages had not been guided by Him they could not have been so harmonious. The two lives have been missionary; they have been spent in a common cause. We will be old some day. How sustaining it will be, when that time comes, if we shall still find joy and rest and peace in the same work as that in which our lives have been spent! Of all the activities of human experience, only the affairs of heaven will permit of such abiding satisfaction.

* * *

Brother and Sister Pellet, of France, have found a good helper in Brother Morino, who was baptized by Brother Royer last summer while he was at Oyonnax. Brother Morino is a good worker and at the earnest petition of Brother Pellet, the General Board at their April meeting granted $100 for his support.

* * *

Sister Emma Horning, in a recent letter from China, states that the plague seems to be somewhat on the decline in that land and they feel much relief. While this dread disease did not reach their town, it seemed at one time to be coming rapidly towards them.

The little band of four, in China, are anxious for recruits. While they are anxious, they are hopeful, and their work moves forward. Feeling that workers will surely be sent to them this fall, they have planned to open another station, Yü She Hsien, as soon as property can be had. A native worker will be placed at this station to prepare the way for a missionary that they hope will soon be coming.

* * *

What will the Conference offering be? Already we are hearing echoes from different parts of the Brotherhood, that encourage us to believe the offering will be exceptionally large. Last year 443 congregations, or not quite one-half in the Brotherhood, responded with the most liberal offering (with the Bicentennial as an exception) in the history of the missions of our Church. This year, if those same churches will do as nobly, and the remaining 460 will do the best they can, the offering will be a joy and an uplift and a source of great encouragement to the Board. A general offering means more than the mere money. It is an endorsement of the Board's efforts to push forward. Therefore, a double reason for a great effort.

* * *

The spring meeting of the General Mission Board, held in Elgin on April 6, was a most encouraging one. Much time was taken up in discussion of workers and plans for strengthening our work both at home and abroad. The whole meeting breathed a spirit of advance. We were much encouraged to have with us Brother J. M. Blough, of India, whose words of counsel were of much value; also Brother Geo. W. Hilton, of China, who was able to shed light on that field.

* * *

Another fiscal year has closed. As will be gathered from the comparative statement in this issue of the Visitor it will be seen that donations to our mission work are more than $5,000 in excess of a year ago. Beginning with the new year we shall acknowledge in the Visitor the donations that are made to the India Native Worker Fund. Heretofore this has been done only at the close of the year, and then by number of receipt. The change comes about at the instance of some of our liberal donors.

* * *

During the past year almost one and one-half million pages of tracts and leaflets were sent out from this office. This is about one hundred thousand in excess of last year. The literature has gone into almost every State in the Union and has been distributed by many willing workers. "Behold a sower went forth to sow . . . some seeds fell upon good ground, and yielded fruit, some a hundredfold, some sixty, some thirty."

—B.—

* * *

"PLANTED BY THE STREAMS OF WATER."

(Psa. 1: 3.)

Deeper, deeper into Jesus!
When the streams are dry,
Patient hearts, in Him abiding,
He will satisfy.
'Neath the burning heat of noonday,
In the barren spot,
Fadeless leaf and fruit unfailing
Show He faileth not.

Deeper, deeper into Jesus!
When the storm-clouds roll,
When the winds of doubt and conflict
Sweep across the soul.
Though the branch may sway and tremble,
Firm the root abides.
Oh, how blest the troubled spirit
That in Jesus hides!

Deeper, deeper into Jesus!
Richer fruit shall be,
Drinking ever of that River
Flowing full and free.
Drawing ever on His fulness
'Neath earth's strain and strife,
Where the heart has touched the fountains
Of eternal life.

C. C.
—Bright Words.

The Little Missionary

SCHOOL OPENING.

Nellie Reed.

THE school terms at Fairview Mission Girls' School continue to come and go. They are all somewhat similar, but yet each has its characteristic phases and seems different to us. We opened the first of February. The month is a hot one, and exceedingly so this year, so both teachers and pupils have suffered.

During the vacation the usual cleaning had been going on. The walls are newly whitewashed every term. We were glad for the means to do new work in preparation for school. The fireplace in the girls' kitchen was far too small for such a family, so we had a brick stove built and two twenty-five gallon pots fastened into the stove. It took much cleaning to get the kitchen walls to forget their blackness. The stove does so well and uses less wood, we appreciate it very much.

Another subject of prayer was the water supply. At this time of year the small stream from which the girls get all their water is very low. It is the time of the hottest weather, and we often have dysentery cases. Their tank is small and leaky. We bargained for an old tank that one of the early missionaries had, but when the man came to repair it, he said there was no use to try. We prayed that he might try, which he did, but the tank will not hold water very long, not more than two days after a rain, so we must continue to pray for water supply.

We were very thankful to have new desks sent from America and we enjoyed setting them up and arranging

"I should like to be a Christian, but the man to whom I have been engaged will not hear of such nonsense, and my father will not give back the part of the cattle already paid for me. I am bound. I can not."

them. We had twenty desks before, seating forty. Often there were three and four crowded into one seat, and books crowded into the desks accordingly. One can imagine what it was like with from sixty to a hundred girls. Now they are comfortably seated.

After the scrubbing of the floors, the painting of the blackboards, cleaning the organ from cockroaches and innumerable other things, we felt that we were ready to welcome back the happy crowd of black schoolgirls and start in for the long term of school.

On the day before, the morning train had taken away our three girls who had

finished this school and were entering their second year of normal work. When the train came back in the afternoon it

One of Our Teachers and Her Heathen Sister.

was well loaded with schoolgirls, for we received no fewer than forty. Some of the girls who had staid here through vacation were on the roof to be the first to see and announce the arrivals. Along the native paths they came, winding around the hills like a train of many colors, but instead of the puff, puff, was the chatter and laughter of light-hearted girls, just as happy to be coming back as they were six weeks ago to be off. Now and then the valleys hid the view and all was silent until they emerged from the tree-hidden paths into the broad school paths. The strangers came silently, but the old scholars burst out into joyful exclamations as they met with those here that they knew. Some filed through the back door, some through the front and on upstairs, where they deposited their well-filled tin trunks or pillow cases bulging with ears of green corn. It is the last food from home that they will see for some time. One is reminded of old college days when dainty bits from home were such a luxury. Human nature is the same the world over. At the sight of their native teachers the girls were delighted and manifested it in gestures that would be the envy of many an oratorical student.

Grace and beauty are seen in their every motion. They did not forget their white teachers, and brought some gifts to them, such as grass-woven baskets, baked-clay beer pots, that we use for plants, and bead work.

Evening prayers was a time of thanksgiving for life and health and safe return. Blankets were distributed, and soon the tired but happy girls were at

We Wash the Dishes While the Big Girls Go to the Bush to Gather Wood.

Bringing In Wood. It Is Tied Together with Grass.

rest upon their big bed, as they call it (the floor upstairs). They used to long for real beds, but since we have had a second story added to the building they are quite satisfied, for in their imaginative minds, the first floor serves for legs of the big bed in which they can all sleep together. Woven-grass mats serve for mattresses and a blanket finishes the outfit. When all was still, the teachers gathered for a short meeting, discussing some of the best plans of procedure for the coming days and asking God's blessing upon His work among these needy girls.

By nine o'clock the next morning those within five miles around had gathered in and we had over sixty. It looked as though there would still be too many for our space, but as we heard of the hardships each had to pass through to come we said, "Let her stay. We will plan some way." A great number of heathen girls are scattered over these hills and valleys and ought to be trained for God, but lack of means ties our hands. God has the money somewhere to enlarge His work.

Our first morning prayers are always so interesting. We call for reports from all the different mission stations from which they come, and ask them to testify as to the Lord's help and dealings with them through vacation. Some have been teaching the little heathen children, some have done visiting and praying among the heathen, some have passed through fiery trials in their homes in their determination to stand as Christians, and some have passed through sickness and tell of God's power to heal. As we hear how the Lord helps them we feel encouraged to drive the battle on and give these girls all the help we can, that they may be soul winners among their own people.

Umzumbi Rail, Natal, S. Africa,
March 8, 1911.

A CHILD'S SONG.

God gave me a little light
To carry as I go;
Bade me keep it clean and bright,
Shining high and low;
Bear it steadfast without fear,
Shed its radiance far and near,
Make the path before me clear
With its friendly glow.

God gave me a little song
To sing upon my way.
Rough may be the road, and long,
Dark may be the day;
Yet a little bird can wing
Yet a little flower can spring,
Yet a little child can sing,
And make the whole world gay.

God gave me a little heart
To love whate'er He made;
Gave me strength to bear my part
Glad and unafraid.
Through Thy world so fair, so bright,
Father guide my steps aright!
Thou my song and Thou my light,
So my trust is stayed.

—The Missionary Record of Scotland.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR MARCH 1910 AND MARCH 1911.

	Mar. '10	Mar. '11	Apr.-Mar. '10	Apr.-Mar. '11	Increase	Decrease
World Wide,	$861 64	$ 877 92	$25,118 13	$27,983 40	$2,865 27	
India,	559 69	636 89	4,613 87	5,949 97	1,336 10	
China	40 50	876 37	576 39	2,024 58	1,448 19	
Miscellaneous,	31 00	25	343 80	145 65		$ 198 15
	$1,492 83	$2,391 43	$30,652 19	$36,103 60	$5,451 41	

During the month of March, 1911, the General Mission Board sent out 154,950 pages of tracts.

During the month of March, 1911, the Gension Board sent out 1,415,833 pages of tracts as against 1,344,072 pages sent out last year.

Correction: In the March number of Missionary Visitor, in the report of the World-wide Fund for Okla., the amount credited to Alice Pitzer should read from Washita congregation, Okla. Also under Sunday-school Extension of Chicago for Oklahoma, the amount credited to Ira Brubaker, Cordell, should be the Washita Sunday-school, Cordell, Okla.

FINANCIAL REPORT.

During the month of March the following donations were received at the office of the General Mission Board:

WORLD-WIDE.

Pennsylvania—$349.66.

Eastern District, Congregations.
Spring Creek, $59.15; Chiques, $32.19; White Oak, $31.42; Ephrata, $30.15; West Green Tree, $18.43; Mountville, $18.29; Fairview, $13.27; Conestoga, $10.56; Spring Grove, $4.67; 1st Church Brethren Philadelphia, $1.00, ... $ 219 13

Sunday-schools.
Peach Blossom-Easton, $11.36; Peace Blossom-Fairview, $11.08, ... 22 44

Christian Workers.
Midway 2 00

Individuals.
H. H. Rogers, ... 3 00

Southern District, Individual.
Geo. K. Sweitzer, ... 50

Middle District, Christian Workers.
Lewistown, ... 3 18

Western District, Congregation.
Manor, ... 4 10

Sunday-school.
Meyersdale, ... 4 71

Individuals.
Bequest of John W. Spicher, $90; A. Fyock, (marriage notice), 50 cents, ... $ 90 50

Iowa—$105.00.

Northern District, Individuals.
N. W. Miller, $3; T. L. Kimmel, $2; W. H. Hood (marriage notice), 50 cents, ... 5 50

Middle District, Individual.
S. Schlotman, ... 2 00

Southen District Congregation.
English River, ... 12 00

Individuals.
Elder Samuel Flory, $50; T. C. and Lizzie Martin, $34; Peter Brower (marriage notice), 50 cents; D. W. Miller (marriage notice), 50 cents; A. P. Simpson (marriage notice), 50 cents, ... 85 50

Idaho—$95.40.

Congregation.
Payette, ... 94 40

Individual.
O. A. Swab, ... 1 00

Indiana—$72.64.

Northern District, Individuals.
Thomas Cripe, $10; Mary Lammadee, $2.50; Katharine Kannel, $2; John Huntington, $1.50, ... 16 00

Middle District Sunday-school.
Burnetts Creek, ... 6 94

Individuals.
Jacob Jones, 50 cents; Elizabeth Jones, 50 cents; Jeremiah Barnhart, (marriage notice), 50 cents, ... 1 50

Southern District, Sunday-school.
Pyrmont, ... 8 20

Individuals.
Samuel D. Stoner, $25; A Brother, $15, ... 40 00

Illinois—$64.00.

Northern District, Congregations.
West Branch, $25.50; Pine Creek, $9.70; Cherry Grove, $5.10, ... 40 30

Individuals.
Henry W. Faringer, $10; Lydia A. Faringer, $5; A. Brother, Lanarkk, $5, ... $ 20 00
Southern District, Individuals.
Rilla Turney, $2.50; John Arnold (marriage notice), 50 cents; David Heckman (marriage notice), 50 cents; R. W. Hufford, 20 cents, ... 3 70

Ohio—$62.79.
Northeastern District, Congregations.
Mahoning, $17.70; Chippewa, $6.89, 24 59
Individuals.
Geo. H. Irvin, $37.20; Mrs. Margaret Le Feure, 50 cents, ... 37 70
Southern District, Individual.
David Hollinger (marriage notice), 50

Canada—$52.80.
Individuals.
Mary E. Weaver, $50; Louisa Shaw, $2; Mrs. Fanny Keffer, 80 cents, .. 52 80

Denmark—$13.09.
Churches in Denmark, ... 13 09

California—$11.10.
Northern District, Individuals.
D. L. Forney, $3; Alice Myers, 10 cents, ... 3 10
Southern District, Individuals.
Magdalena Myers, $5; Isaiah Brenneman, $2; Mrs. Rosa E. Calvert, $1, ... 8 00

Kansas—$10.32.
Southeastern District, Individual.
Lucetta Burk, ... 2 62
Northwestern District, Individuals.
I. S. Lerew (marriage notice), 50 cents; Jacob Sloniker (marriage notice), 50 cents, ... 1 00
Southwestern District, Individuals.
S. A. Shomaker, $2; Laura E. Folger, $1.20; S. E. Hylton, $1; J. W. B. Hylton, $1; I. A. Nettrouer, $1; J. N. B. Hylton (marriage notice), 50 cents, ... 6 70

Virginia—$8.50.
First District, Congregation.
Topeco, ... 1 50
Second District, Congregation.
Pleasant Valley, ... 2 75
Individual. ..
Susan B. Earman, ... 1 00
Northern District, Individual.
Estate Geo. H. Kline, ... 2 00
Eastern District, Individuals.
Ella L. Myers, $1; B. F. A. Myers, 25 cents, ... 1 25

Missouri—$7.00.
Northern District, Congregation.
South St. Joseph, ... 6 50
Southern District, Individual.
Elder D. W. Teeter (marriage notice), ... 50

Tennessee—$7.00.
Congregation.
Pleasant Hill, ... 7 00

Nebraska—$6.50.
Congregation.
South Beatrice, ... 3 00
Individuals.
Levi Hoffert, $2.50; Mrs. Caroline Brown, $1, ... 3 50

Wisconsin—$4.00.
Individuals.
Mary A. Hintz, $3; Mr. and Mrs. J. E. Zollers, $1, ... 4 00

Maryland—$3.72.
Eastern District, Individual.
Dr. P. D. Fahrney, ... 72
Western District, Individual.
Geo. A. Lininger, ... 3 00

Oregon—$2.00.
Individuals.
H. H. Stahl, $1; J. W. Glick, $1, 2 00

Arkansas—$1.50.
Individual.
Bro. I. Fiant, ... 1 50

Michigan—$1.00.
Individual.
Mrs. Martha Bratt, ... $ 1 00

Total for the month, ... $ 877 92
Previously received, ... 27,095 48
Plus correction, ... 10 00

Total for the year, ... $27,983 40

INDIA ORPHANAGE.

Pennsylvania—$60.78.
Eastern District, Individuals.
Amanda R. Cassel, $20; Elder J. P. Hetric and wife, $16, ... $ 36 00
Middle District.
New Enterprise Missionary Association, ... 4 78
Individual.
David S. Koones, Woodbury, ... 20 00

Indiana—$59.00.
Northern District, Sunday-school.
First South Bend, ... 5 00
Middle District, Sunday-school.
Monticello—Pike Creek, ... 16 00
Individuals.
Lewis Overholser and wife, ... 2 00
Southern District, Christian Workers.
Pyrmont, ... 20 00
Individuals.
The Rinehart Sisters, ... 16 00

Ohio—$53.20.
Southern District, Sunday-schools.
Salem—Bethel, $33.20; Harris Creek, $20, ... 53 20

Illinois—$46.20.
Northern District, Sunday-school.
Waddams Grove, ... 6 20
Individual.
A Sister, Lena, ... 40 00

Maryland—$30.00.
Eastern District, Individual.
Anna M. Shirey, ... 20 00
Middle District, Individual.
Henry Funk, ... 10 00

Iowa—$25.00.
Northern District, Individual.
Mary S. Newsome, ... 25 00

Virginia—$20.00.
Second District, Aid Society.
Bridgewater, ... 20 00

Nebraska—$10.16.
Sunday-school.
Bethel, ... 10 16

Kansas—$10.00.
Southwestern District, Individual.
Mrs. T. N. Carter, ... 10 00

California—$10.00.
Individual.
Receipt No. 14432, ... 10 00

Michigan—$10.00.
Aid Society.
Woodland, ... 10 00

Idaho—$6.50.
Sunday-school.
Boise Valley, ... 6 50

Canada—$0.60.
Sunday-school.
Primary class, Pleasant Ridge, .. 60

Total for the month, ... $ 341 44
Previously reported, ... 2,891 81

Total for the year, ... $ 3,233 25

INDIA MISSION.

Iowa—$66.10.
Northern District, Congregations.
Kingsley, $47.50; Sheldon, $18.60 $ 66 10

Pennsylvania—$26.10.
Middle District, Congregation.
Roaring Spring, ... 20 00
Sunday-school.
Tyrone, ... 4 00
Christian Workers.
Lewistown, ... 2 10

Minnesota—$25.77.
Congregation.
Worthington, ... 25 77

Canada—$25.00.
Individual.
Mary E. Weaver, ... 25 00

Ohio—$10.17.
Northeastern Congregations.
Springfield, $6.17; Canton, $4, ... $ 10 17
Illinois—$7.50.
Southern District, Individuals.
Jacob Swinger, $5; Minnie Swinger, $2.50, ... 7 50
Kansas—$5.00.
Northeastern Kansas, Congregation.
Abilene—Navarre, ... 5 00
Arkansas—$1.50.
Individual.
Sister Rachel Fiant, ... 1 50
West Virginia—$1.00.
First District, Individual.
S. Fannie Michael, ... 1 00
Total for the month, ... $ 168 14
Previously reported, ... 1,025 45
Total for year, ... $ 1,193 59

INDIA NATIVE SCHOOLS.

Pennsylvania—$60.00.
Middle District, Sunday-school.
Altoona, ... $ 60 00
California—$30.00.
Southern District, Individuals.
Perry C. Bashore, $7.50; S. G. D. Anderson, $7.50; Frank L. Hepner, $7.50; Peter Fesler, $7.50, ... 30 00
Iowa—$8.00.
Middle District, Sunday-school.
Hannah C. Badger's Class, Adel, 8 00
Total for the month, ... $ 98 00
Previously reported, ... 1,218 67
Total for year, ... $ 1,316 67

INDIA INDUSTRIAL.

Pennsylvania—$27.81.
Middle District.
Sister Long's Bible Class, Altoona $ 15 00
Individual.
Bro. Brumbaugh, Woodbury, ... 1 00
Western District.
Sunday-school Meeting, Garrett, . 11 81
Total for the month, ... $ 27 81
Previously reported, ... 79 00
Total for the year, ... $ 106 81

INDIA WIDOWS' HOME.

Minnesota—$1.50.
Individual.
Mrs. Susie Hahn, ... $ 1 50
Total for the month, ... $ 1 50
Previously reported, ... 98 15
Total for the year, ... $ 99.65

CHINA FAMINE SUFFERERS.

Pennsylvania—$69.97.
Eastern District, Congregations.
Elizabethtown, $35.40; Conestoga, $9; Peach Blossom, $8.46, ... $ 52 86
Individuals.
Susanna M. Hutchison, Cordova, $5; Sister George, Bethany Mission, Philadelphia, $1, ... 6 00
Middle District, Congregation.
Woodbury, ... 11 11
Virginia—$64.20.
First District, Sunday-school.
Peters Creek, ... 17 20
Northern District, Congregation.
Mill Creek, ... 47 00
Ohio.—$40.00.
Northeastern District, Congregation.
Owl Creek, ... 32 00
Northwestern, Individuals.
Dianna Moyer, $3; Ella Moyer, $3; Jennie Mohn, $1; Elgin S. Moyer, $1, 8 00
Kansas—$33.78.
Northeastern District, Congregation.
Ottawa, ... 10 18
Southwestern District, Christian Workers.
Larned, ... 23 60
North Dakota—$30.29.
Congregation.
Egeland, ... 16 75
Sunday-school.
Egeland—Pleasant View, ... 13 54
Texas—$25.00.
Congregation.
Manvel, ... $ 25 00
Indiana—$24.00.
Northern District, Congregation.
Cedar Lake, ... 4 00
Sunday-school.
Cedar Creek, ... 10 00
Middle District, Individuals.
Lewis Overholser and wife, ... 10 00
Michigan—$10.01.
Congregation.
Sunfield, ... 4 00
Sunday-school.
Riverside, ... 3 01
Aid Society.
Sunfield, ... 3 00
Illinois—$10.00.
Northern District, Individual.
Mrs. W. S. Sanford 5 00
Southern District, Individual.
Jacob Swinger, ... 5 00
Canada—$4.00.
Individual.
Mary E. Weaver, ... 4 00
Total for the month, ... $ 311 25

CHINA MISSION.

Iowa—$349.86.
Northern District, Congregations.
Waterloo and South Waterloo, $118; Ivester—Grundy County, $94.38; Greene, $48.86; Spring Creek, $24.11, $ 285 35
Sunday-school.
Greene, ... 4 66
Individuals.
Mr. and Mrs. E. L. Kennedy, ... 3 50
Middle District, Congregations.
Cedar Rapids, $24.67; Cedar, $16.01, 40 68
Individual.
Samuel Badger, ... 1 65
Southern District, Congregation.
Dry Creek, ... 14 02
Minnesota—$125.29.
Congregations.
Winona, $44.00; Root River, $43.35; Lewistown, $31; Minneapolis, $1.94, 120 29
Aid Society.
Lewistown, ... 5 00
Idaho—$46.47.
Sunday-school.
Twin Falls, ... 46 47
Canada—$25.00.
Individual.
Mary E. Weaver, ... 25 00
Kentucky—$5.00.
Individual.
C. S. Biggs, ... 5 00
Indiana—$3.50.
Northern District, Individuals.
Addie Olinger, $2; Rebecca Geyer, $1.50, ... 3 50
Illinois—$2.50.
Southern District, Individual.
Minnie Swinger, ... 2 50
Colorado—$2.50.
Western District, Individual.
Nancy D. Underhill, ... 2 50
Kansas—$2.00.
Northeastern District, Individual.
Mrs. Geo. Blondefield, ... 2 00
Maryland—$2.00.
Eastern District, Individual.
W. H. Swan, ... 2 00
West Virginia—$1.00.
First District, Individual.
S. Fannie Michael, ... 1 00
Total for the month, ... $ 565 12
Previously reported, ... 1,134 01
Total for the year, ... $ 1,699 13

AFRICAN MISSION.

Indiana—$0.25.
Northern District, Individual.
A Brother, ... $ 25
Total for the month, ... $ 25
Previously reported, ... 8 50
Total for the year so far, ... $ 8 75

THE GREAT COMMISSION

A FINE picture, 18x24 inches, the principal part of it representing a baptismal scene. The applicant is kneeling in a stream of running water, the administrator standing beside him, ready to begin the sacred rite. On either side are men, women and children witnessing the performance. In each of the four corners of the main picture is a smaller one (7x3½) representing respectively the blood-stained cross, Mary Magdalene on her early run to the tomb, the women returning, each on their way to report to the disciples the empty tomb, and the door of the

tomb with the stone rolled away. At the top of the picture is represented a beautiful golden crown. The six-in-one picture is an interesting study. It portrays, graphically, the fulfillment of all righteousness in Christ's own baptism, the door by which man may enter the church, the way of the cross, and the crown as an emblem of the reward of the righteous. The picture is printed in colors, on heavy paper, and, if framed, will make an appropriate ornament for any Christian home. It will be a constant reminder of the Great Leader, of the sacrifice He made for our redemption, and a stimulus to right living.

Price, single picture, ... **50c**

Three pictures, ... **$1.00**

Brethren Publishing House

Elgin, Illinois

THRILLING INCIDENTS AND POETICAL MUSINGS
ON SEA AND LAND

BY GEORGE D. ZOLLERS.

The author of this book is dead, as we reckon life on the earth, but the influence of his life remains. And this volume, which gives an account, from his own pen, of the wanderings of his earlier years, embracing his life in the army, and especially his experiences on the rolling deep, will continue doing the work of an evangelist though the author's tongue be silent.

The object in giving an account of these incidents to the world was to impress the spiritual applications drawn from that which he witnessed and experienced. Brother Zollers' graphic and impressive way of telling the story of his life, and his aptness in citing spiritual lessons, make the book one of deep interest and great spiritual uplift.

The book is in two parts,—"Thrilling Incidents," a recital of incidents and experiences written in prose; and "Poetical Musings," a collection of the author's "poetical ponderings." The former contains 411 pages and the latter, including also "Sermons and Writings by the Author and His Comrade" (Rev. George H. Wallace), contains 129 pages.

"Poetical Musings on Sea and Land" is also published in a separate volume. The book is now in its seventh edition, which indicates its popularity. If you do not have a copy you certainly want to get it, and now is the time to send in your order before the edition is exhausted.

PRICE Thrilling Incidents and Poetical Musings on Sea and Land. $1.35
Poetical Musings on Sea and Land, ... .72

ELGIN BRETHREN PUBLISHING HOUSE ILLINOIS

OUR 1911 GENERAL CATALOG

Lists the newest and best books with careful description of each. Fiction, history, science, religion, reform, Sunday-school, theology, juvenile, etc.

Bibles and Testaments in Authorized and American Standard Versions. Red Letter and German Editions of Bibles and Testaments.

A complete line of Sunday-school Reward Cards, Post Cards, Post Card Albums and Art Pictures.

Requisites for the Sunday-school superintendent, the Primary Department, the Cradle Roll, the Home Department, the Teacher-training Department, the Chorister, the Librarian, the Secretary and the Pupil. In fact everything that one would expect to find in an up-to-date church and Sunday-school supply catalogue—and much more.

Write the word "CATALOGUE" on a post card, address and mail it to the Brethren Publishing House, Elgin, Ill., and receive one by return mail.

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XIII JUNE, 1911 No. 6

THREE GENERATIONS BAPTIZED TOGETHER.
Omaha Mission, Nebraska.

Contents for June, 1911

ESSAYS,—

The St. Joseph (Mo.) Mission, By J. S. Cline, ... 177

The Brethren Mission in Minneapolis, Minn., By Walter J. Barnhart, ... 178

A Brief Sketch of City Mission Work, By George C. and Nellie Carl, ... 184

The Beginning of a City Mission—Omaha, By M. R. Weaver, ... 188

FINANCIAL REPORT,— 193

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, Union Bridge, Md.
L. W. TEETER, Hagerstown, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.

Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. **Subscriptions** discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XIII June, 1911 Number 6

THE ST. JOSEPH (MO.) MISSION

J. S. Kline

(With Due Acknowledgment to Bro. M. R. Murray for Data.)

A FEW members had been living in the city for some few years, with no religious services of our own Fraternity. They were growing very anxious that some step be taken to hold some meetings. Finally the District Mission Board was appealed to, and in January, 1904, arrangements were completed, with Bro. C. S. Garber as pastor and Bro. S. B. Shirkey in charge. The services were held in the members' homes, generally at Sister Deal's on Savannah Avenue.

From the little nucleus of about twelve members the work prospered until the homes could not accommodate them, and they then held services, sometimes in the courthouse and then in the Odd Fellows' Hall, on St. Joseph Avenue. The latter place was very objectionable to a few, and they refused to attend.

This was probably the beginning of differences that led to a division of the mission into the S. St. Joseph and the N. St. Joseph Missions, the former with Bro. Garber as pastor, the latter with Bro. Murray, which took place in 1907. The work now grew more rapidly, and as a result we have two churchhouses, valued at about $11,000.

There are at present, nominally, about

South St. Joseph Church of the Brethren.

120 members in the south and forty in the north end. The work, in the South Mission, in charge of Bro. and Sister Huffman, is among the very poor of the city, and requires constant care and teaching, and even then is somewhat uncertain and unstable, but withal many homes have been abundantly blessed, because of the beneficent influence of the teaching of our workers. There probably have been more than 400 baptisms here. The workers in the North Mission have always worked among a different class of people and have not made such wonderful progress, yet they have steadily grown, and are pretty successfully holding their own. The membership is made up of those who consider well, think for themselves, and then act with decision.

St. Joseph, Mo.

THE BRETHREN MISSION IN MINNEAPOLIS, MINN.

Walter J. Barnhart, Pastor

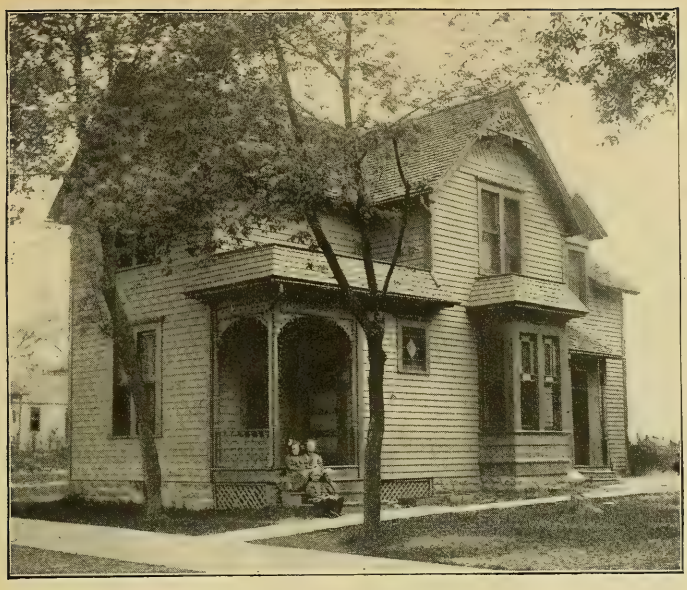
The Field.

INNEAPOLIS, the pride of the Northwest, sits as a queen in the midst of fertile fields, a landscape set with hundreds of beautiful lakes, five large ones of which she wears as jewels upon her own bosom. Fifty years ago she was but a mere village in the land of Hiawatha and Minnehaha, then a trophy of the renowned Father Hennepin, and later made famous in memory by Longfellow in the legend of Hiawatha.

While those fifty years have been passing she has gathered unto herself over three hundred thousand souls, and to afford them a habitation has enlarged the borders of her territory to enclose over fifty square miles, not including her suburbs.

A most cosmopolitan throng, indeed, gathered from nearly every clime under heaven: American, Swede, Norwegian, Dane, German, Jew and Pole, Japanese, Chinaman, Russian, Italian, Greek and French, Scotch, English, Irish and Welsh, and why name more, for all the rest are here in greater or less numbers, as in all our great cities, to be transformed and welded into a composite American citizenship. Oh, what a call to the Church of Christ! The predominant foreign elements in this population are Swede, Norwegian and German.

Pastor Walter J. Barnhart.



Parsonage, Minneapolis.

In the fifty years of its growth the city has become the gateway of travel and traffic, the center of commercial industries, of finance, art, religion, education and social activities, for all the Northwest, until it strikes hands with the influence of the North Pacific Coast cities.

The great Mississippi, but a hundred and fifty miles from its head waters, pours its flood through the city, turning wheels of commerce, and at the southern limits the sparkling, laughing waters of the famous Minnehaha Falls pour down as it were at the feet of this northern queen. No city in the land is in summer more picturesque with natural verdure, and combined with the skill of man in beautifying her landscape and with the unexcelled parks, boulevards, lakes and lake shore drives, all within her corporate limits, this makes her the pride of her people and the joy of those who visit her borders. But alas! these abundant facilities, both natural and artificial, for pleasure grounds, summer resorts and all modern athletic sports on land and water have served to make her people an extremely pleasure-loving and pleasure-seeking populace. It was some time ago noted that on one summer Sunday ninety thousand, or nearly one-third of her population, were said to be in her various pleasure grounds and recreation haunts, and thus it is seen at once that it is an easy matter for these people to forsake and forget God for the things of this world.

On the other hand, the far-famed security of her financial institutions and her commercial enterprises, together with the wide range of safe investments of capital afforded, makes her people also most arduous devotees of commercialism in all its varying phases, and in consequence many, many of her strong men and women are so given to these pursuits, so bound by the golden thread of commerce, that God and religion are crowded out of their life and experience.

Again, the peculiar economic conditions of the times, which so widely and deeply affect the lives and characters of the sons of toil, have here as elsewhere done much to distract this portion of her citizenship from things of the Spirit.

Regardless of all her material beauty and enticing splendor, we find here in

this city the same virus, the same roots of corruption—though not so pronounced as in some places—which are doing so much throughout our fair land to undermine civic righteousness and public and private morals. The customary haunts of vice, the saloon in twice the number of her churches, the same wresting of economic and civic affairs in the interests of a few and to the deprivation and burdening of others,—all these are working and cannot be unnoticed.

The characteristic unbelief of modern times, and Sabbath desecration and coldness, indifference to spiritual things, are here remarkably prevalent. Real estate firms plan and carry on great auction sales of city real estate on the Lord's Day and the renting of homes, the buying of home sites, the building of houses, the moving of household goods are very commonly reserved as Sunday work and complacently attended to on that day.

Yet we have two hundred churches in the city, with various bodies of worshipers in halls and homes, striving to counteract the worldly and unchristian influences that tend so much to draw men and women away from God and His service.

The city is also the seat of one of the great universities, with a student body of five thousand, and also there are a number of smaller colleges and educational institutions, with sixty-five ward schools and four high schools.

The prevailing churches are Catholic, Lutheran, Baptist, Methodist, Presbyterian, and Congregational, and there is a fair representation of all the modern cults, from Mormonism to Christian Science, the latter having by no means a small following.

The formal, lifeless creeds of the Old World state religions, transplanted with the transplanting of their devotees, are leaving many souls in spiritual destitution, because they are failing and will fail to adjust their devotees to the New World conditions and do not and can not meet the exigencies of their experience under these new evironments. In consequence of this many of these souls are drifting from the old faith of the fatherland to no faith in this land, and yet are sensitive enough concerning the old faith as a forlorn hope to make them reticent and unyielding to the approaches and hopes of a new and more virile one. It

Brethren Church, Minneapolis.

is the old Judaistic spirit, that "what the fathers did and taught must be right," though it unceasingly fails to prove out in their experience and answer the needs of their souls. It is the old Orientalism, that "we are no better than our fathers and must do as they have done lest we dishonor their memory," though the way of their fathers ever fails to quicken them into new spiritual life and vigor and liberate their souls.

The Work of the Brethren in This Field.

Into this city field as above described the Brethren first entered, in the interest of the apostolic faith, in 1905. Through the operations of the Mission Board of the District of Northern Iowa, Minnesota and South Dakota a mission was opened in the northwest part of the city in a good residence section in a territory occupied for the most part by middle class and poor people. No portion of the city is at this time growing, improving and developing more rapidly than this section, almost in the heart of which our headquarters are located.

A small but good church property, including church and parsonage at the corner of Fremont and Twenty-fifth Avenues, North, was purchased by the above-named Board and the work was formally opened in the fall of 1905 with Eld. Peter Brubaker, of Worthington, Minn., and his wife and daughter, in charge of the work. Some soliciting was done in the interests of the work by the latter two in Illinois and Indiana. A few other members came at the same time and some were already here, making in all between twelve and fifteen members. The homes in the surrounding territory were canvassed in behalf of the work, and a number of non-church people, children and adults, were gathered into a Sunday-school.

After spending over a year of earnest service and establishing some very commendable results, Bro. Brubaker and his family, together with some other of the members, moved to Canada in March, 1907, five of the original number, only, remaining.

March 20, 1907, the writer and family came to the field to take up the work, two other members coming in also, and thus with nine members the work was resumed. Some of these have moved away and others have come in, and now, with what have been added to the church, we have a band of fifteen members.

Among those who have served as helpers and missionaries in the work here, rendering much valuable service to the cause, we mention Sisters Eva Heagley (Hurst), of South Dakota, Ollie Filbrun, now of Wenatchee, Wash., Minnie Johnson and Hannah Messer, of Grundy Center, Iowa, Bertha Brunskill, now of Mt. Morris, Ill., Katherine Newsome, of Bethany Bible School, Margerite Kring, now of North Dakota, and Grace Gnagey, of Pittsburg, Pa. Sister Gnagey, after a period of faithful and diligent service, goes this month to the mission at Winona, Minn., and Sister Brunskill, who previously was three years in the mission here, returns to us after an absence of a year taking work in Bethany Bible School.

Since the work began here there have been five series of meetings held, respectively, by Eld. J. H. Cakerice, then of Iowa; the writer; Eld. W. H. Lichty, of Iowa; Eld. J. S. Zimmerman, of Iowa; and Eld. C. B. Smith, of Nebraska.

There has been quite an extensive distribution of clothing and provisions among the poor, and much comfort and happiness afforded to the needy ones in our field, and while there is much indifference to our spiritual ministrations and lack of appreciation in some places for the sacrifices, expenditures and labors extended by the workers, we are grateful for a few loyal families who have stood by us in sincere sympathy and gratitude with a kindly interest and coöperation, though not all are ready to surrender their lives as yet to the service

and ideals and principles of Christian life for which the Brethren contend.

The territory we aim to work in has been convassed twice and in part three times in the interests of the work, and very rarely have any of the workers met with repulsive or unkind reception in any of the homes which we enter.

Much work of renovation and repairing has been done on the premises, together with about $1,200 worth of new improvements, the latest of which was the construction the past winter of a full basement under the church and the installing of a furnace and baptistry. By means of these and the natural increase in real estate values the property represents nearly twice the value to the District that it originally cost.

Three times in the first two years of the work the parsonage and occupants were quarantined for diphtheria, and no little hindrance to the work thereby occasioned.

Much more effective and proper benevolent and relief work has pressed upon us for attention, and for lack of available funds, facilities and workers, it has of necessity been left unattended to.

One of the most encouraging features of the work has always been the Sunday-school, but we never have had a sufficient supply of help to make the best of our advantages and hold the ground gained. The enrollment of the school in all departments has ranged from fifty to 110, and the attendance at preaching services a general average of near twenty. The special services at Easter, Christmas, etc., are as a rule very well attended.

The one great problem to be solved in order to give more permanence and stability to the work is the reaching and winning of mature men and women who, having consecrated their lives to apostolic ideals of faith and Christian service, will become strong pillars and supports in the work of the church. This is not alone our problem, but the great problem of city church work in all branches of the church today.

For the greater part of the time we have been handicapped by a lack of able leadership in sacred song service. We hope and pray the Lord may send us help in this line.

The work of our city missions would be greatly benefited if there were available for use a supply of tracts more appropriate to the needs and problems that confront our city churches, and the distinctive features of the church set forth in a manner that would take due consideration of present-day conditions and thought in the ranks of the opposing forces. We need tract literature in which the fundamentals and externals of the Christian faith are given their relative import. It is unfortunate that on some of the most vital issues of Christian faith we have no tract available from our own literature appropriate for the needs of the city fields, and the same is even true of some of the distinctive doctrines for which we stand as a church. Those who are not in touch with this need may not realize that in form and character our present body of tract literature is unfortunately inadequate for effective use in our city mission fields. This is said with all due respect to the sources of our present tract literature, and with no reflections whatever, but given as a plain statement of a real need which should be met.

The workers here are grateful for the continuation from year to year of a personnel on our District Mission Board of men with faith and hope in city missions; with judgment and conservatism duly mingled with a liberality and enthusiasm toward the enlargement and extension of all reasonable facilities in the field; and with conviction and foresight regarding the problems, needs and conflicts confronting the city workers; and who hold on with us when others doubt, knowing that the Lord's work should and must be done in the cities; and who

Part of the Minneapolis Sunday-school Taking an Outing.

in the interests of the work have made frequent visits to the field, as all boards in charge of city missions should do.

A special season of blessing was enjoyed in the work here during the recent series of meetings conducted by Eld. C. B. Smith, of Nebraska. Greater and deeper impressions were made on the outside public, the attendance was the best and most encouraging ever witnessed in the work, the members were greatly encouraged and edified, and four souls of mature years put on Christ in baptism and two others were reclaimed, making thus far in the work of the mission five baptized and three reclaimed.

A sad feature we find here (and you find it in so many of our great cities) is that so many of the children reared under the influence of the Brethren's ideals, and many even once identified with the church, have entered into the city before the church did and are drifting or have drifted beyond the reach of the church. Oh, that she might have entered these fields a half century ago! And yet in the face of the great need are we as a church really ready and anxious to respond to the city call?

Ministers and missionaries shrink from the task; few are ready to enter the field; purse strings tighten, faith weakens, and hope gives o'er when the cry of the city rings out o'er the land; and yet there is nothing the city needs more than the embodiment in its life of a religion full of the virility and the ideals of the apostolic faith.

It is an open door to the church today. How long will she tarry on the threshold? How long! O Lord, how long!

No church in the next twenty-five years will wield any great influence in the affairs of the Christian religion which has not secured or is not fighting for a foothold in our great American cities. We have not space to discuss this here, but it is an assured fact, and the sooner the church admits and awakens to the fact the better for her own stability and for the blessing of the children of men.

Life and experiences of human existence in our cities, especially, require a religion that is at once virile, practical, effective and free from ostentation and man-made formalism and grounded deep and firm in the consciousness and intelligences of the personal life and being of the individual.

The Brethren church in a great measure can answer this need if she will, through the medium of the Gospel which she preaches.

What will we do! When will we do it! Whom shall we send? Who will go for us?

1210 25th Ave., N., Minneapolis, Minn.

A BRIEF SKETCH OF CITY MISSION WORK, COVERING A PERIOD OF ABOUT SIXTEEN YEARS

Geo. C. and Nellie Carl

DURING the summer of 1895 the writer and wife were appointed by the District Mission Board of Oregon, Washington and Idaho to open a city mission in Centralia, Washington, at which place we arrived by private conveyance, after a journey of about 350 miles from Myrtle Point, Oregon, on the 20th day of September, 1895. There being but little money at our disposal, the most suitable place for regular services we found to be in an old church-house, once used by the Baptists. The opening of the mission and regular services were well advertised, and we expected that at least there would be a fair-sized audience for the first meeting; but there were only eight in attendance. We put our trust in God, and did our best to be strong, and of good courage. God blessed the work and interest increased.

Sister Alice Christlieb was the only member in this part of the State, and at this time, there not being an organized Church of the Brethren in the State,

Bro. and Sister George C. Carl.

some thought it would be very long before a city mission could ever develop into an organized church. Before the end of the first year five heads of families were baptized (three brethren, and two sisters); later others were added by baptism, and by letter, and on Jan. 2, 1897, the Centralia church was organ-

ized with Elder Allen Ives left in charge, and today this is one of the strongest churches in Washington, with Elder M. F. Woods now in charge.

After two years' work in Western Washington, we returned to the Coquille Valley church, in Oregon, to assist the church as foreman in the erection of a churchhouse in the town of Myrtle Point. The work prospered and the brethren have since added to the building, and a good work is being done by the church, for they are in the midst of their neighbors.

Church at Portland, Oregon.

The District Mission Board of 1899 decided to open a mission in northwestern Oregon. We were appointed to take up the work, and again after a journey of 240 miles by private conveyance arrived in the town of Newberg on the 5th of October, 1899; pitched a tent for a home; rented a churchhouse in the center of the town, and commenced scattering tracts and preaching the Word. All were strangers to us, as there was not a member of the Church of the Brethren in the five counties of this part of the State known to us. A cottage was soon found to winter in.

In a short time wife and I had distributed over 600 copies of the doctrinal number of the *Gospel Messenger*. Special and regular services were held, and many doctrinal sermons preached. God blessed the work. On October 20, 1900, just one year and fifteen days from the commencement of the work, the Newberg church was organized. A churchhouse was commenced Nov. 5, 1902, and with the assistance of a few faithful helpers the house was completed on the 20th of February, 1903, being a good, substantial house of worship. The number added by baptism and letter soon reached a membership of seventy-one. Three brethren were called to the deacon's office, and two to the ministry. Later, Brother John Bonewitz, with others, moved to Weston, Oregon, and organized the Weston church. Elder Howard H. Keim is now the elder and pastor of the Newberg church.

After six years' work at Newberg, the Mission Board decided on a mission in the city of Portland. Being instructed by the Board to initiate the work we moved to Portland. Securing two vacant lots, on the 29th day of August, 1905, we pitched a tent, and for a time lived in that as a home, until we were able to erect a house for a home. At this time there were three members in the city, to help in the work. On account of high rents it was very difficult to find a suitable place for holding services. An old, deserted engine house proved to be the only place we were able to secure. The back room was used by a groceryman for live chickens and turkeys. As other parties had already started a Sunday-school there was a poor chance to accomplish desired results, so we decided to pay more rent. We secured a place near Fifth, on West Burnside, used by a class called the Blessed Hope Mission. Here we were able to start a Sunday-school by gathering the children in from the streets.

After continuing for a time, with better attendance and interest, high rents again called for a change. By this time five private homes were open for the services. It was decided to hold preaching services, and whatever Sunday-school work could be done in this manner. The most of the services were held in the home of the writer. With the few that could be gathered together in this manner it was decided to take up a collection each Lord's Day, for the purpose of erecting a cement foundation for a churchhouse. An average attendance of twelve in Sunday-school made offerings for over a year of $4.03 each Lord's Day.

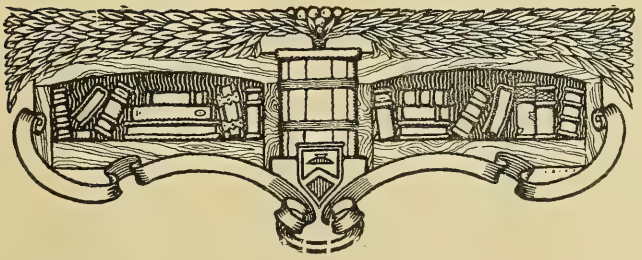
By this time the writer had secured a lot for $350 (now worth a thousand for every hundred paid). I drew up plans for a good house of worship, and submitted them to the Mission Board. The plans were approved, but the District Mission Board did not have the funds, but expecting to secure a loan from the General Board they said to commence the house with the little funds that were available. By the help of Brethren Boggs and Etter the foundation was commenced during the latter part of 1906. Money coming in slowly, and the house sorely being needed, the only thing to be done was to borrow the money. The Lord helped us in the work, overcoming many difficulties, and with a few faithful helpers a house for God was completed for dedication March 8, 1908. Elder D. B. Eby, chairman of the Mission Board, conducted the service. The Sunday-school was reorganized with an attendance of twenty-four. At the present time it numbers ninety-four in attendance. A prayer meeting was organized, and has proved most helpful in building up the church. The writer held a series of meetings last winter, which resulted in five additions by baptism. With others baptized at various times and with a goodly number added by letter, what is now known as the Portland church has a membership of over fifty living in the city. Sister Dora Mitchel, of Central Point, Ind., was secured in the fall of 1908, by the Mission Board, and has proved a helpful worker. Just at this writing Bro. Ellis Studebaker is conducting a series of meetings, with good prospects of an ingathering of souls.

During all the years while in the service of the District Board they have given all the help possible. We have passed though struggles and trials and difficulties, that sometimes seemed almost insurmountable, but with the motto, "Trust in God, Get to Work, and Keep at Work," and giving God the praise, we can truly say that city missions are a success when God's people work to make them such. God has blessed the work done in His name, and given us many experiences aside from town and city mission work.

In all our travels we felt that the Lord

was with us. The faithful horse we used for eleven years in the Master's work at last lost her life in a fire. We have found many people that once belonged to the Church of the Brethren, who have grievously wandered away. Some could be persuaded to come back. Many persist in the downward course. Some would ask, "Do the Brethren still keep the ordinances?" I have preached where it was claimed that there were young people over twenty years of age who had never before attended church. Two years ago I visited a sister who was then about eighty-four years old, who was the first sister to cross the mountains to the Pacific Coast. In the same neighborhood I found a number of scattered members, among whom was an old brother and sister. For them arrangements were made, so that they could attend a communion service; they having not enjoyed that privilege for forty-nine years. Through all the years, isolated from the church, their appearance and the testimony of all the neighbors spoke much for their steadfastness. This was in striking contrast to some, who, when away from the church only a short time, lose all desire for fellowship, and fail even to tell their neighbors that they are members of the church. Many who came to Portland years ago as members of the church were found backslidden, largely so for the reason that there was no city mission to furnish them with the true Bread of Life.

We thank God that now in Seattle, Olympia, Tacoma, Centralia, Portland, Spokane, and other cities and places in the Northwest the Church of the Brethren has mission churches. The Lord has done more for us than we are able to tell. Our home has also been blessed with six children, three boys, and three girls. The eldest four are members of the church, and have proved a help in Sunday-school and church work. The youngest three were born in the mission field. Truly we have great reasons for praising God for His wonderful blessings.



THE BEGINNING OF A CITY MISSION—OMAHA

M. R. Weaver

IN the winter of 1908 the writer and his wife were contemplating going to Canada to file on a homestead, when one day, after receiving the *Messenger* and while seated on a box in an umbrella repair shop, waiting for an umbrella to be repaired, a notice in the news items attracted our attention. It impressed us the more the longer we thought on it, and caused us to change our plans. Sometimes we build and plan and our structures are all torn down. We build them up again and once more they are leveled. Then we pause and begin to wonder what is wrong, and to look for the source of all this interruption of our plans. We find there has been one Person whom we have not taken into account, just as the king of Syria found when he began to plan against Israel. Each time his plans were found out and thwarted he began to look for the source, which he found to be the God of Israel working through His prophet. Just so God knows all our plans and overthrows them many times so as to supplant them with better ones. It is best to fit our plans into God's plans, or better still, let God plan our life and then work His plans.

The item we saw in the *Messenger* was a call from the District Mission Board of Nebraska, calling for some one to come and start the work in this city. The more we thought of it the more definite came the call to go; so, after much prayerful consideration, we laid the matter before the Lord in this way and with this prayer on our lips as we mailed the letter in answer to the Mission Board's call: "Lord, if you want us to go to Omaha, we are willing to go and do what little we can, so open the way for us; if we are not to go, then close the way so tight that we cannot go." In doing this we knew we were safe, for it was in His power to do either according to His own will and purpose, and that after all we had no voice in the matter, only to offer ourselves for Him to accept or reject. The result was that the way opened for us to come, so we have always felt that we are here, not by chance nor choice, but because God wants us here, to stay only so long as it is His will for us to remain. Dear brethren and sisters, let us trust more in God; let us look more for His leadings. He will solve many a puzzling problem for us if we but let Him. Why should we ever doubt Him? Why should we not trust Him for the solutions of our problems when He furnishes the fish of the sea and the birds of the air such a perfect Guidebook? It is said that not even a little sparrow shall fall to the ground without His notice; so if He is so concerned in His helpless creatures and leads them so perfectly will He not lead us, who are much more than they?

It was the third of March, 1909, when we arrived in this city, entire strangers, somewhat discouraged, but filled with the inspiration for the work before us. There was to our knowledge only one member living in the city, upon whom we soon called. She was Sister Baer, who had moved here from Beatrice, this State. A little later we found another sister, Grandma Hunt, who had moved

here from Oxford, Nebr. Both of these sisters we found to be dear, old saintly mothers in Israel, and both of them have given us much encouragement in our work.

The next thing to be done was to find a suitable location, and only those who have gone into a large city an entire stranger and undertaken this will be able to understand and appreciate the difficulty and anxiety under which we labored at this time. We first purchased a map of the city, and then took the city directory and located all the churches and missions on this map; then looked up the communities where there were few churches, and after selecting several of them as being feasible points, called the Mission Board in to help determine definitely the one in which we should begin to labor. After deciding upon the location, how closely we watched and with what anxiety we waited for the first manifestations of the choice having met with God's approval! The Lord did not leave us long without giving us positive and definite assurance of His sanction. It came in this way: three days after we had rented the building in which we were to hold our services, another party, who lived in the vicinity and upon whom the burden had been laid that there should be a Sunday-school in this community, came to rent the building for that purpose and was surprised to learn that it had already been rented for the same purpose. Then, in a few days, we became acquainted with a family, and they told us that they and another family had felt the need of a Sunday-school, and were talking of organizing one. All of these parties have given us much assistance and encouragement in the work. Thus we could rest assured that God had guided us to this point of need and where assistance was awaiting us. So it is that the Holy Spirit always leads and directs in the direction of progress and to the point of greatest need.

Omaha Brethren Sunday-school.

The location decided, the building ac-

quired, the alterations necessary to fit it for our use made, the time was set for the first service which was to be and was at 3 P. M., Sunday, April 25, 1909. We told the different children whom we saw beforehand that there were to be services at this time, and of course received many promises that they would surely be there; but as the time drew near we wondered who and how many would come, and the burden of our prayer all the morning and up to the time for Sunday-school was that there might be at least fifteen. When it came time my wife and I started towards the mission, which was just a little over a block away, gathering up all the children in sight as we went. Some had their dolls, others their marbles, but we took children, dolls, marbles and all along to Sunday-school, and when we were seated and I counted them, to our great surprise there were just fifteen besides ourselves. I say we were surprised. Is it not a fact that many times we pray and make requests and when we receive the answer we are actually surprised? Or again, if we do not see the answer do we not many times exclaim in about some such words, "Well, it is just as I expected"? Do we not many times send up our requests before the Throne, and then do as we did many times, when a child, knock on the front door and then run away before any one could get to the door? Do we not run away many times before God can grant our requests? It is not right. It is not fair. We are taught in Mark 11: 24, "Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Oh! for a greater faith when we pray!

We continued our Sunday-school every Sunday at 3 P. M., and soon began having preaching services each Sunday evening at 8. Later on we began our Thursday evening prayer meetings. Next we organized our Christian Work-

Some Members of the Omaha Mission.

ers' Band, Bro. Sanger, a young deacon brother, being our president at the present time. We afterwards changed the Sunday-school to the forenoon and began having preaching services immediately after, making two such services each Lord's Day. We also have organized the industrial work for the girls, of which Sister Alice Garber is superintendent. All of the services are still continued and are well attended, with a good interest manifested in them all.

Feeling the great need we applied, in the fall of 1909, to the Mission Board for more help in the work, with the result that Sister Alice Garber and her mother were located here. They have labored faithfully and their work has been a great help to the mission. Because of their wide acquaintance with so many families throughout the Brotherhood they have found many in the city whose families they have known, and through their efforts many have been interested in the mission who otherwise would not have been. Sister Alice has the faculty of getting around and finding people, such as few people possess, and this is a very valuable asset to work of this kind. Then, too, she is very prompt in whatever she has to do, never allowing her part of the work to drag or go undone.

Since the mission has been started there have been eighteen baptized, fourteen of whom appear in the picture accompanying this article. One dear old grandma was seventy-seven years old, another sixty-five, and it certainly does us good to lead these, who are ripening for the grave, into the water and there see them buried with Christ in Christian baptism—snatched as it were at the last moment from the tentacles of Satan. Eighteen have been received by letter, two restored and at this writing there are two letters to be read at our next members' meeting. One letter has been granted, the whereabouts of two are unknown, and one has fallen away, making our present membership thirty-six. Our average attendance at Sunday-school has been forty; preaching services from thirty to thirty-five.

On Easter Day in the spring of 1910 there was a very impressive scene enacted when three generations were baptized together. This does not often occur when three generations begin together to walk in newness of life.

Many encouraging features have been connected with the work. It has been very encouraging to see how the Lord has led and directed. Many times we were unconscious of His leading till after certain things would come to pass; then we could look back and see how His hand had guided. Truly we can sing with the poet:

"He gives me strength for every day,
I never will cease to love Him;
He leads and guides me all the way,
I never will cease to love Him."

Another very encouraging fact is the loyalty of all the members to the mission and the active part they all take. It makes our hearts rejoice many times when we see the interest those that have been baptized take in all the services. There are no services proposed but they are ready to attend. We often gather in one another's homes for song and prayer services and they all take such an active part. We all enjoy these services so much and receive so much spiritual strength from them! Then it is indeed gratifying to see those young members, who before they were received into the church would go regularly to the moving picture shows, even on Sunday afternoon; sometimes would take their nickel and go to them instead of coming to Sunday-school; but now they never think of even going near them and have no desire to go.

The unity and harmony that have prevailed all along have been one of the greatest encouragements of all; not only so in the mission, but through the entire State. The Omaha Mission seems to

lie near the heart of each brother and sister in the District, and we know that the workers and the work are being constantly held before the Throne, else there would never be the unity and deep spiritual interest there is. The workers are conscious of their weakness without Divine help, and were it not for the many fervent prayers of the righteous and God's answer to the many requests in their behalf they would have failed long before this. Because of this great unity and the many fervent prayers in our behalf we thank God and take courage, and hope and pray that these conditions may continue to prevail and that all those interested in the Omaha Mission may not cease to pray for it and the workers.

2517 Lake Street.

THE MAN WHO OUGHT NOT TO GIVE TO FOREIGN MISSIONS—WHO IS HE?

The man who believes that the unbelieving men and women in the world are not lost and do not need a Savior.

The man who believes that Jesus Christ had no right and no reason to command His disciples to "Go ye into all the world and preach the Gospel to every creature."

The man who believes the Gospel is not the power of God, and that Christ can not save the heathen.

The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen, cannibals or worshippers of wood and stone.

The man who believes it is "every man for himself" in this world—who, with Cain, asks, "Am I my brother's keeper?"

The man who believes he is not accountable to God for the money intrusted to him, and that he will never be called to stand before the judgment seat of Christ.

The man who wants no share in the final victory and the reward to faithful servants.

The man who is prepared to accept the final sentence, "Inasmuch as ye did it not to one of the least of these, ye did it not to me. . . . Depart from me."

Such a man is not asked to give to foreign missions. He needs missionaries to be sent to him.—*The Missionary Herald.*

THE SHRINE OF PRAYER.

There is a shrine whose golden gate
  Was opened by the Hand of God;
It stands serene, inviolate,
  Though millions have its pavements trod;
  As fresh as when the first sunrise
  Awoke a lark in Paradise.

Without, the world is tired and old,
  But, once within the enchanted door,
The mists of time are backward rolled,
  And creeds and ages are no more,
  But all the holy-hearted meet
  On one communion vast and sweet.

FINANCIAL REPORT.

(Continued from Page 196.)

CHICAGO EXTENSION BUILDING FUND.

Illinois—$26.00.

Individuals.
John D. Lahman, $25; Henry Barkdoll, $1, ... $ 26 00

Pennsylvania—$13.42.

Sunday-schools.
Montgomery, $4.62; New Enterprise, $3.80, ... 8 42
Individuals.
A. K. Frederick, $3; Frank P. Blair, $2, ... 5 00

Ohio—$13.00.

Sunday-school.
Deshler, ... 3 00
Individual.
I. J. Rosenberger, ... 10 00

Indiana—$8.05.

Sunday-schools.
Blue River, $5.05; Turkey Creek, $3, ... 8 05

Nebraska—$6.00.

Individuals.
Lydia Netzley, $5; J. Y. Heckler, $1, ... 6 00

Iowa—$5.00.

Individual.
G. A. Moore, ... 5 00

West Virginia—$3.24.

Sunday-school.
Beaver Run, ... 3 24

Total for the month, ... $ 74 71
For the year so far, ... 74 71

Financial Report

COMPARATIVE STATEMENT FOR APRIL 1910 and 1911.

	April '10	April '11	Increase
World-Wide,	$ 913 86	$ 961 88	$ 48 02
India Orphanage,	583 22	634 81	51 59
Miscellaneous,	14 80	926 55	911 75
	$1,511 88	$2,523 24	$1,011 36

During the month of April, 1911, the General Mission Board sent out 99,760 pages of tracts.

FINANCIAL REPORT.

During the month of April the General Mission Board received the following donations for the funds entrusted to their care:

WORLD-WIDE.

Pennsylvania—$367.54.
Eastern District, Congregations.
Coventry, 79.44; Hatfield, $50.20; Tulpehocken, $50; Mingo, $32; Ridgely, $28.30; Springville, $12; Midway, $10; West Conestoga, $6.50; Ephrata, $1, ... $ 269 44
Individuals.
S. S. Lint, $6; Mrs. S. S. Beaver, $1; A Sister, $1; Amanda Arnold, 55 cents, ... 8 55
Southern District, Congregation.
Hanover, ... 7 50
Individuals.
An aged Sister, $50; Solomon Strauser, $3.30; H. A. Balsbaugh, $1, 54 30
Western District, Congregation.
Husband House—Middle Creek congregation, ... 10 50
Individuals.
A Brother and Sister, Shade Creek, $15; Mrs. Ettie V. Cover, $1.25; Susie M. Brallier, $1, ... 17 25
Indiana—$138.22.
Northern District.
Annual Meeting surplus, 1910, ... 21 00
Congregations.
Union Center, $12.03; Elkhart Valley, $6.61, ... 18 64
Christian Workers.
Nappanee, ... 44 60
Middle District, Sunday-school.
Salamonie—Loon Creek, ... 13 98
Individuals.
Receipt No. 14646, ... 10 00
Southern District, Individual.
R. Cunningham, ... 30 00
Ohio—$101.78.
Northeast District, Congregation.
Wooster, ... 9 42
Individuals.
George Hartsough, $22; Geo. H. Irvin, $10.66; Michael G. Domer, $10; Sarah A. Dupler, $5; Frances J. Miller, $1; H. P. Swihart, $1; George Domer, $1, ... 50 66
Northwest District, Congregations.
Bellefontaine, $10; Logan, $9; Lick Creek, $6, ... 25 00
Individuals.
Sarah and Nancy Smith, $5; Daniel Bock, $4; C. H. White, $1; David Byerly (marriage notice), 50 cents, 10 50
Southern District, Individuals.
A Brother, $5; Elias Stouffer, $1.20, 6 20
California—$75.75.
Northern District, Congregation.
Reedley, ... 12 10
Individuals.
J. G. Parrett, $1; Clare Wells, 15 cents, ... 1 15
Southern District, Sunday-school.
Mrs. Wm. H. Overholtzer's Sunday-school class, Covina, ... 31 50
Individuals.
Fanny E. Light, $30; S. Bock, $1, $ 31 00
Iowa—$56.03.
Northern District, Individual.
N. W. Miller, ... 3 00
Middle District, Sunday-schools.
Cedar Rapids, $42.03; Panther Creek, $11, ... 53 03
Oklahoma—$37.73.
Congregation.
Washita, ... 6 73
Individuals.
Chas. C. Clark, $30; M. E. Trout, 50 cents; James Grisier, 50 cents, 31 00
Maryland—$30.75.
Eastern District, Individual.
Chas. D. Bonsack (marriage notices), ... 1 00
Middle District, Congregation.
Pleasant View, Brownsville, ... 28 75
Western District, Individual.
Mrs. Barbara Merrill, ... 1 00
Idaho—$30.00.
Individual.
"D. V.," 30 00
Colorado—$21.60.
Northeast District, Congregations.
Sterling, $8.54; Denver, $3.96, .. 12 50
Christian Workers.
Denver, ... 1 25
Western District, Congregation.
Mt. Garfield, ... 7 85
Illinois—$17.10.
Northern District, Congregation.
Pine Creek, ... 11 10
Individuals.
L. J. Gerdes, $5; Mrs. D. F. Shoemaker, $1, ... 6 00
North Dakota—$14.64.
Sunday-school.
Ellison, ... 13 00
Individuals.
J. H. Brubaker (marriage notices), $1; D. A. Hufford, 64 cents, ... 1 64
Virginia—$13.34.
First District, Sunday-school.
Peters Creek—Oak Grove Sunday-school, ... 10 34
Second District, Individual.
E. D. Kendig, ... 1 00
Northern District, Individual.
Wm. J. Gochenour, ... 2 00
Kansas—$13.78.
Northeastern District, Congregations.
Wade Branch, $2; Washington, $1.78, ... 3 78
Southeastern District, Individuals.
A. A. Patteson, $1; W. W. Peebler, $2, ... 3 00
Southwestern District, Individuals.
Andrew Eskildson, $5; Mrs. Geo. Blonderfield, $2, ... 7 00
Wisconsin—$11.11.
Sunday-school.
Maple Grove, ... 10.11
Individuals.
Mr. and Mrs. J. E. Zollers, ... 1 00
Tennessee—$10.00.
Individual.
Chas. E. Weimer, ... 10 00
Missouri—$9.81.
Northern District, Individual.
W. A. Deardorff (marriage notice), ... 50

Middle District, Congregation.
Kansas City, 1st Church Brethren, $ 4 31
Southern District, Individual.
Emma E. Wyland, ... 5 00
Washington—$6.20.
Individuals.
A washwoman, $5; W. H. Kensinger, $1.20, ... 6 20
Minnesota—$3.50.
Congregation.
Woodstock, ... 2 50
Individual.
Mrs. Bernice Ashmore, ... 1 00
West Virginia—$2.00.
First District, Individuals.
Mrs. Lydia Ebert, $1; Ollie Idleman, $1, ... 2 00
Nebraska—$1.00.
Individuals.
Elder W. W. Blough, marriage notice), 50 cents; David G. Wine, 50 cents, ... 1 00

Total for the month, ...$ 961 88
For year so far, ... 961 88

INDIA ORPHANAGE.

Pennsylvania—$114.00.
Eastern District, Sunday-schools.
Lancaster, $20; Midway, $16, ...$ 36 00
Lancaster City Miss. and Benefit Society, ... 20 00
Individuals.
A Sister, $1; A Brother, $1, ... 2 00
Southern District, Aid Society.
Waynesboro, ... 20 00
Individual.
Bessie Rohrer, ... 16 00
Western District, Aid Society.
Johnstown—Walnut Grove, ... 20 00
Indiana—$45.00.
Middle District, Aid Society.
West Manchester, ... 10 00
Individuals.
S. L. Driver and wife, ... 35 00
Ohio—$40.00.
Northeastern District, Aid Society.
Canton, ... 40 00
Idaho—$34.80.
Sunday-school.
Fruitland, ... 14 80
Individual.
"D. V.," 20 00
California—$34.00.
Southern District, Christian Workers.
Covina, ... 20 00
Santa Ana Young People's Mission Band, ... 10 00
Sunday-school.
San Dimas, ... 4 00
North Dakota—$32.25.
Sunday-schools.
Zion, $20; Williston church and Sunday-school, $12.25, ... 32 25
Kansas—$26.00.
Southeastern District, Congregation.
Paint Creek, ... 11 00
Southwestern District, Aid Society, . 15 00
McPherson, ... 15 00
Iowa—$25.00.
Middle District, Individuals.
W. I. and Katie Buckingham, ... 20 00
Southern District, Sunday-school.
South Keokuk, ... 5 00
Virginia—$20.00.
Second District, Aid Society.
Pleasant Valley, ... 20 00
Illinois—$20.00.
Northern District, Christian Workers.
Batavia, ... 20 00
Canada—$10.00.
Individuals.
Mr. and Mrs. J. A. Weaver—Irricana, ... 10 00
Oklahoma—$8.00.
Aid Society.
Guthrie, ... 8 00
Colorado—$5.00.
Western District, Christian Workers.
First Grand Valley, ...$ 5 00

Total for the month, ...$ 414 05
For the year so far, ... 414 05

INDIA MISSION.

Colorado—$67.62.
Western District, Congregations.
First Grand Valley, $21; Fruita, $21.12, ...$ 42 12
Northeastern District, Congregation.
Denver, ... 25 50
Indiana—$42.84.
Northern District, Congregations.
Goshen City $16.93; First Church, South Bend, $14.41, ... 31 34
Middle District, Congregation
North Manchester, ... 10 50
Individual.
A Brother, Roanoke, ... 1 00
Ohio—$37.88.
Northeastern District, Congregations.
Chippewa, $12.13; Ashland, $11.45; East Nimishillen, $9.30, ... 32 88
Northwestern District, Individuals.
Sarah and Nancy Smith, ... 5 00
Michigan—$4.50.
Individual.
Vina Huff, ... 4 50
Pennsylvania—$2.00.
Eastern District, Individual.
A Sister, ... 2 00
Illinois—$1.92.
Northern District, Congregation.
Batavia, ... 1 92

Total for the month, ...$ 156 76
Previously reported, ... 156 76

INDIA INDUSTRIAL.

Ohio—$20.00.
Northeastern District, Congregation.
Maple Grove, ...$ 6 93
Northwestern District, Congregation.
Freeburg, ... 13 07

Total for the month, ...$ 20 00
For year so far, ... 20 00

INDIA NATIVE WORKERS.

Colorado—$75.00.
Northeastern, District, Individuals.
Jesse and Mary Culler, ...$ 75 00
Indiana—$50.00.
Southern District, Individual.
A. H. Klepinger, ... 50 00
Iowa—$37.50.
Middle District, Sunday-schools.
Prairie City, $25; Brooklyn, $12, ... 37 50
Alabama—$25.00.
Individual.
E. J. Neher, ... 25 00
Pennsylvania—$20.00.
Southern District, Sunday-school.
Bessie Rohrer's class, Waynesboro, ... 20 00
Missouri—$12.50.
Northern District, Christian Workers.
Rockingham, ... 12 50
Nebraska—$12.50.
Sunday-school.
Kearney, ... 12 50

Total for the month, ...$ 232 50
For the year so far, ... 232 50

INDIA NATIVE SCHOOLS.

Maryland—$20.00.
Eastern District.
Washington City Missionary Society, ...$ 20 00
Pennsylvania—$7.00.
Eastern District, Individual.
A Sister, ... 2 00
Western District, Individuals.
A Brother and Sister, Shade Creek, 5 00

Iowa—$7.00.
Middle District, Sunday-school.
Hannah C. Badger's Sunday-school class, Adel, ... $ 7 00

Total for the month, ... $ 34 00
For year so far, ... 34 00

INDIA WIDOWS' HOME.

Pennsylvania—$10.00.
Eastern District, Congregation.
Coventry, ... $ 5 00
Individual.
A Sister, ... 5 00

Total for the month, ... $ 10 00
For year so far, ... 10 00

CHINA MISSION.

Illinois—$41.38.
Northern District, Congregation.
Elgin, $15.30; Naperville, $14.08, .. $ 29 38
Individual.
Sherman Shoemaker, ... 2 00
Southern District, Individual.
Thomas J. Rench, ... 10 00
Kansas—$5.12.
Southeastern District, Individuals.
W. W. Peebler, $2; Susan Cochran, $1, ... 3 00
Northwestern District, Sunday-school.
Dorrance, ... 2 12
Pennsylvania—$9.00.
Eastern District, Individuals.
A Sister, $2; Mary Fifer, $1; Salome Hartman, 50 cents, ... 3 50
Southern District, Individual.
D. B. Hartman, ... 2 00
Middle District, Individual.
G. W. Kephart, ... 1 50
Western District, Individual.
L. K. Wineland, ... 2 00
Iowa—$6.75.
Middle District, Congregation.
Muscatine, ... 6 75
Ohio—$5.32.
Northeastern District, Individual.
"Z. L. M.," 1 32
Northwestern District, Individuals.
Sarah and Nancy Smith, $3; John R. Snyder, $1, ... 4 00
Kentucky—$2.40.
Sunday-school.
Constance, ... 2 40
Tennessee—$2.00.
Individual.
Mrs. D. T. Keebler, ... 2 00
Indiana—$1.00.
Middle District, Individual.
A Brother,—Roanoke, ... 1 00
South Dakota—$1.00.
Individual.
Mrs. Charles Bjelkstrom, ... 1 00

Total for the month, ... $ 73 97
Total for the year so far, ... 73 97

CHINA FAMINE FUND.

California—$190.44.
Northern District, Individuals.
Brother and Sister Stempel, ... $ 5 00
Southern District, Congregations.
Lordsburg, $110; Glendora, $41.60; South Los Angeles, $23, ... 174 60
Sunday-schools.
Glendora, $5.84; Primary Department Glendora Sunday-school, ... 5 00
Pennsylvania—$102.82.
Eastern District, Congregation.
Little Swatara, ... 25 00
Sunday-school.
Lancaster, ... 22 07
Individuals.
A Sister, $3; Mrs. F. H. Rittenhouse, $2; Member, $1, ... 6 00
Middle District, Congregation.
Woodbury, ... 16 50
Individual.
M. R. Brumbaugh, ... $ 4 00
Western District, Sunday-schools.
Manor—Purchase Line, $14.25; Ligonier, $5, ... 19 25
Individuals.
A Brother and Sister—Shade Creek, ... 10 00
Iowa—$85.64.
Northern District, Congregation.
Greene, ... 22 00
Individual.
E. C. Whitmer, ... 25 00
Middle District, Congregations.
Des Moines, $10.62; Coon River, $6.26, ... 16 88
Individuals.
Dr. S. B. Miller and family, $5; S. M. Goughnour, $1, ... 6 00
Southern District, Congregation.
South Keokuk, ... 15 76
Indiana—$78.48.
Northern District, Congregations.
Maple Grove, $51.45; New Salem, $8.03, ... 59 48
Individual.
A Friend, New Paris, ... 1 00
Middle District, Congregation.
West House—Eel River, ... 7 00
Aid Society.
Eel River, ... 5 00
Individuals.
"In His Name, Logansport," $2; A Brother—Roanoke, $1, ... 3 00
Southern District, Individual.
Ollie L. Cross, ... 3 00
Illinois—$69.25.
Northern District, Aid Society.
Sterling, ... 3 00
Individuals.
Unknown, Elgin, $16; Sterling, $5.25; J. W. Martin, $2, ... 23 25
Southern District, Sunday-school.
Cerro Gordo, ... 25 00
Christian Workers.
Girard, ... 16 00
Individual.
Preston T. Arnold, ... 2 00
Kansas—$56.67.
Northeastern District, Congregation.
Ramona, ... 7 21
Sunday-school.
Overbrook, ... 7 90
Individual.
Mrs. S. Funderburgh, $25; A Brother, $5, ... 30 00
Southeastern District, Congregation.
Cottonwood, ... 7 55
Southwestern District, Sunday-school.
Peabody, ... 4 01
Missouri—$41.60.
Middle District, Congregation.
Mound Congregation and Sunday-school, ... 35 00
Southern District.
Carthage Sisters Aid Society and seven individuals, ... 6 60
Ohio—$40.00.
Northwestern District, Congregation.
Baker congregation and Sunday-school, ... 20 00
Individuals.
Sarah and Nancy Smith, $2; "Z. L. M.," $2, ... 4 00
Southern District, Congregation.
West Milton, ... 6 00
Individuals.
Mary A. Snider and Two Sons, D. C. and A. W. Snider, $5; A Brother and Sister, $5, ... 10 00
Virginia—$35.00.
First District, Congregation.
Roanoke City, ... 5 00
Individuals.
W. P. Crumpacker and wife, .. 25 00
Northern District, Individuals.
S. and E. Eavey, $3; Bettie Early, $2, ... 5 00

Idaho—$32.41.
Congregation.
Payette Valley, ... $ 29 71
Sunday-school.
Upper Deer Flat Union, ... 2 70
Michigan—$20.00.
Sunday-school.
Woodland, ... 20 00
North Dakota—$18.02.
Sunday-schools.
Cando, $13.06; Egeland, $4.96, ... 18 02
Maryland—$11.00.
Eastern District, Individuals.
C. G. Heatwole, $1; A Brother and Sister, $1, ... 2 00
Middle District, Individual.
Mrs. E. S. Rowland, ... 1 00
Western District, Individuals.
Mrs. Mary B. Arnold, 5; D. B. Arnold, $2; Mrs. Minnie M. Miller, $1, ... 8 00
Wisconsin—$8.00.
Congregation.
Ash Ridge, ... 8 00
Tennessee—$6.00.
Individuals.
Receipt No. 14470, $5; John Brooks, $1, ... 6 00
India—$5.00.
Individuals.
Mr. and Mrs. J. M. Pittenger, ... 5 00
Oklahoma—$2.00.
Individual.
Isaac Williams, ... 2 00
Kentucky—$1.25.
Sunday-school.
Constance, ... 1 25
Unknown—$1.00.
A Widow, ... 1 00

Total for the month, ... $ 804 58
For the year so far. 804 58

COLORED MISSION.

Indiana—$35.00.
Southern District, Individual.
Richard Cunningham, ... $ 35 00
Ohio—$2.00.
Northwestern District, Individuals.
Sarah and Nancy Smith, ... 2 00
Pennsylvania—$2.00.
Eastern District, Individual.
A Sister, ... 2 00

Total for the month, ... $ 39 00
For the year so far, ... 39 00

AFRICAN MISSION.

Pennsylvania—$2.00.
Eastern District, Individual.
A Sister, ... $ 2 00
Ohio—$1.00.
Southern District, Individual.
Sara E. Bigler, ... 1 00

Total for the month, ... $ 3 00
For the year so far, ... 3 00

SOUTH AMERICA.

Pennsylvania—$2.00.
Eastern District, Individual.
A Sister, ... $ 2 00
Ohio—$1.00.
Southern District, Indivigual.
Sara E. Bigler, ... 1 00

Total for the month, ... $ 3 00
For the year so far, ... 3 00

JERUSALEM MISSION.

Pennsylvania—$1.00.
Eastern District, Individual.
A Sister, ... $ 1 00

Total for the month, ... $ 1 00
For the year so far, ... 1 00

CHURCH EXTENSION.

Pennsylvania—$1.00.
Eastern District, Individual.
A Sister, ... $ 1 00

Total for the month, ... $ 1 00
For the year, ... 1 00

JAPAN MISSION.

Ohio—$1.00.
Southern District, Individual.
Sara E. Bigler, ... $ 1 00

Total for the month, ... $ 1 00
For the year so far, ... 1 00

CHICAGO SUNDAY-SCHOOL EXTENSION.

Pennsylvania—$33.00.
Sunday-school.
Waynesboro, ... 30 00
Individuals.
W. F. Johns, $2; A Sister, $1, 33 00
Virginia—$21.31.
Sunday-schools.
Peters Creek, ... 21 31
Indiana—$19.11.
Sunday-schools.
Ladoga, $10; Union Grove, $4.11, 14 11
Individual.
Luther Petry, ... 5 00
Illinois—$12.32.
Sunday-schools.
Macoupin Creek, $6.20; Arnolds Grove, $6.12, ... 12 32
Ohio—$11.25.
Sunday-school.
Ebersole, ... 7 25
Individuals.
Sarah and Nancy Smith, $3; Cora McDaniel, $1, ... 4 00
Wisconsin—$5.25.
Sunday-school.
Maple Grove, ... 5 25
Nebraska—$5.00.
Sunday-school.
Highline, ... 5 00
California—$4.77.
Sunday-school.
South Los Angeles, ... 4 77
Missouri—$2.25.
Individual.
G. P. Burrow, ... 2 25
New Mexico—$2.25.
Sunday-school.
Lake Arthur, ... 2 25
North Dakota—$2.00.
Sunday-school.
Individuals.
Perth, ... 2 00
Iowa—$1.00.
Individual.
S. M. Goughnour, ... 1 00
Idaho—$1.00.
Sunday-school.
Nez Perce. 1 00
Location Unknown—$1.00.
Peter Mellott, ... 1 00
Unknown—$6.10, ... 6 10

Total for the month, ... $ 127 61
Total for the year, ... 127 61

(Continued on Page 192.)

The TWENTY-SIXTH

ANNUAL REPORT

OF

THE GENERAL MISSION BOARD

of the CHURCH OF THE BRETHREN

FOR THE YEAR

ENDING

March 31, 1911

Published By

GENERAL MISSION BOARD

ELGIN, ILLINOIS

General Mission Board of the Church of the Brethren

D. L. Miller, Mt. Morris, Ill., ...
.....Life Advisory Member
J. J. Yoder, McPherson, Kans, ...1911
Galen B. Royer, Elgin, Illinois, ...1911
L. W. Teeter, Hagerstown, Indiana, ...1912
H. C. Early, Penn Laird, Virginia, ...1913
Chas. D. Bonsack, Union Bridge, Maryland, ...1913

Organization.

President, D. L. Miller, Mt. Morris, Illinois.

Vice-President, H. C. Early, Penn Laird, Virginia.

Secretary-Treasurer, Galen B. Royer, Elgin, Illinois.

Assistant Secretary, J. H. B. Williams Elgin, Illinois.

All correspondence for the Board should be addressed to its office as follows: General Mission Board, Elgin, Illinois.

Regular time for the meetings of the Board are on the Third Tuesday of April, August and December.

Our Missionaries.

We give below a list of the missionaries, with their addresses, and time of entering the service, who are at present serving under direction of the General Mission Board.

Postage on all letters to those outside of the United States is five cents for the first ounce, and three cents for each additional half ounce or fraction thereof.

India.

Berkebile, S. P. On furlough, Jewell, Ohio, ...1904
Berkebile, Nora E. On furlough, Jewell, Ohio, ...1904
Blough, J. M. On furlough, 41 Sell St., Johnstown, Pa., ...1903
Blough, Anna Z. On furlough, 41 Sell St., Johnstown, Pa., ...1903
Brubaker, Ella Miller. On furlough, Nappanee, Indiana, ...1906
Ebey, Adam, Dahanu, ...1900
Ebey, Alice K., Dahanu, ...1900
Eby, Enoch H., Umalla, ...1904
Eby, Emma H., Umalla, ...1904
Emmert, Jesse B., Bulsar, ...1902
Emmert, Gertrude R., Bulsar, ...1904
Himmelsbaugh, Ida, Ankleshwer, ...1908
Lichty, D. J., Umalla, ...1902
Lichty, Nora A., Umalla, ...1903
Long, Isaac S., Jalalpor, ...1903
Long, Effie V., Jalalpor, ...1903
Miller, Eliza B., Bulsar, ...1900
Miller, Sadie J. On furlough, Waterloo, Iowa, ...1903
Powell, Josephine, Bulsar, ...1906
Pittenger, John M., Ahwa, Dangs Forest, ...1904
Pittenger, Florence B., Ahwa, Dangs Forest, ...1904
Quinter, Mary N., Bulsar, ...1903
Ross, Amos W., Vyara, ...1904
Ross, Flora M., Vyara, ...1904
Stover, W. B., Ankleshwer, ...1894
Stover, Mary E., Ankleshwer, ...1894
Shumaker, Ida C., Bulsar, ...1910
Ziegler, Kathryn, Jalalpor, ...1908

China.

Crumpacker, Frank H., Ping Ting Chou, Shansi, ...1908
Crumpaker, Anna N., Ping Ting Chou, Shansi, ...1908
Horning, Emma, Ping Ting Chou, Shansi, ...1908
Hilton, George W. On furlough, Surrey, N. Dak., ...1908
Hilton, Blanche. On furlough, Surrey, N. Dak., ...1908
Metzger, Minerva, Ping Ting, Chou, Shansi, ...1910

Switzerland and France.

Pellett, Adrian, Oyonnax, France, ...
Pellett, Lizzie, Oyonnax, France, ...

Annual Report

Greetings to All the Faithful in Jesus' Name,—

Another milestone in the history of missions in the Church of the Brethren has been reached, and we pause a moment, with bared head to

Thank God.

Thru all the intricate problems that have confronted the Board during the year, He has advised and directed; at home and abroad His Spirit has attended and blessed; with the assistance of the various forces of our church, we have endeavored to plant and to water, He has given the increase. All glory to His name.

His Spirit has prompted the membership of our church to coöperate with us in every good work, and we feel more deeply than words can express to

Thank the self-sacrificing ones who have made our tasks easier and the results of our work possible. Both at home and abroad the work has prospered. A spirit of willingness, of earnestness, of interest is growing in the hearts of our people; a spirit of warmth and vigor toward God's work, that impels us forward.

THE HOME BASE

The Spirit of consecration, which is permeating our Brotherhood more and more, is cause for thanksgiving. From every State District in our Brotherhood and from nearly every congregation, by individual gift or otherwise, have come offerings for the work. Many letters come to us which betoken a greater interest in the things of the Spirit. District Boards are, with the exception of a very few, awakening to their needs, opportunities and responsibilities. Organization is becoming more thoro with them, organization which canvasses the District, looks into the resources as well as the needs, seeks to conserve the interest and the strength of the many small nuclei of members scattered here and there, and strengthens the stronger congregations.

It gives us pleasure to see our people, under the direction of these Boards, directing their attention towards the

City Problem.

As our young people leave the family altars and the hearthstones of their youth to seek employment in the cities, it behooves us as a church to grasp the opportunity, provide for the situation, and afford them church homes in the cities of their adoption. Therefore every new entering wedge in the large centers of population gives us pleasure and broadens the usefulness of the General Brotherhood.

During the year many churches have been built, it having been within the power of the Board to assist several of them by church loans. Calls from State Districts for assistance have been met with as cheerful and ready response as possible and as large a sum of money as seemed expedient was appropriated to meet these calls.

Our Offerings.

During the year, offerings to our work have very materially increased. The year closes with an increase of $5,451.41 in the offerings reported in the **Missionary Visitor.**

Donations received for World-wide Endowment, ... $46,096 79
The total receipts from all sources for missions amount to, ... 72,413 00
The total amount received from endowment of all kinds is, ... 46,646 79

Special work has been nicely supported. India Orphanage, India Native Workers, India Native Schools, India Widows' Home, all of these have received notice and the gifts have been many. Any other information on the financial side of our work may be gleaned from the Financial Statement farther on in the report.

Our Live Wires.

It will be well to give you the names of those who have their American representatives on the foreign field. The workers especially appreciate the fact that they have those in this country who are thus in partnership with them in their fields of labor.

Sunday-schools by Districts.

California, Southern, Sister Jesse Emmert in India.
Indiana, Northern, Sister W. B. Stover in India.
Illinois, Southern, Sister Eliza B. Miller in India.
Ohio, Northwestern, Brother and Sister S. P. Berkebile in India.
Ohio, Southern, J. M. Pittenger in India.
Pennsylvania, Eastern, Kathryn Ziegler in India.
Pennsylvania, Middle, Jesse Emmert in India.
Pennsylvania, Western, Ida C. Shumaker in India.

Congregations by Districts.

Kansas, Southwestern, Bro. and Sister F. H. Crumpacker in China.
Nebraska, Josephine Powell and Mrs. Chas. Brubaker in India.
North Dakota, Bro. and Sister G. W. Hilton in China.
Second Virginia, Bro. and Sister I. S. Long in India.

Congregations Alone.

Botetourt Memorial Missionary Society, Virginia, Brother and Sister A. W. Ross in India.
McPherson, Bro. and Sister E. H. Eby in India.
Mt. Morris College Missionary Society, Illinois, D. J. Lichty in India.
Mt. Morris College Sunday-school, Illinois, Sadie J. Miller in India.
Pipe Creek, Maryland, W. B. Stover in India.
Quemahoning, Pennsylvania, Chas. H. Brubaker in India.
Shade Creek, Pennsylvania, Sister J. M. Blough in India.
Waynesboro, Pennsylvania, Sisters D. J. Lichty and Mary Quinter.
Young People's Missionary and Temperance Society, Huntingdon, Pennsylvania, J. M. Blough in India.

We should like to mention those live wires connecting individuals with the native workers, native schools or orphans whom they support, but we will not. Suffice it to say that we appreciate their assistance. The Brotherhood is more closely bound to the foreign field in prayer and sympathy than we are able to comprehend. If there should be congregations or districts or individuals who desire to assume the support of a missionary, the Board will be pleased to correspond with them.

Traveling Secretaries.

Many churches this year have been especially favored by coming in contact with our foreign workers. Brother Jesse Emmert and wife spent the first days of the year with California churches, and with a few in the central and eastern part of the country; Sister Mary N. Quinter devoted much time in Pennsylvania, Indiana and Ohio; Brother J. M. Blough and wife have visited in Pennsylvania, Ohio, and Indiana; Sister Sadie Miller has been spending her time among those of Nebraska and Iowa; Brother Geo. W. Hilton and wife have visited many congregations in North Dakota, Canada, Minnesota and Iowa, and, as the year closes Brother and Sister S. P. Berkebile are visiting the churches of Colorado. To all of these calls the churches have responded with interest and liberal offerings. It has been thought wise by the Board to leave the direction of this work to their Secretary, with the advice that he endeavor to so arrange the visits of our returned missionaries, that more parts of the Brotherhood

may enjoy their visits, and thus avoid an overlapping of territory wherever it is possible and practicable.

Soliciting Money.

During the past our people have responded very liberally to the many calls for money which come to them from various sources, and it has been thought best, for the sake of the donors, the recipients, and the cause of missions in general, that all funds donated to causes authorized or endorsed by the Board pass thru their hands. Hereafter all funds solicited under the endorsement of the Board will be forwarded to the home office, and receipts will be issued the donors from that place.

Meetings of the General Mission Board.

Three meetings of the General Mission Board were held during the year, in April, at Conference and in December. For various reasons the August meeting was postponed until December, and several matters of importance were passed upon by correspondence. At these meetings we were pleased to have with us several of our foreign workers as well as quite a number from various parts of the home land.

Examples of Sacrifice.

In this brief space we have been unable to make mention of the many who are taking an unusual interest in our work and whose devotion increases the sacredness of our trust. We can not mention the many donors who thru words of kindness, thru prayers and gifts have encouraged us and made the burdens lighter. God alone can take full account of the many in our Brotherhood who sacrifice much for His Dear Name,—some whose gifts are earned over the wash tub, others who deny themselves of all but the barest necessities,—the widows, the fatherless, the aged and those from all walks of life. We can not recite these examples of denial without a debt of gratitude. God takes note of all this and the hand that blessed the cruse of oil is neither relaxed nor shortened.

THE FOREIGN FIELD

Before entering into the report of this work, we must pause for a moment to mention the willing coöperation, the genial spirit of promptness and interest that has been manifest upon the part of our workers. In their arduous trials they have not ceased to keep us informed of the progress of their work, of their hindrances and successes. This gives us cause for ever increasing confidence.

Missionaries to the Field.

Two workers went out during the year to our foreign fields,—Sister Ida C. Shumaker to India and Sister Minerva Metzger to China. They are at present engaged in language study. The General Mission Board is very desirous of strengthening the forces on all the foreign fields. During the year they have persistently searched for at least five men for India, at least two for China, one for Sweden, one for Denmark, one for France and another for Jerusalem. The year closes with a few workers in prospect, but the burden of the Board before the Throne is for more workers—volunteers—ready and prepared to enter the fields so needy and ripe unto the harvest.

Visit to the European Churches.

It is the rule of the Board to send representatives to visit the churches in Europe every three years. Accordingly Elder Galen B. Royer and wife spent the summer and fall with the churches in the Old World. Leaving home in June, after a few days in England they proceeded to Sweden. Several weeks were spent on the Swedish language, after which they visited the churches in Denmark and Sweden, giving such help

as they could, and, in behalf of the Board seeking to understand the joys and sorrows, the hindrances and difficulties of mission work in those lands.

Later they visited the mission in Switzerland and France, returning to America about the first of November. Their visit was well received and the membership much strengthened by their sojourn. Thru their visit and study the Board has been given needed insight into conditions in those lands.

DENMARK AND SWEDEN.

Thru some miscarriage or misunderstanding no report has reached us from this field. What work has been done in those countries has been done by their home ministers, with the exception of the assistance rendered them by Brother and Sister Royer. There have been quite a number baptized in both the countries. They have many trials. Compulsory military service drives many of the young men from the country or hinders them from uniting with the church. Wages are low, the membership is poor and in many places scattered, but with the location of an American worker among them, conditions will very materially improve.

CHINA.

No letter written especially for this report has reached us from our workers in that country. We give below a summarized report of their work which was made to the General Board at the April meeting:

"In noting the progress of the mission we have this to say: April 3, 1910, at Tai Yuan Fu two young men were baptized. May 25 Brother Crumpacker and family moved to Ping Ting Chou to open this station. June 12 our preaching chapel was formerly opened. August 31 Sister Emma Horning came to Ping Ting Chou and at once began work among the women. October 15 we were all made glad by the arrival of Sister Metzger. She at once began the study of the language. Brother Crumpacker and our native helper, Brother Feng, have just made a preaching tour thru our territory and recommended the opening of another station. We have decided to open Yü She Hsien as soon as property can be had. We will put in a native worker to open the way for a missionary that we hope to have this coming fall. We have opened an Opium Refuge and so far several have been successful in breaking off the habit. We will open a boys' school here at Ping Ting Chou as soon as we can get a suitable place and get a teacher and such preparation."

It requires some period of living on a foreign field before a definite figure for support can be reached. At the last meeting of the General Board the support for adults in China was fixed at $300 per year. For children the basis for support was not definitely settled upon.

FRANCE AND SWITZERLAND.

The year 1910, in France, as throughout almost all Europe, was a very poor one. Looking at it from the standpoint of the harvest, there was so much rain and cold weather, and if we did not experience the sorrows of a famine, the increase of price for all kinds of food weighed very heavily on the poor people. This always has a repressing influence over spiritual work, as people, instead of feeling their sins and looking towards heaven, and praying, "Our Father, which art in heaven, we ask for forgiveness and help," are always more ready and disposed to blame and criticise heaven and the Creator. So it is with human nature. You remember it was the same in the time of Moses.

The privilege of the missionary under such conditions is to be more energetic and take advantage of the situation so as to turn the feelings of the people back towards their Savior, and to think of their offenses. This is what we have tried to do, and the following lines will give a little idea of what, under the blessings of our Lord, it was possible for us to accomplish from May, 1910, to March, 1911.

Annual Outing of the Sunday-school.

June 19 was a great day for the children of our Sunday-school as well as for their parents. We had chosen that date for our outing and it was decided that we should go up the mountain, some five miles distant from Oyonnax. Early in the morning a nice lot of dear boys and girls, full of joy and with happiness sparkling in their eyes, were singing with all their heart, "Alleluia! Alleluia! O my Savior, I love Thee, Alleluia! Alleluia! My confidence I put in Thee." After about two hours' walk under beautiful sunshine we reached that splendid spot of the Perret. By ten o'clock A. M. we held a divine service. It was most probably the first time that this magnificent field, with its great and heavy rocks, had ever heard over eighty voices singing of the glory of God, the need of the soul, as well as the prayers that were addressed to the Almighty Creator and the preaching of the Gospel.

At three P. M. we had another service for the children. Even today the people speak of this never-to-be-forgotten day, on which they not only received an earthly joy, but also a heavenly blessing for their souls. Through the means of this outing we had a chance to pass an entire day with the parents of our Sunday-school pupils. Certainly it was good for every one. Next June we will have our second annual outing. Over 150 children and parents are ready and willing to go with us. They are looking forward for a day of blessing. With them we are praying for success, and for souls to be moved towards the Savior.

Visitors.

Soon after our Annual Meeting it was possible for us to give the announcement that we would have in September the visit of Brother Galen B. Royer, with his dear wife. If we were ourselves awaiting this visit impatiently, feeling confident of the great blessing which we were sure was to be our share, all the church and friends were also expecting this visit with joy. They had learned to be encouraged and strengthened each time some of our brethren from America visited us.

September arrived, as also the announced visit, with the difference that we had not only Brother and Sister Royer for about two weeks, but we had also with us here at Oyonnax, Elders W. R. Miller, David Hollinger, A. B. Barnhart, and Sister Hollinger. To say that every one of them lifted us up on the Mount of Zion and brought us nearer heaven, helping us to overcome the difficulties which hindered our mission work, will only be small mention of the great blessing received through their kindness and influence.

After three days we returned to Geneva, where, with Brother and Sister Royer, we had already visited the brethren and friends in that town. We gathered them one evening to hear Brother Royer preach to us of the power of the Holy Ghost.

On next day, Monday, September 26, after a real upper-room meeting, with all the brethren and sisters who were going to the Holy Land with W. R. Miller, it was decided, under the proposal of Brother Ralph Miller, that in the same evening we should have a love feast. As it has been reported in the **Gospel Messenger,** this meeting was for every one, an hour passed in heaven.

Again we were favored in March with another visit from Brother W. R. Miller and all his family. We can say this year, as we were saying in our annual report last year, how much these visits are valuable for us and our mission. How much we appreciate them! It is truly a good thing to meet with men and women of God.

Visits.

The number of families regularly visited in Oyonnax and the villages in this valley is something like eighty-five, having 124 children. We have them visited if possible every week. The delegation of the General Mission Board, as well as Brother W. R. Miller, visited with us nearly all of these families, and were able to see how

these poor people care to receive us into their houses. Home visiting is the best way or organizing and opening a mission field. Certainly there is needed much patience, but was not the Master a home missionary?

The brethren of Switzerland, as mentioned before, received the visit of Brother and Sister Royer, and those who live in Geneva participated in the love feast, as well as the service held by Brother Royer. For them this was a spiritual feast. We also visit them every fortnight. There are fifteen families with thirty-two children.

Sunday-schools.

"Suffer little children to come unto me," said Jesus. The children, oh, yes, they must come, but who will teach them to come to Jesus if we fail to do it? The number in our school this year is sixty-five. The attendance has been good. May our God bless the children!

Industrial Schools.

On Thursday afternoons we have lessons for the children of our Sunday-school and for all others. Sister Pellet, assisted by Sister Morino, teaches the girls how to sew, etc. Brother Pellet, assisted by Brother Morino, teaches the boys drawing and arithmetic. We also have a half hour of singing. It is the time which these dear children like the most, and to teach them our hymns is a pleasure. By this means many words of comfort as well as of salvation enter many homes. Last fall we started, on Wednesday evenings, a sewing class for young girls over thirteen years of age; at the same time we started a class for boys in the same age, in French, geography and arithmetic. If we did not get to reach all of the young people we expected to by these lessons, still it has been possible to help about twenty-six of them. As a result we have had them often at our Sunday services. We have decided that next winter we will have a Bible class on each Monday.

Song Service.

Our Thursday evening song service under the direction of Brother Morino has been progressing ever since 1908. Last November and December we had as many as forty-two people singing with us and learning special songs for Christmas.

Christmas.

The great event, Christmas, is not much observed by the French people. They prefer to have the first three days of January for festivities, and to spend their money in luxury and drinking.

In 1909 the Lord Mayor of Oyonnax gave us the free use of the largest hall of the town for our Christmas service. The same hall was again put at our disposal for our last Christmas service. On Christmas Day we had at our evening service over 500 people. They prayed with us, sang with us, and glorified our God for the gift of His begotten Son Christ Jesus. Christmas is really a great day. So it was for us, and as there were many friends who could not be with us on that day we had a second service on Monday evening, where about 300 people again worshiped with us. These services are a great opportunity, not only giving us the possibility of preaching the Word of eternal truth, but also for making known our church to a large crowd of people who never go to any religious service. Brother Morino had composed a splendid song for Christmas service. It was something impressive at the close of the service to hear all the people, over 500 of them, singing again and again for more than five minutes the chorus, of which we give a free translation:

Renton de ton charme,	Filled with thy charm,
O! Roi d'Israel,	O King of Israel,
Te n'ai plus de larmes	I am tearless
Le four de Noël!	On Christmas Day.

Medical Missionary Work.

The medical missionary work, under the care of Sister Pellet, increased every week. There has not been one day, except Sunday, when Sister Pellet was not called to some home where some one was sick. The results of the care and consultation given have been so successful that we have by this work gained many friends and see many doors opened to us. Few figures will show the great importance of this work; but it is impossible in a short report to make mention of all the testimonies given and the blessings which are the direct result of Sister Pellet's work.

One hundred and thirty-six consultations were given in our home; ninety-six during 1909-1910.

Two hundred and seventeen visits made and consultations at homes of patients; one hundred and twenty during 1909-1910.

Our New Meeting Hall.

For the last eighteen months, through difficulties created by our landlords, where we had our meeting rooms, our position was a difficult one. At last all was settled and on the 12th of March we dedicated a new hall. This new hall is better situated, in the center of the town, and there we have all the comfort needed for divine services and special room for our Sunday-school and industrial work. In this matter we were able to see the hand of God guiding us. We had only three weeks before us, before we should be compelled to leave the old quarters and nothing suitable was to be rented. Then incidentally we learned that there were two large halls to let. At once we went to see them and reached the landlord just in time to offer him a guarantee for the place. The next morning it would have been too late.

Baptism.

During the year three have been baptized. One of them is our helper, Brother G. Morino. We had been holding back baptizing him till the delegates from the General Mission Board could be with us. On a beautiful Sunday morning, the last of September, we went down to the river, and there a ceremony, never before seen in this beautiful bit of nature, took place. Brother Royer officiated. Really it was a delicious, a serious moment for us all, which will not be forgotten by any one present.

Conclusion.

From the preceding we hope it will be possible for our brethren to form a slight idea of what we are doing, under the guidance of our Lord and power of the Holy Ghost, for the souls of these dear people in France and Switzerland. Elder Galen B. Royer, when in Oyonnax, said, "France has no Sunday!" We may add, France has no God, but here are many souls in France crying for help, willing to know the true God, to live for Him and serve Him. The Church of the Brethren offers them what they are languishing for; with your help and the blessings of the Lord we will forever say this is the true religion,—the religion of Jesus Christ. During the last twelve months all the family has enjoyed good health, so it was possible for us to work every day for the Son of God and do according to His order: Go ye into all the world and preach the Gospel to every creature. Amen.

Oyonnax, France, March 28, 1911.

Adrian Pellet.
Lizzie Pellet.

INDIA.

In the following pages we are glad to present to you the very commendable paper which has been written for this report. Before entering into this report we must make mention of the death of our dear brother, Charles H. Brubaker, who was called from his field of labor to an eternal reward on October 20. The General Mission Board at their December meeting passed the following resolutions:

Since our dear Heavenly Father, in His infinite wisdom, has seen fit to call Brother Charles H. Brubaker from his field of labor in India, to a more blessed and enduring home beyond, we, the General Mission Board are moved to express:

First. Our gratitude to God for the faithful, untiring service of our brother, who forgetting self and friends, forsook all that he might be of service to his brother who knew not God; and whose life of devotion, and death,—the first to fall on foreign soil—has proved an inspiration to the cause of missions in the Church of the Brethren.

Second. Our tenderest sympathy to the sorrowing widow and babe, who are thus bereft of one so near and dear to them.

May the dear Father bless and comfort our hearts as we endeavor to labor for the advancement of His Precious Name.

The General Mission Board.

It was thought best by the India mission that Sister Brubaker return to America, at least for a time, and at present she is at the home of her parents at Nappanee, Indiana.

ANNUAL REPORT OF THE INDIA MISSION OF THE CHURCH OF THE BRETHREN

For the Year Ending December 31, 1910.

There is much for which to be thankful. As one writes in his report, "The year 1910 has been he best of all. It has brought us more real joy and courage than any previous year. While it has brought its new problems and disappointments, yet on the whole the year has been of marked improvement and one in which the Lord's work has moved forward to the joy of both foreigner and native." Marked advance has been made in several fields, especially among the Bheels and kindred tribes. One new station, Pimpalner, has been occupied by a missionary. Many out-stations have been opened and the good seed sown. In some the soil is scarcely prepared for the sowing, while in others fruit has been borne to the glory of the Father. More than a hundred have been received into Christian fellowship by baptism, and several backsliders reclaimed for the kingdom. All this is cause for great rejoicing and praise. Prayer should rise continually to the end that the advances made may be permanent and further progress achieved; that the new stations opened may become perpetual centers of radiant light; that much fruit may be borne for the Husbandman, and the Spirit's presence and power be manifested in all our work.

For the first time in the history of the mission it falls to the lot of the recorder of events to note the death of one of our number. Bro. Chas. Brubaker, known best by those who could enter most deeply into his fellowship in prayer and the Word, passed to his reward Oct. 20, 1910, leaving behind his wife and little daughter, and his brethren and sisters in the mission family. He is no longer among us, but the sacred memories of his devoted, though short, life in our midst still linger as a sweet influence, wooing us to a life of deeper and intenser fellowship with our Lord. He had reached heights of conviction and experience in the spiritual life that some of us could not appreciate. The mission is poorer and heaven richer for his transition.

There is but one object in the preparation of a mission report. The reading of tabulated statistics and narrated facts may be dry in the extreme. But these same facts

and figures, if winged with a message, may be means in God's hands of summoning His Church to deeper fellowship in praise and prayer and service. Wih this desire uppermost in our hearts the report is so arranged as to constitute a **Prayer Cycle**—a call to a week of PRAISE and PRAYER—a day being given to one special department of mission work, and such information given as should awaken praise and the needs presented with a view to enlist the earnest prayers of all God's children. Everyone may thus find a new interest in the report and, by responding to the call to intercession, may take a real and very necessary part in the Lord's work in India. In preparing a weekly cycle it is hoped that it will not be thrown aside after using it for a week, but that it will serve as a manual of prayer for every week in the year.

We would remind every reader that the mission work in India is **your** work. This report seeks to present to the church a view of her opportunity and hence her responsibility. The missionaries are but the representatives of the church—the work is mutual, it is yours.

The subjects for daily intercessory prayer may be conveniently given thus: Monday—Evangelistic; Tuesday—Educational; Wednesday—Orphanage; Thursday—Industrial; Friday—Medical; Saturday—Literature; Sunday—The Indian Christian Church. And may God pour out His Spirit of supplication as you peruse the pages of this report, praising Him for victories won and praying for ever-larger victories in the name of Christ, our Leader.

MONDAY—EVANGELISTIC.

Evangelistic work is of various forms and is accomplished by different methods, though the purpose is the same in all. It would melt our hearts to **PRAISE** could we feel the yearnings of the missionaries' hearts, and know all the difficulties under which the gospel message is delivered. This heart anguish, this travail of soul for the salvation of men, illuminates and transforms even the daily drudgery of so-called secular work, turning it into a joyful walk with God and making it rich in opportunity for helpfulness. These pathetic and pregnant words from our Bro. Pittinger will reveal to us, better than another's could, the difficulties overcome and victories won under circumstances than which none have been more difficult. It will be remembered that the Ahwa station is three days' journey from the railway straight away into the jungle, and that the building of a home and planting of a station have been accomplished under the most trying circumstances: no material at hand, no skilled labor to be found, transportation slow and difficult.

Street Scene from Mission House at Bakral.

"For almost four years we have labored here, and such a very little bit of the work we once thought is a missionary's has been done by us in person; viz., the evangelistic. We've chafed under this restraint at times; but now as we look back over what has been done we see in it all the Lord's guidance and His preparing us for the work which we shall later be the more able to do, by His help. The entire year was occupied in building operations, superintending, and working each day with the men who were employed on the work. We preached as we did the other work. We had the joy of meeting hundreds of people as we worked. They came right to where we were working, some for medicine, some

to make requests of various sorts, some to be shielded from the unjust demands of money lenders, unjust government officials, or fellow-villagers. Each and every day was crowded with duties, many of which could not be performed for lack of time. The Lord was especially near us and blessed us with health and strength, so that we could be on duty every day. Our hearts are full of deepest gratitude for these wondrous privileges and blessings. The message of the Cross is truly a wonderful power. We had the joy of seeing six make public confession and receive baptism. All of these are adults, three have touches of gray hair. . . . If there be among the readers of the report those who have gone into the primeval forest and there hewed out a home they can understand how it has required so much time and labor for us to build up a home here in this jungle and why we have done such a little of real evangelistic work, though I dare say we may have more in the labors thus performed than we are wont to think."

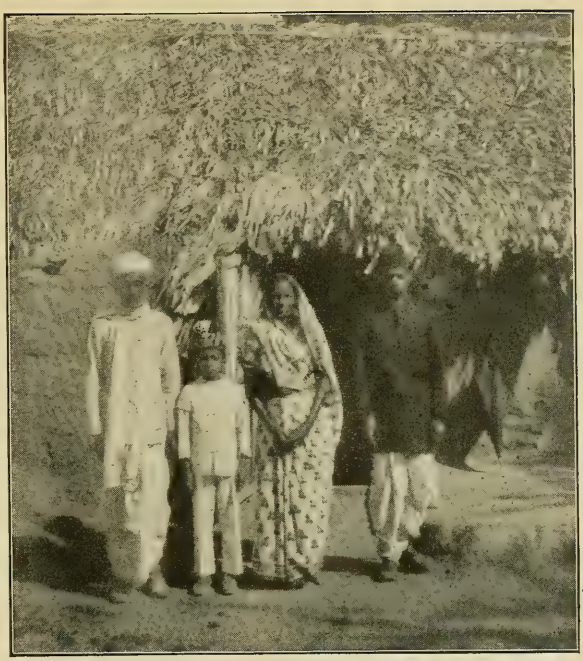
Convert a Living Witness.

An illustration of how the Spirit leads, calls His chosen vessels and uses them to save others, comes from Vyara. Bro. Ross writes: "During the latter part of last year our evangelist, Bro. Vishwas (name means Faith), heard of a young man, son of a village headman, who was once the terror of his community, but now had quit drink. He at once set out to find him, and at last his efforts were rewarded, not only in finding the man, but a heart ready for the truth. Once a drunkard and on the verge of criminality, but now with his face turned heavenward—this is a picture to bring joy to any soul. Through his influence several others were reached with the gospel message, and nine have been baptized as a result of this man's conversion. Not satisfied with having the Savior for himself, he gave much of his time for several months going from village to village witnessing for Christ. Opposition he met here and there, and scoffs were not a few. But he is one of those determined men not easily moved, but once taking a stand cares not what others think, save that he is still tempted to treat his opposers as he used to: to knock them down with a blow of his fist. However, to the credit of the power of the Gospel working in his heart, those who know him remark often that Rutna is changed man."

The Home of a Blind Brother. He Is the One in the Left of the Picture.

The joy of reaping has come to the Anklesvar station in greater measure than to any other station, but we all REJOICE together. Bro. Stover writes: "The work at Anklesvar and round about has been growing in interest and activity throughout the year. It makes the workers glad to be in the work and gives everyone the encouragement that the soul looks for when things get lively and the right wins out before your eyes. We have had the joy of adding during the year by baptism sixty souls, nearly all from the Bheel tribe. These come from the hard-pressed classes, not what are generally called the depressed classes at all,

for the Bheels are not of the 'untouchables,' but in police circles they are known as belonging to the thieving tribes, which are found here and there all over India. We have found their name worse than their actual lives, and have made our little speech over and over again to the superior officers, that the Bheels are a splendid people, but they have gotten a bad name. One lawyer of Anklesvar, a Hindu gentleman, told me that if we wish to elevate the Bheels we must take them into our religion first, as otherwise we can't do anything for them. And so we have been taking his advice, and while they are rather raw material yet, taking them into the church. Thus far the effort seems well planned, for they are not going back, but rather, as persecution arises, are becoming stronger for the Lord."



Mission House and Mission Workers at Andoda, Near Ankleshwer.

For grasping opportunities to preach the Gospel the following, gleaned from a private letter, is a good example: "Yesterday we had such a full day. Among other things was settling up a house trespass case. Had we done what the law demands the man would have gotten not less than two years' imprisonment and a fine of Rs. 500. He and the patel (headman) of his village were very bold and insolent while we were before the Dang Divan (Secretary of State of the Dang country). I was pleading for the man to be spared, but when he turned on us like that I said in his presence and the Divan's, 'Let's let the law have her course and then this fellow and his abettors will learn some sense.' You should have seen that patel bow at my feet and use the sweetest possible language at his command. Then the Divan did a splendid thing by telling the miserably unthankful fellows how thankful they should be for the intercession they were receiving, and instead of words of villainy they should speak only words of praise. The change was the most marked I've ever seen in a man. I felt that the lesson of thankfulness should be well rubbed in, so I said: 'We'll stay the proceedings for another day, then we'll let you know whether we'll free this man or not.' I called them to the bungalow and told them on what terms we would compromise. They were ready to do anything we asked, feeling that would be better than a 500 rupees fine and a sojourn in the city of Surat. They are happy now and so are we. We forgave the man and while in the courtroom I preached a little sermon on the law of love. There were only two points in the sermon and I'm hoping that every man got them and may feel and know their worth and power, for these two same points were emphasized by the Master."

Sermon in a Courtroom.

It may be noted here that the presence of one of our missionaries in a courtroom or before a government official is no uncommon occurrence. It is always in the interests of some one in need of justice, but who, because of poverty or ignorance or prejudice, is unable to obtain it. The presence of a missionary makes more certain the

course of justice, and so the oppressed is helped and friends are won. Space forbids the narration of many such instances, but at least one is necessary to give an adequate impression of the varied activities of God's messengers, and how everything is turned to the advantage of the kingdom of our Lord:

"We have really come to like a fight! By this I mean to say that when a man is down and that man becomes a Christian, and the other man then tries his best to skin him alive, and to do it by law, we like to get into that kind of a scrap, for while it stirs us all to our best and most thoughtful activity, it also shows to the Bheels who are their true friends, and to the whole community that we are in sympathy with the man that is being worsted, and are ready to help him on general principles. And having the right on our side, and always going into trouble for the sake of right, we are nearly sure to win, and the joy of seeing evil go under is not a little joy. Two months ago two Mohammedans beat a Bheel. They deliberately planned to do so and worked according to their plan. One of them had come to the Bheel's hut in the evening and engaged the Bheel's wife to come and work for him next day, giving in advance the necessary wage, two annas, or four cents. In the morning he came for her and the woman set out to follow him, but seeing she was the only woman, stopped and said she thought there were to be several women and that she would not go alone to work for him either in his house or his field. Then began language. He threatened to take her to the court for getting money on false pretense. She had permitted him to pay her two annas the night before according to usage. The husband interfered. Both the husband and wife said the Mohammedan should take back his money, but that the wife would not follow him alone anywhere. He went home, called his brother, both returned with sticks and beat the Bheel soundly. Poor fellow! What was he to do? No one to help him. No one cares what happens to them. He came to me with his story. I told him he had better go first of all to the hospital. He went and after a week was dismissed. Then I told him to go to the chief of police. He went with a letter from me. That is the entering wedge for a Bheel. The constable said to go to the second class magistrate. There he went after we had prepared his papers of complaint. The case was entered. He had credible witnesses. At first it made a stir in the town where the affair had happened. When the offenders began to see what was coming they got warm and employed a lawyer. That cost them rupees. They tried to bribe witnesses. That did not work except against them. And when everything was just ready to go ill with them it was my good fortune to act as a go-between and to effect a settlement outside the court. The Mohammedan gladly paid the Bheel a month's wages, his court fees, and also promised seriously not to make trouble for the Bheels again."

A New Station.

The occupation of a new station brings experiences which do not come to every missionary, but which cannot be forgotten by those who are called upon to undertake such a service. A stranger and among strangers, without a home, surrounded by prejudice and stealthy opposition—these were the conditions met by our Bro. Long when he went a year ago to occupy the new station, Pimpalner. This place is the political center of a Bheel population of 16,000 whom we desire to reach, tho Pimpalner itself is the home of many fanatical Brahmans. The Bheels are very poor and many of them are in literal bondage to the Hindu landlords. This bondage is not only a matter of physical labor, but extends over their social and religious life; this is bondage indeed. When Bro. Long reached Pimpalner to begin work he found a single friend (a Mohammedan) and many bitter enemies. The Brahmans of the place set themselves to oppose the settlement in their vicinity of one who would disturb their uninterrupted sway over the bodies and souls of their slaves, the Bheels. Being unable to get a house the new comer lived in a canvas tent. He could get no water without much effort. His workers were once arrested for drawing a bit of water from a village public well. No land could be bought on which he might build a home for his family and

workers. And what was most painful to the heart of our brother, who was seeking only the good of the people, he could get no audience. The Bheels had been so intimidated that they dared not approach the tent. They were told that they would be defiled if even they should talk to Christians. When they were offered schools in which to educate their boys some replied: "Welcome the jail, which is often ours without cause; welcome bondage, which has been our lot all our lifetime; welcome ignorance, which you impute to us, but we will have none of your schools." Think of the heartaches of one who wishes them only well, to be thus rebuffed. But then our Savior endured the denials and slander of those He came to save. With such conditions facing him at the beginning of the year, it is not surprising if our brother wondered at times if an opening could ever be made through the enemy's wall of opposition. But he is thankful, and we should PRAISE GOD with him, that the apparently impregnable wall of opposition is breaking in places, and difficulties disappear as he advances. Water may now be drawn from many wells, the Bheels who, a year ago, dared not come near or at most crept into the tent under cover of night (even then uneasy for fear of being detected), now come in large numbers, and in the light of day. And so far from fear of being defiled by talking to Christians, they are now ready to eat with them—which means social equality and true friendship. And during the year three schools were started and a goodly number enrolled in each. In one place where the people had declared they would "not send a boy to the mission school, even if the teacher should sit in their village ten years," a teacher was located, and within two months seventeen boys were enrolled and the school still continues. Two other schools ran for a short time and were closed on account of the sickness of the teachers. **PRAYER** is the sole means by which the walls of this Jericho are crumbling. And in this prayer-conflict every one of us may have a share. As Jehovah said to Jacob, "I will not leave thee till I have done all I have spoken to thee of," so we hear Him say to us as we advance upon the enemy's ground. Encouraged by this promise of our Leader, we press on to preëmpt, in His name, the unoccupied territory, for indeed there is yet very much ground to be possessed. The hill tribes, though turning their faces whence comes the Light of a new hope, are still oppressed and in bondage to evil men and to their own sinful natures and worthless idols. PRAY for them.

The Mission House and Workers at Kusamodi, Near Ankleshwer.

The Roll Call for Thieves.

You will recall the lengthy and interesting account in last annual report of the "Bheel hajri" (roll call) system and how it came to an end in Anklesvar Taluka. We have all been watching with eager interest the result of this move, and we are glad to be able to add another chapter to the story after a year of experience: "The hajri (roll call for thieves, every night) has been abolished. This was done last year. We were glad of it. Everybody was glad—everybody but the miserable men who were the oppressors of these poor souls and used the hajri as a means to their own end. (It is known that village headmen have called the Bheels—supposedly the only thieves about—to the evening hajri on pretext of keeping them from stealing grain from the

fields, and while they sat helpless the headmen had their servants out in the fields helping themselves to the ripening grain of the poor Bheels.) It is said the Mohammedans intend making a lengthy petition to government to have the hajri system reëstablished. But it has not been done yet, and meantime we are getting our ammunition ready against that day. Let it come. But the hajri did one thing: it brought the Bheels together and kept them till a late hour (giving a good opportunity to preach to them). Now some of our Christians think it were better to have hajri for the Bheels who refuse to become Christians so that we can the better get at them with preaching. For many a time when we go to preach to them they manifest so little interest in our message that they either won't get together, or won't listen if they are together. They even say they have no need now, since the hajri is gone, so why should they listen to us? But I cannot think it were better to reëstablish a bad custom even though it take longer to reach the people. It is not right to put them under a yoke in order that they may seek our help to become free." The novelty of prayer hajri instead of Bheel hajri was received with gratitude by the Christians and adherents for a time, but their habits of indolence and the sense of freedom from former restraint worked adversely at times, and even the prayer services grew small in numbers. However necessary it may seem at times, outward compulsion is not the spirit of the Christ, and the inner impulse to right comes feebly and slowly at first. So we are always thrown back on the Holy Spirit's working in the hearts of our converts. Here your **prayers** will be effectual.

TUESDAY—EDUCATIONAL.

Though this, as well as every other department of mission work, is made subservient to the evangelistic aim, yet for purposes of report we may treat it separately, for it is a large and ever-increasing element in our work. We look upon it as the foundation upon which subsequent success must rest. Were this a purely secular enterprise we might have little excuse for any outlay of money or energy upon what should be considered the work of the government. But with her highly-perfected system the government of India is still quite unable to reach nearly all the many villages in the outlying districts, and there is much room for the extension of village mission schools. And usually the government is ready, not only to leave this work in the hands of the mission wherever the mission village schools supply adequate facilities, but also is actually giving grants-in-aid to such of our schools as come up to the government requirement. Now the fact of a village school being in the hands of a Christian teacher gives opportunity for a village Sunday-school and even for sowing daily the gospel seed in the form of good songs and Bible verses. Then, too, the village schoolmaster is the one intelligent man in the community, and because of this exerts a peculiarly wide influence. Here is our hope. This is at once the most subtle and effective method of evangelization. It is reaching the children, and "of such is the kingdom of heaven." And the kingdom cannot be established until the children have been won for Jesus.

PRAISE—for the manifest leading of God in the opening of new schools in villages of strategic importance; for Divine blessing manifested in the development of schools already established; for the wide-open door of opportunity offered to us in several districts, especially among the hill tribes in the Raj Pipla, Anklesvar, Vyara, Ahwa, Dahnu, and Pimpalner districts, and among the fishermen of Jalalpor and Bulsar.

In Raj Pipla State the workers had great reason to praise God for answered prayer. In quite unexpected ways the hand of God moved when the missionaries were helpless (owing to the absence of Bro. and Sister Lichty) to make any advance move. In the most unlikely and unlooked-for villages the people's hearts were opened and led to ask for a school to be put in their midst. And then in unforeseen ways God sent teachers to supply these new demands. A good school was started and continued in one village which was made the object of special prayer for a whole year before an opening could be made. To Him be all the praise.

First and Second Grades in Girls' School.

PRAYER is the divinely appointed means of securing heaven's wisdom and the Spirit's guidance to solve the hard problems and overcome all the obstacles confronting us in connection with these village schools. In varying degrees the difficulties are the same in all the stations, so that to enumerate them is to give ground for prayer on behalf of them all. Assuming that in a certain village the people have petitioned for a school, the first question of importance is the choosing of a teacher. "Bheels for the Bheels" has come to be an axiom among us, for the reason that these oppressed and intimidated people have more confidence in a man of their own race than in anyone else; and also because it prevents in a measure the Hindus from thrusting in their caste restrictions. Bheel teachers, and especially (Bheel) Christian teachers, are not plentiful, and it is easy to see that the growth of this work is directly dependent on the number of teachers we can develop from among the boys now in school. We must make our own teachers. This difficulty is not so great in the strictly British territory, though there the caste question is ever-present and often most stubborn. But for this the schools for fishermen children in Bulsar and Jalalpor districts would have little difficulty. Here in brief is the story of one: "All the teachers are Christians but one, a fisherman and an old employé. He has been most friendly to us and at heart a Christian for several years. In fact at our District Meeting he stood up for baptism, but was afraid to take the final step of receiving it. Soon after this the crisis came. Water troubles arose in the village when we wanted our Christians to fill. After some stormy scenes in the village the school closed, whereupon the fisherman teacher was transferred to Bulsar. He came and lived in the Christian community. On account of this his poor, old, widowed mother was outcasted and given much trouble. On top of all this he took severely ill and became senseless. His old mother came and pled, and sick as he was, took him back home. He recovered, went back into caste, and appears now to be our enemy, teaching a small private school where the mission school had been conducted for seven years. Such is the power of caste. Our Christian family is still living there, and by order of government the village furnishes them with water, free. In this and another school a number of children passed the India Sunday-school examination. Thus by schools Christian knowledge is disseminated, but caste influence interferes very much in people becoming Christians. Two other schools among the fishermen did very good work." Only the Spirit of the omnipotent God, working in answer to the prayers of His church, can overcome this time-worn but stubborn barrier to all progress.

The teacher chosen, the next question is the securing of a house in which he may live. The school might get along for six months under a tree or on the veranda of some kindly-disposed villager, but the teacher and his family must have a house. In some places this means either to rent or else to procure land on which to build a mission house. The latter is preferable if possible, since to rent is to be at the mercy of the owner who may be pressed by his neighbors to expel the teacher from his house

at any time. In other places (especially in Raj Pipla hills) the willingness of the villagers to provide or help build a house for the school and teacher is taken as evidence of their genuine desire for a school. In the Anklesvar District several good houses have been built through the generous donations of several personal friends of the missionary in charge. Such help is very welcome.

Another great difficulty is the securing of regular attendance. An account of the school problem in the Ahwa District will suffice for every district where schools for the Bheels are conducted: "The problems arising in connection with the education of people so ignorant as those living in the Dangs are very difficult indeed. Often it seems no progress at all is being made. The people have no appreciation at all of what is being done for them educationally. We have tried a number of plans to secure a greater and better attendance. They have all failed so far. During the year we began giving a daily allowance of grain to each child to secure his regular attendance. At first it seemed the plan was sure to succeed, but in a short time the attendance again dwindled down to that of those who were regular in their attendance without the giving of grain. The grain giving has been stopped with no ill effect. We must first get the people interested in the schools and help them to understand the benefits that will accrue to them and their children if they will but avail themselves of the help placed at their disposal. This will take much tact, patience and prayer. We'll win out. If not we, then those who will succeed us. But win we will in His name and strength."

A suggestive paragraph from the Anklesvar report will illustrate this point: "The schools we have among the Bheels are running along nicely, after the Bheel fashion rather than after the Christian fashion. This for the present, but all this will change, for when they become Christians they get on the Way that leads to another than the Bheel goal, and they come to see it, too. Perhaps as good a thing as I can do, to illustrate, would be to give a record of a Bheel school with a Bheel-Christian teacher for the year. Here it is:

Month	Days of School	Number of Scholars	Average Attendance
January	26	8	5½
February	20	6	4
March	27	5	3½
April	24	7	4
May	25	16	8½
June	21	21	11
July	26	20	15
August	20	20	16½
September	14	20	14½
October	20	18	9
November	19	10	7½
December	25	7	6½
Total	267	Average 13	Average 8½

"There have been for the most part of the year ten such schools."

An Opportunity.

A unique situation exists in the Vyara District where, owing to the existence of two government boarding-schools, several hundred educated boys and young men may be found scattered throughout the district teaching government village schools, farming, or engaged in some other employment. An opportunity is here presented to secure future workers, if by the help of the Spirit in answer to your prayers, these educated boys may be touched with the gospel message, their prejudice banished, and the opposition overcome which is sure to arise so soon as it is perceived that these boys—educated in the government schools—are turning to the Christian religion. (Note.—Soon after the writing of the above situation Bro. Ross baptized two such boys. Others are studying and one is an applicant. Praise and pray.)

Training Department.

The "Little Flock" in the Girls' Orphanage.

Another phase of the educational work of the mission remains to be reviewed, and, in large measure, to be developed. Granted that in all these village schools boys may be educated to the point where they would be qualified to teach in other villages, now unoccupied, and granted that a number of those educated boys in the Vyara District should become Christians and so become a source of supply for mission teachers and preachers, there is still lacking in both cases the special training necessary to qualify them for efficient service as mission agents. For every village teacher must be at heart an evangelist—at least a true Christian, able to stand alone in the darkness of heathenism and hold up the Light of truth. The special training of prospective mission agents is a pressing need which must not be denied if any degree of permanent success is desired. The need has pressed itself upon the mission and a beginning has been made. Bro. Blough says: "We have more and more joy in the training department work. Every year sees some new ones enter and some going out creditably into mission work. To the present 34 in all have entered as students. This year five entered and five went out. Two dropped out because of inability, of whom, I am sorry to say, one went totally blind. During the year two boys and two girls were in the Teachers' Training College, seven in English, and the remainder in lower vernacular work, of whom all but three passed. It is encouraging to see the desire for better training and education grow among the children. But, brethren and sisters, there is one thing I would like to emphasize in this connection, and it is this: These thirty-four young people, since in the training department, have not spent any time in our own mission schools but always in outside schools. You ask why? For the simple reason that we do not have mission schools for the higher education. But we need them and must have them. And this will require buildings and equipment and teachers, and here is where you can help. If it is so important to train our children in our own colleges in America, how much more so in India? I am so glad that just last December the Field Committee in India decided to establish a combined Bible and Normal Training School, and I would like to urge all to support this heartily and make it a possibility at an early date. We need it at once. This year we sent up to the government school nine applicants, but on account of severe competition none were admitted, except one who went in on special conditions. Now where shall we train them? Where?"

In the absence of adequate equipment for the normal training department in our own mission it would seem to be wise to patronize other nearby missions who have the equipment and would be glad to extend to us the privilege of their advance development. But so far, like so many at home, the mission has preferred government colleges and training schools to mission institutions of other denominations. It should be remembered that these young men will be the leaders of the Christian church in India. If they are allowed to take up life's work without being well founded in the Word the future outlook of the church will be anything but hopeful.

WEDNESDAY—ORPHANAGE.

PRAISE—For the Christian atmosphere surrounding the boys and girls who have been rescued from famine and heathenism and are now fast growing up into manhood and womanhood in Christ. Many have already gone out to build up Christian homes.

Boys' Orphanage.

The work among the boys during the year was very pleasant. Some few were tempted to fall into bad habits, but by help and punishment they were saved. Their spiritual life on the whole was commendable. There were several cases of severe sickness and we lost two of our good boys by death. Scarcely a day passes by without some sickness. Sister Blough gave much of her time to the care of the sick and the physical comfort of the boys: their food, etc. All of the boys work part of the day, and some few who cannot learn or who are sickly work all day. We began the year with sixty-five boys and during the year five were admitted. These, however, are not orphans, but children of our own Christians who come for school advantages. So the orphanage is really growing into a boarding school. All parents but two are paying part expenses. During the year two died, four became independent, three entered the training department, three went away without leave, two went to farming at Vali; so at the end of the year there are fifty-six remaining.

Boys' School.

We employed four teachers during the year, all of whom were qualified and all Christians but the head master. The school did very good work and showed up well in the government inspection. From third grade to sixth grade is all we have in the boys' school. For seventh grade work we send to the town school to a more competent teacher. The few small boys attend the lower classes in the girls' school. Government gave a grant of Rupees 150 at the last inspection. Teachers' wages range from $3 to $8.25 per month.

Girls' Orphanage—a Review.

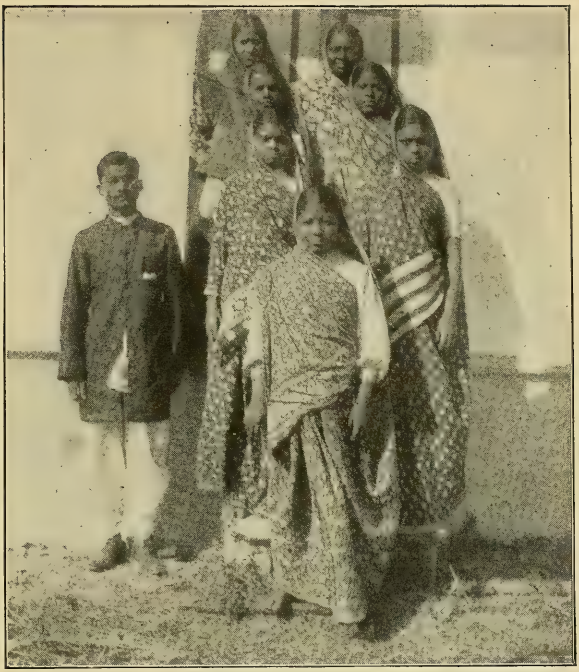
Number enrolled January 1, 1905,	123
Number enrolled January 1, 1906,	106
Number enrolled January 1, 1907,	99
Number enrolled January 1, 1908,	90
Number enrolled January 1, 1909,	77
Number enrolled January 1, 1910,	67
Number enrolled January 1, 1911,	56
Marriages during 1905,	10
Marriages during 1906,	8
Marriages during 1907,	11
Marriages during 1908,	9
Marriages during 1909,	10
Marriages during 1910,	15

These figures show where the large number of the girls have gone, lessening the number to that of the present. It's not a discouraging record to me, because every girl going out into matrimony makes one more family in the Christian community. In making the record of the number of children in these families made from the orphange I find there are eighty-five. That means eighty-five children who will be able to look back to a Christian parentage, which means so much in this country.

During the year 1910 we had the largest number go out since the orphanage began, and we had the largest number come in since the days of famine. There were eight admitted during the year, six whose mothers were once themselves girls in the orphanage. These six girls are the beginning of the boarding school.

Of the fifteen girls married during 1910, seven married teachers, five married farmers, one a carpenter, one a fireman on the railroad, and two colporteurs.

The Girls' School.



The Class in Girls' School Preparing for Normal School.

The Girls' School was in session about ten months of the year, with an enrollment of forty-nine and an average daily attendance of forty-four. The school was in session daily from 9 to 11 and from 1 to 4, save in the hot season when the morning hours from 7 to 11 were kept. The government inspector in his report concerning the school says: "The quality of education imparted is good on the whole. Boys and girls study together up to the second grade. Drill, needlework and singing are very good throughout. Native accounts and analysis are weak in the sixth grade. Grade five is well taught. In grade four reading and analysis are weak, but arithmetic, dictation, writing and history appear to have been well taught. . . . Discipline and conduct of pupils is very satisfactory. Considering the size of the school and the good equipment of teachers I beg to recommend that a grant of Rs. 175 be awarded the school." (This amount has been received.)

The teaching staff is Christian save the head master, who is a Hindu, but a very good man.

Bible Study.

It is the aim to have daily Bible instruction in all of the classes from the kindergarten to the sixth grade. The International Daily Bible Readings are followed in the morning chapel exercises. All the girls are members of the Sunday-school. All took part in the Sunday-school examination and nearly all passed, receiving certificates.

Industrial Work.

Sewing is taught in all the grades and knitting and crocheting in the third, fourth, fifth and sixth grades. The girls do their own sewing and patching. A ready sale awaits the knitted and crocheted goods put out.

Domestic Science.

Every girl helps in the cooking, baking and grinding. Every girl has some piece of work that is hers to do every day. Cooking, baking, grinding, washing and housecleaning are emphasized as much as reading, writing and arithmetic. The happiness of the India home depends on the women knowing how to cook and keep a nice house.

The Training Department.

During the year three girls were in the training department. One sickened during the early part of the year and had to give up her work. She died the first day of January, 1911. The other two girls did good work, passing in their classes; one has passed into the third year of the college work and the other one into the second. Three

girls entered the entrance examination for the college, but failed. All the girls who have passed the sixth grade have been organized into a training class preparatory to entering college next year. There are seven in the class. Their teacher is one who has had two years of college work.

Work Among the Women.

There is a large community of Christian women among whom one missionary could spend all his time. They are the wives of teachers, mechanics, farmers, railroad employés, cooks, butlers, etc. A weekly meeting is held especially for them on Thursday afternoon. Sometimes they sew, the product of which is sold and the funds expended in some good work. Sometimes a Bible lesson is given. The women enjoy this little meeting most of all because it is only for them. Ofttimes the regular public services do not have as many women attendants as we would like, but we know their shyness often keeps them away. In a meeting only for them and their children they feel more free. Sister Blough worked untiringly among the women, helping many of them in their difficulties and strengthening them in their spiritual life.

PRAYER—That in connection with the education of these young people and their training for life's duties, they may receive before going out, the special equipment in Christian character and in enduement of power for fruitful service which only the Holy Spirit can give. That the native church at each of the mission stations may be strengthened by the coming into them of these orphan boys and girls to build new homes. Owing to their superior advantages in training these should be most active in Sunday-school and church work.

THURSDAY—INDUSTRIAL.

This department of mission work is fast growing in popular esteem, in equipment, and in efficiency, and may it be hoped in definite results for the kingdom of Christ. For every hand trained to greater skill, and hence every family further removed from penury and better supplied with the necessities for real home life, may and should result in happier homes, stabler character, and larger influence for good in the community.

Third Grade in Girls' School.

PRAISE—For the youthful hands trained to every sort of useful employment: domestic science, weaving, carpentry, gardening and farming. At Bulsar: The year 1910 was significant in the amunt of order work done in the shop. Work was furnished for ten carpenters, and this without any difficulty. There was but little building work, so all of them were in the shop most of the time. The mission and missionaries always furnish some work for the ship, such as tables and chairs for schools, etc., but we are glad to say that as never before has the town of Bulsar furnished

the bulk of the shop work. A new veterinary hospital was opened in Bulsar and we made all its furnishings. The rest of the work came from private individuals, such as railway employés, merchants and others. The king of a neighboring native State gave several orders. Cupboards, dressers, tables, chairs, beds, stands, racks, door and window frames, chests, etc., were made.

In the **weaving** advance was made in making new designs in towels and sheets. One loom was enlarged so as to weave wide sheets, and these find ready sale. All the cloth that could be woven found ready sale, and sometimes there was more demand than we could supply. At the end of the year there was no stock in hand at all. Two classes in carpentry were taught all year.

Fifth and Sixth Grades in Girls' School.

Thought has matured and plans been improved for Christian farm colonies, of which several are in existence, though in somewhat of an embryonic state. But in these lies our hope for the establishment of a permanent and strong Christian influence in the midst of adverse environment. Community life is natural to India and its power must be utilized for the building of Christian character.

PRAYER is needed that these small beginnings may speedily grow into strong and permanent Christian communities, capable not only of self-support, but worthy of exerting a wide influence in the agricultural world. The farm machinery brought from America by Bro. Lichty has been a source of much curiosity and wonderment on the part of our farming friends who came from many villages to see. Their practical utility has not yet been demonstrated, owing to the lateness of their arrival. The little Galloway gasoline engine has been a very helpful part of the garden and house equipment. The pump is not sufficient for extensive irrigation. The appreciation with which the mission industrial work is received by many in the home land is evidenced by the recent liberal donations for its support and enlargement. During the last two months of his stay in the home land Bro. Emmert received $1,000 from those at home who believe in industrial missions. A further donation of $2,000 is needed to put the work on a strong and running basis. We hope this will be forthcoming.

FRIDAY—MEDICAL.

PRAISE—For the loving devotion that reaches out with sympathetic if not always with helpful hands to the thousands sick and dying, with none to heal. I say "not always helpful," for what, with the small stock of medicine and still less of medical knowledge, can the untrained missionary do in the presence of well-nigh incurable cases of all sorts of diseases? It is always with sorrow and pity that one is compelled to say to such, "We can't help you." We think of our Savior to whom came the lame, blind, fever-stricken, paralytic, the leper, the demon-possessed, and all received healing at His loving and powerful hand. Is it any wonder that there arises from every station a cry for a doctor to minister to the sick, who come daily for help? There is not a station where medicine is not given out to those who can be helped. This work is actually pressed upon us. From Dahanu, Bro. Adam Ebey writes that over 5,000 people have gotten medicine from that station during the year. Vali has been the scene of a

constant stream of comers and goers to whom Bro. and Sister Lichty have ministered with patience and very good results. Bro. Lichty is often called upon to go to distant villages to visit some one who is unable to come here. He is always surrounded by a host of other expectant and pleading sick whenever he goes. And he never returns but that he tells of the large opportunity and the need of a skilled doctor. For this medical work opens doors and hearts that otherwise would remain closed. A large field of opportunity for evangelization is opened to the missionary by the coming to him of these hundreds and thousands for physical healing. Pressure of work often leads to neglect of this opportunity, and a native preacher, if tactful, could do much good as a dispenser of the great remedy for sin. Our missionary nurse, Sister Ida Himmelsbaugh, has been busy. Calls come from other stations, necessitating railway travel, while visits to surrounding villages have been made in bullock cart and over dusty roads.

Vyara is not behind the rest in point of opportunity nor in persistency of its demand for a medical missionary. Medical help has been no small part of the service rendered the helpless people of the Dangs. While the actual number of patients has not been recorded, we are sure that the energy and prayer expended on the sick have opened many hearts for the gospel message which was given as faithfully as the medicine. "As we give out that which is means for the healing of the body, we pour out the ointment for the soul. In this work we have closest touch with the people. and its wondrous possibilities appall us when we think of what a little bit we are really able to do of all that might be done with a better training on our part. However, the things we can do are appreciated by a large per cent of those who are helped. God is using this phase of mission work in a wonderful way. Let him who desires a big practice as a physician and surgeon come here and he will have many times more work than he can do. During the year we treated a number of cases that were pitiable in the extreme. God wondrously blessed the efforts we made in His name. Not long ago a man came for medicine with a syphilitic sore on his neck. It was in very bad shape and full of worms. The poor fellow said to Sister Himmelsbaugh that he had not slept for a year, it pained him so. She did for it what a nurse knows to do, and sent him home with instructions to return the next day. Next day when he came back the cloth with which his head and neck were bandaged was all chewed and the nurse asked the patient whatever he had been doing with the bandage cloth. His answer was very suggestive. He said, 'Miss Sahib, I slept so well last night that the rats came and ate the cloth and I never knew anything about it till this morning when my wife told me the cloth was chewed into holes. Maf kero, but I couldn't help it, I slept so well.'"

Fourth Grade in Girls' School.

The need of hospital ac-

commodation in connection with the orphanage at Bulsar can best be expressed by those who have the care of the sick, but have no place to put them. Will you PRAY that this crying need may soon find a response in the dedication of a life of service by some proficient medical student or doctor in the home land?

Hear what Sister Eliza Miller says:

The Great Need.

"The great and crying need of the orphanage has ever been for a hospital and a doctor. For fourteen years the orphanage has been in existence and every year some have sickened and died. True, death will come, however well the care and however skillful the physician, but I dare say that many a life could have been spared had the care and equipment for the sick been better. I tremble when any one sickens, for the question always comes, 'What shall I do and where shall I put them?' In all these years we have had no special place for the sick and no special attendant for them. We have sent the sick away—sometimes to the Bombay Hospital, sometimes to the Anand Hospital, but in both cases it means going among strangers. The sick ones do not want to go away from home or from among their friends. How often have they said, 'I would rather die here than be sent away for treatment.' During this last year we have had so much sickness and more deaths than for five years. There is so much tubercular trouble and we especially need a home for those afflicted in this special way. Early in the year one of the women who had been married only a few months became very ill from tuberculosis. I took her to Bombay, where she remained about a month, when she would not stay any longer, so came home and lingered for months, suffering untold misery. Our tailor, during the year, also went down with this trouble and is now at the very point of death. In January one of the girls in the training department sickened and had to give up her work. She was in Anand awhile, then came to Bulsar. All that we knew we did, but in spite of it all she died. I am sure that with proper equipment and attendants these suffering ones might be relieved, and I am sure their last days, if they could not get well, would be more peaceful. Who is willing to come and help in this great need? Men and money are needed—men to administer to the body, doctors and nurses, money to put up buildings for the relief and comfort of suffering humanity."

SATURDAY—LITERATURE.

Often in our own hearts, as well as in the expressed wishes of the Indian Christians, is the desire that in the vernacular there might be a larger supply of wholesome religious literature: helps to Bible study, devotional books, and helps to character building, such as are seen in English in the libraries of the missionaries. And there is ground for PRAISE to our Lord that an ever-increasing volume of helpful literature is issuing from the mission presses in India, while colporteurs continue to dispose of thousands of tracts and gospel portions to the traveling public. Dahanu, Bulsar, Jalalpor, Anklesvar, each has a bookseller at the railway station, while in the Vyara District it is hoped that soon a traveling colporteur may be employed to sell the Gospels to those able to read in the villages. These book sellers have abundant opportunity to preach, and they use it, though often they are rebuffed and slandered. PRAY for these sowers of the gospel seed, for it is indeed sowing broadcast and at times the fruit seems long delayed. Again at times this method of evangelization bears abundant and rich fruit for our Lord.

The Brethren's **Sunday-school Quarterly** continues to be published and to find favor and a large sale in other missions of Gujarat. The **Prakash Patra** also makes its appearance in its season and is a welcome visitor in the homes of our Christians. The daily readings in Gujarati for the I. B. R. A. were also published under supervision of one of our missionaries.

There is an open field for the production of religious literature in the vernacular, and the results in the life and character of the native church cannot be estimated.

SUNDAY—THE CHURCH IN INDIA.

The last day in our week of intercessory prayer must be on behalf of the Indian church. With fond anticipation and hope every missionary is laboring and praying for the development of a native church which in time will not only maintain its own organization, but also itself be the great evangelizing force in her native land.

The securing of Christian community as a nucleus for a church, the organization and election of necessary officers, maintenance of all the church ordinances and services, the financing of an independent church, and eventually the voluntary undertaking of religious propaganda by the native church—this is the goal, the fond hope of the missionary, but the way is long and in places very difficult. "The church is of prime importance in all mission work. We have been upholding this idea before all as well as we could. But aside from the elections for Sunday-school officers and the delegates to District Meeting, we have had no elections as a church. Anklesvar.—We look forward with a good deal of interest, ever increasing, to the time when we shall have a number of elections to the ministry of our native members, and now we can see that time in the near future. For this we are glad.

PRAISE—For the progress made in the development of self-supporting churches. Many encouraging signs appear. The Anklesvar church still supports one of her members as an evangelist in an adjoining village. In Bulsar the Evangelistic Society among the members has been active throughout the year. The work done is entirely voluntary. The members go out in groups to country villages, sometimes walking out as far as five miles and returning home late in the evening, but with songs of joy on their lips. At the weekly meetings of the society, experiences of the various members are related, and prayers are offered for special cases. A similar organization was effected in the Vali church on last New Year's Day, hence does not properly come in this report. Collections are taken by the treasurers of both these societies and the proceeds devoted to evangelistic work. The members in all the churches contribute according to their ability for the support of the District Mission work. A week of self-denial is observed annually in each church, in which the members deny themselves some ordinary comfort—a meal, some article of clothing or whatever—and the amount thus saved is collected for the District Mission Board. With deep gratitude to God for the working of the Spirit in their hearts we may tell of the sacrifices made by some of our Indian Christians for the sake of their fellow countrymen who are yet in heathen darkness. It is known that some are giving as much as two tithes of their income, others have given the equivalent of a half-month's wages. Others have brought twenty to forty pounds of grain. We lift our hearts in gratitude for every sign of the awakening of the Christ Spirit in the hearts of our people.

A Teashop by the Wayside at the Christian Convention.

In the Bulsar church this was a year of peace, and we hope of progress. Sunday-school was well attended all year and the result in the annual examination was good. Two medals out of a possible five were won. Two regular preaching services were held every Sun-

day. In these our native minister, Bro. Lallu Jalam, did full work whenever present. Two love feasts and several councils were held. The deacons are becoming more efficient and at each love feast relieve the missionaries more and more. The Sunday-school offerings amounted to Rupees 250, and this is in addition to what was given to the District Mission work.

The attendance at the English preaching service, held every Sunday at sunset, though not large was very regular. The average attendance is about twenty.

The English-speaking Christians in Bulsar are few, but most of them except the Catholics join us in our services. However, for this service we need better benches or chairs. We are at present using the common school benches which are not satisfactory. The offerings have increased admirably, amounting to Rs. 158-3-4 as against Rs. 68-0-0 last year.

The **Sunday-school** is an important and increasingly hopeful part of our church work. Not all the thirty-three Sunday-schools conducted through the year can be called children of the native churches, but many are rather purely agents of the mission conducted by the village teachers. But we praise God for the increasing interest and value of the Sunday-school. The year 1911 will doubtless show a greater increase than ever in this line of work.

The Widows' Home at Jalalpor, under charge first, of Sister Quinter, and later, of Sister Zigler, has continued in operation, though the number of occupants is small. A Sunday-school has been conducted throughout the year and preaching services and morning prayers have provided religious instruction to the little group of Christians there. Let us pray for the widows and the fatherless, and visit them in their affliction.

The report of the activities of the Indian Christian church would be incomplete without mention of the District Mission Board, now in the second year of its existence. The fact that the voluntary offerings, the self-denial offerings of the Christians, have made possible the placing of another District evangelist in the field, a new station thus opened, and a harvest of three souls baptized should cause us to lift our hearts in **PRAISE,** for this is the beginning of the realization of our cherished hopes. And let us **PRAY** long and earnestly for God's best blessing to be bestowed upon this outreach of the young church after her fellow-countrymen.

A MESSAGE.

Just at the close of the year our Bro. Blough left the field for a rest in the home land. We asked him to write us a message after he got away from his work a bit, and could look back over the year at a little distance. While on his voyage he wrote the following and sent it back: "You ask me for a message to the church. What shall it be? The overwhelming thought to me is the very, very little that has been done yet. Surely nothing to flatter ourselves about. As missionaries and church we need to wake up. O brethren and sisters of America, we need men and money and might, and we need them right away. It is high time we push forward in accordance with our opportunity and strength. Come, let us work at missions as we work at other things—in earnest."

Pray ye therefore the Lord of the harvest that He send forth laborers into the harvest. Go ye.

Bring ye the WHOLE tithe into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.

For He must reign. 1 Cor. 15: 25.

Ask of Me and I shall give thee the nations for thine inheritance. Psa. 2: 8.

If ye will ask I will do.—Our Lord.

Is there anything too hard for the Lord? Gen. 18: 14.

There is nothing too hard for Thee. Jer. 32: 17.

Ask, and ye shall receive. For he that asketh receiveth. E. H. Eby.

Table showing statistics of the Mission Stations in India, 1910.	Staff		No. of Organized Churches.	Number of Members.	Number Baptized, 1910.	Number Disowned.	Number Reclaimed.	Number Village Schools.	Day Schools.	Night Schools.	Total Enrollment.	Number Receiving Medicine.	Receipts for Medicine, Rupees.	
Station	Foreign	Native												
Ahwa,	1 Man 1 Woman	4	0	21	6	0	0	3	3	0	41	over 1000		
Anklesvar,	1 Man 2 Women	*23	1	144	60	2	1	10	4	6	150			
Bulsar,	1 Man 2 Women	11 Men 2 Women 9 Teachers Orphanage	1	204	12	0	2	5	5	0	300		0	13 letters granted
Dahanu,	1 Man 1 Woman	14		12	4	0	0	4	4	0	90	5089	Rs. 195 $65.00	
Pimpalner,	1 Man	2 Catechists 3 Teachers		12				3	3	0	45			
Vali,	2 Men 2 Women 1 Woman ½ yr.	13 Teachers 2 Preachers	2	Vali 54 Taropa 32	4 2	3	4	13	6	7	160			
Vyara,	1 Man 1 Woman	6 Teachers 3 Preachers	1	35	18	3	1	6	5	1	85			
Vada,	1 Man (died) 2 Women	Not Reported			2									
Jalalpor,	2 Women	1	1	13										Widows' Home
Totals,	22	103	6	527	108	8	8	44	30	14	871			

*1 Preacher, 4 lay preachers, 10 teachers, 8 women on small pay.

COMPARATIVE TABLE OF SUNDAY-SCHOOLS DURING SIX YEARS.

Year.	Schools.	Teachers.	Pupils.	Offerings.	Baptisms.
1905	11	38	583	$120.39	63
1906	14	41	612	151.83	22
1907	35	78	1017	192.38	23
1908	38	87	1200	161.48	21
1909	35	56	1033	215.88	32
1910	33	65	1102	230.97	67

BLOCK OF STATISTICS OF THE SUNDAY-SCHOOLS OF FIRST DISTRICT OF INDIA, FOR YEAR 1910.

	Ankleswar.	Bulsar.	Ahwa.	Pimpalner.	Jalalpor.	Vull.	Vyara.	Vada.	Dahanu.	Totals.
Sunday-schools,	9	5	3	1	1	5	3	3	4	34
Conducted by Indian Christians,	6	5	2			5	2	1	2	23
Enrollment,	262	346	68	17	25	158	40	62	124	1102
Average Attendance,	194	275	38	8	18	118	24	40	99	814
Teachers,	15	18	6	1	2	10	3	5	5	65
Indian Christian Teachers,	13	15	5			9	1	2	3	48
Offerings,	$57.65	$83.54	$ 9.80	$ 3.33	$ 5.00	$28.00	$13.84	$15.00	$14.81	$234.01
To Missions,	22.16	10.00	9.80	3.33	5.33	25.67	13.20	12.66	13.29	115.50
Pupils Baptized,	40	12	6			2	2	2	3	67
Examination Entrances,	23	172	9			26	5		11	246
Passes,	21	136	7			18	4		10	196
Silver Medals,		2								2

IN CONCLUSION.

Thus, Dear Brethren and Sisters, do we make our report. Tho the year has been fraught with many encouraging features, still it has not been without its intricate problems; but the opportunities and the responsibilities impel us on as never before. The day of great things in mission work, in spiritual progress, in consecration, in sacrifice, is only beginning to dawn for our Brotherhood. The eastern horizon is yet roseate, gilded with a golden hue. Noble ones, here and there, have all these years been praying and laboring and sacrificing that the cause of God might triumph, and that the heart of the entire church might be touched. Day breaks and with it comes the vision of a strong church in India with consecrated multitudes, a strong church in China with large membership, a rejuvenated work in Sweden, in Denmark and in France, a Brotherhood united North and South and East and West in the one great cause of salvation and world-wide conquest for the Supremacy of our Conquering King Immanuel.

—B—

Financial Report.

The following pages contain a record of our finances. We hope you will carefully peruse these pages, for your own benefit and for the benefit of the work. If there is anything not clear we shall be glad to answer your questions.

1. World Wide Fund.

Receipts—		
Balance from last year,		$ 28,386 03
Donations as reported in the Visitor,	$ 27,983 40	
Income from endowment and real estate,	21,341 66	
Earnings of Brethren Publishing House,	6,108 79	
Interest on bank account,	250 93	55,684 78
Total receipts,		$ 84,070 81
Expenditures—		
Annual Meeting Committees, Account No. 13*,	$ 269 87	
Annuities,	16,573 69	
Publications, Account No.,	5,536 56	
Brooklyn Mission, Account No. 16,	963 25	
General Expenses, Account No. 18,	3,717 44	
District Mission Work, Account No. 17,	10,590 00	
Scandinavian Churches,	2,380 02	
France Mission,	2,303 83	
India Mission,	12,797 24	
China Mission,	757 15	
Graded Lessons Sunday-school Committee,	26 37	
Total expenditures,		$ 55,915 42
Balance on hand for New Year,		28,155 39
Balance,		$ 84,070 81

*If detailed information is desired on any account, turn to the number of account corresponding to the numbers given along in the statement.

2. India Fund.

Receipts—		
Balance from last year, in orphan account, Hospital, etc.,		$ 2,937 38
Donations reported thru the Visitor,	$ 1,193 59	
Interest on India Endowment,	114 80	
Special supports from Districts, Churches, etc.,	6,150 00	
For Transmission, Account No.,	1,003 33	
India Native Village donations,	35 50	
India Industrial donations,	195 56	
India Native Workers, Account No. 12,	1,737 18	
India Orphanage,	3,233 25	
India Widows' Home,	99 65	
India Native Schools,	1,316 67	
India Missionary Children School,	5 00	
Transferred from World Wide Fund to Balance,	12,797 24	$ 27,881 47
Total Receipts,		$ 30,819 15
Expenditures—		
General Work,	$ 5,804 03	
Support of Workers,	9,050 00	
Furlough account,	2,068 60	
Special sickness appropriation,	33 00	
Bungalow, Vuli,	500 00	
Training Department,	450 00	
Native Quarters, General and at Bulsar,	1,700 00	
Farmland, Vuli,	500 00	
Orphans Farmers, Vuli,	150 00	
India Native Schools,	1,316 67	
India Native Villages,	46 50	
Industrial Work,	195 56	
Native Workers,	1,737 18	
Orphanage,	2,800 00	
Widows' Home,	147 65	
Transmission,	1,003 33	$ 27,002 52

Balances—

India Missionary Children School,	$ 5 00	
India Hospital,	2,047 93	
India Orphanage,	1,263 70	$ 3,316 63
To balance,		$ 30,319 15

3. China Fund.

Receipts—

Donations reported in **Missionary Visitor**,	$ 1,449 13	
North Dakota China Fund,	675 00	
Southwest Kansas,	600 00	
Metzger China Fund,	64 42	
Transmission to Individuals,	193 20	
Native Workers,	25 00	
China Orphanage,	14 20	
From World-Wide Fund to Balance Account,	$ 757 15	
Total Receipts,		$ 3,778 10

Expenditures—

Support Workers,	$ 1,825 00	
Traveling Expenses,	479 65	
General Expense,	1,034 72	
Medical, Special,	206 33	
Transmission,	193 20	
Native Workers,	25 00	
Total Expenditures,	$ 3,763 90	
Balance in China Orphanage account,	14 20	
To Balance,		$ 3,778 10

4. Church Extension.

Receipts—

Balance on hand from last year,		$ 2,515 40
Donations for the year,		12 40
Received in payments on Church Loans:		
Hoyle, Oklahoma,	$ 49 00	
Palestine, Arkansas,	325 00	
Fruita, Colorado,	240 00	
James River, North Dakota,	21 00	
Salem, North Dakota,	111 00	
Williston, North Dakota,	40 00	
McClave, Colorado,	140 00	
Weiser, Idaho,	100 00	
Red River, Oklahoma,	100 00	
Chico, California,	100 00	
Christiansburg, Virginia,	70 00	
Tekoa, Washington,	100 00	
Rockford, Illinois,	57 17	
Fruitdale, Alabama,	12 00	
Total Payments,	$ 1,465 17	
Total receipts,		$ 3,992 97
Overdrawn,		147 03
To Balance,		$ 41 40

Expenditures—		
Chico, California,	$ 500 00	
Onekama, Michigan,	500 00	
McClave, Colorado,	700 00	
Prowers, Colorado,	300 00	
Newton, Kansas,	800 00	
Prairie Lake, Oklahoma,	340 00	
Bloom, Kansas,	800 00	
Saginaw, Texas,	200 00	
Total loans,		$ 4,140 00
The Fund—		
On Hand April 1, 1910,	$ 10,912 88	
Donations for the year,	12 40	$ 10,925 28
Amount Overdrawn,		147 03
This Fund consists on April 1, 1911, of		$ 11,072 31
Unpaid loans to churches,		11,072 31

5. Ministerial and Missionary Relief Fund.

Receipts—		
Balance on hand at beginning of year,	$ 7,173 21	
Donations,	5 46	
Earnings of Brethren Publishing House,	1,527 20	
Earnings of Gish Publishing Fund,	430 94	$ 9,136 81
Expenditures—		
D. W. Stouder, Madison, Kansas,	$ 180 00	
E. M. Sheets, Dresden, North Carolina,	60 00	
Henry Sheets, Scottville, North Carolina,	60 00	
Moses Cruea, Kansas City, Missouri,	120 00	
J. S. Mohler, Quinter, Kansas,	150 00	$ 570 00
Balance on hand to New Year,		$ 8,566 81

6. Gish Testament Fund.

Receipts—		
Balance on hand at beginning of the year,	$ 504 27	
Income from Sales,	404 20	$ 908 47
Expenditures—		
Edition of Gish Testaments,		$ 567 30
Balance to New Year,		341 17
Balance,		908 47

7. Gish Publishing Fund.

Receipts—		
Balance on hand at beginning of year,		$ 662 56
Income from sales of books to Publishing House,	$ 47 76	
Income from Gish Estate,	3,154 71	
Income from Sales of Books,	183 25	
Amount Overdrawn,	435 49	$ 3,821 21
Total receipts,		$ 4,483 77
Expenditures—		
Books published and purchased during year,	$ 3,052 83	
Sister Gish's Annuity,	1,000 00	
To Ministerial and Missionary Relief Fund.	430 94	
Total Expenditures,		$ 4,483 77

8. Special Funds.

Africa—		
On hand at beginning of year,	$ 64 50	
Donations for the year,	8 75	$ 73 25
Japan—		
On hand at beginning of year,	$ 75 80	
Donations during year,	4 50	$ 80 30
Philippines—		
On hand at beginning of year, no increase,		$ 81 40
Porto Rico—		
On hand at beginning of year, no increase,		$ 229 37
China Famine—		
Receipts—		
Donations for the year,	$ 311 25	
Expenditures—		
Forwarded to Relief Committee,		$ 311 25
Jerusalem—		
On hand at beginning of year,	$ 5 00	
Donations for the year,	479 65	$ 484 65
South America—		
On hand at beginning of year,	$ 49 44	
Donations during year,	6 00	$ 55 44
Medical Missions—		
Donations for the year,		$ 12 00
New England—		
On hand at beginning of year, no increase,		$ 155 00
Southern Native White—		
On hand at beginning of year, no increase,		$ 23 23
Australia—		
On hand at beginning of year, no increase,		$ 16 00
Cuba Mission—		
On hand at beginning of year,	$ 221 13	
Donations for the year	2 00	$ 223 13

9. Interest Bearing Funds. Received During the Year.

Receipts—		
Bills Receivable, loans paid,	$ 75,137 33	
Denmark Poor Fund, interest,	151 21	
World-Wide Endowment, paid in,	53,096 79	
Brethren Publishing House, paid over,	26,500 00	
Brethren Publishing House, bills receivable,	22,024 10	
Payments on Real Estate,	6,745 86	
Michigan Farm,	51 14	
Minnesota Farm,	9 00	
G. M. Endowment,	50 00	
Mission Endowment,	500 00	
Brethren Publishing House, reserve,	500 00	
Overdrawn,	10,223 19	$194,988 62
Expenditures—		
Bills Receivable, new loans,	$127,400 00	
Publishing House, bills receivable,	12,686 00	
Earnings used by the Board,	14,000 00	
World-Wide Endowment,	7,000 00	
Minnesota farm,	290 82	
Real Estate,	91 72	
Overdrawn, now paid back,	33,520 08	$194,988 62

10. Special Support Funds.

California Sunday-Schools.

Receipts—		
Balance from last year,		$ 141 51
Expenditures—		
Support Mrs. Jesse Emmert,		$ 250 00
Balance due the Board,		$ 108 49

Middle Pennsylvania Sunday-Schools.

Receipts—		
Receipt No. 4489,	$ 125 00	
Receipt No. 4851,	125 00	$ 250 00
Expenditures—		
Support Jesse B. Emmert,		$ 250 00

Eastern Pennsylvania Sunday-Schools.

Receipts—		
Receipt No. 4608,	$ 125 00	
Receipt No. 4821,	125 00	$ 250 00
Expenditures—		
Support Kathryn Ziegler,		250 00

Western Pennsylvania Sunday-Schools.

Receipts—		
Receipt No. 4833,		$ 250 00
Expenditures—		
Support Ida C. Shumaker,		$ 125 00
Balance to New Year,		125 00

Pipe Creek Congregation, Maryland.

Receipts—		
Balance from last year,	$ 300 00	
Receipt No. 4984,	200 00	$ 500 00
Expenditures—		
Support W. B. Stover,		$ 350 00
Balance to New Year,		150 00

Quemahoning Congregation, Pennsylvania.

Receipts—		
Balance from last year,		$ 250 00
Expenditures—		
Support Charles H. Brubaker,		250 00

Northwestern Ohio Sunday-Schools.

Receipts—		
Receipt No. 4535,	$ 250 00	
Receipt No. 4829,	250 00	$ 500 00
Expenditures—		
Support Brother & Sister S. P. Berkebile,		$ 500 00

Nebraska Foreign Fund.

Receipts—		
Receipt No. 4496,	$ 31 50	
Receipt No. 4738,	5 25	
Receipt No. 4995,	100 00	$ 136 75
Expenditures—		
Balance due from last year,	$ 3 81	
Support Josephine Powell & Ella M. Brubaker,	500 00	$ 503 81
Balance due the Board,		367 06

McPherson Congregation, Kansas.

Expenditures—

Support Brother & Sister E. H. Eby,		$ 500 00
Balance due the Board,		500 00

Botetourt Memorial Missionary Circle, Virginia.

Receipts—

Receipt No. 4802,		$ 650 00

Expenditures—

Support Brother Ross & family,	$ 625 00	
Transferred to Transmission Account,	25 00	$ 650 00

Mt. Morris College Mission Society, Illinois.

Expenditures—

Balance due from last year,	$ 125 00	
Support D. J. Lichty,	250 00	
Balance due the Board,	$ 375 00	

Mt. Morris Sunday-School, Illinois.

Receipts—

Receipt No. 5005,		$ 250 00

Expenditures—

Support Sadie J. Miller,		$ 250 00

Second Virginia.

Receipts—

Balance from Old Ledger,	$ 81 43	
Receipt No. 4797,	50 00	
Receipt No. 4834,	5 00	
Receipt No. 4848,	30 00	
Receipt No. 4853,	5 75	
Receipt No. 4876,	42 25	
Receipt No. 4901,	50 00	
Receipt No. 4943,	38 85	$ 303 28

Expenditures—

Support Brother & Sister I. S. Long,		$ 500 00
Balance due the Board,		196 72

Metzger China Fund.

Receipts—

Receipt No. 4713,	$ 21 50	
Receipt No. 4742,	21 42	
Receipt No. 4837,	21 50	$ 64 42

Expenditures—

Advanced towards support of Minerva Metzger,		$ 64 42

Shade Creek Congregation, Pennsylvania.

Receipts—

Receipt No. 4854,		$ 250 00

Expenditures—

Support Sister J. M. Blough,		$ 250 00

Southern Ohio Sunday-Schools.

Receipts—

Receipt No. 4551,	$ 125 00	
Receipt No. 4762,	125 00	$ 250 00

Expenditures—

Support J. M. Pittenger,		$ 250 00

Antietam Congregation, Pennsylvania.

Receipts—

Receipt No. 4467,	$ 125 00	
Receipt No. 4621,	150 15	
Receipt No. 4717,	125 00	
Receipt No. 4954,	150 00	$ 550 15

Expenditures—

Balance due from last year,	$ 15	
Support Mary Quinter & Nora Lichty,	500 00	$ 500 00
Balance to next year,		50 00

Young People's Missionary & Temperance Society, Huntingdon, Pennsylvania.

Receipts—

Receipt No. 4646,		$ 150 00

Expenditures—

Balance due from last year,	$ 149 92	$ 399 92
Support J. M. Blough,	250 00	
Balance due the Board,		$ 249 92

Northern Indiana Sunday-Schools.

Receipts—

Balance from last year,	$ 464 00	
Receipt No. 4527,	30 00	
Receipt No. 4784,	175 00	
Receipt No. 4896,	85 00	
Balance to New Year,		$ 754 00

Southwest District, Kansas.

Receipts—

Receipt No. 4741,		$ 250 00

Expenditures—

Support Brother & Sister F. H. Crumpacker,		$ 600 00
Balance due the Board,		$ 350 00

Southern Illinois Sunday-Schools.

Receipts—

Receipt No. 4533,	$ 125 00	
Receipt No. 4845,	175 00	$ 300 00

Expenditures—

Support Eliza B. Miller,		$ 300 00

North Dakota China Fund.

Receipts—

Balance from last year,	$ 837 58	
Receipt No. 4494,	8 00	
Receipt No. 4552,	10 00	
Receipt No. 4585,	25 00	
Receipt No. 4587,	58 58	
Receipt No. 4586,	12 50	
Receipt No. 4603,	25 00	
Receipt No. 4680,	1 00	
Receipt No. 4723,	7 59	
Receipt No. 4745,	13 00	
Receipt No. 4808,	57 00	
Receipt No. 4822,	205 01	
Receipt No. 4832,	31 00	
Receipt No. 4973,	28 30	$ 1,319 56

Expenditures—

Support G. W. Hilton & family,		$ 675 00
Balance to New Year,		$ 644 56

11. For Transmission.

Receipt No. 4466,	$ 5 48	Receipt No. 4814,	$ 20 00
Receipt No. 4505,	200 00	Receipt No. 4815,	5 00
Receipt No. 4546,	6 25	Receipt No. 4831,	25 00
Receipt No. 4725,	33 00	Transfer-Special,	25 00
Receipt No. 4726,	33 00	Receipt No. 4835,	5 00
Receipt No. 4760,	30 00	Receipt No. 4920,	10 00
Receipt No. 4768,	10 00	Receipt No. 4923,	10 00
Receipt No. 4811,	10 85	Receipt No. 4930,	100 00

Receipt No. 4931,	8 00	Receipt No. 5000,	$ 200 00
Receipt No. 4942,	10 00	Transfer, Special,	250 00
Receipt No. 4948,	5 20		
Receipt No. 4960,	1 55	Total Receipts,	$ 1,003 33

12. India Native Workers.

Receipt No. 4483,	$ 50 00	Receipt No. 4754,	$ 12 50
Receipt No. 4492,	12 50	Receipt No. 4764,	50 00
Receipt No. 4493,	25 00	Receipt No. 4766,	11 25
Receipt No. 4495,	50 00	Receipt No. 4770,	12 50
Receipt No. 4500,	12 50	Receipt No. 4779,	30 00
Receipt No. 4511,	10 50	Receipt No. 4790,	12 50
Receipt No. 4512,	12 50	Receipt No. 4793,	12 50
Receipt No. 4526,	30 00	Receipt No. 4839,	25 00
Receipt No. 4528,	12 30	Receipt No. 4859,	50 00
Receipt No. 4548,	25 00	Receipt No. 4863,	12 50
Receipt No. 4574,	25 00	Receipt No. 4868,	12 50
Receipt No. 4577,	9 00	Receipt No. 4881,	25 00
Receipt No. 4581,	17 65	Receipt No. 4883,	100 00
Receipt No. 4588,	25 00	Receipt No. 4884,	12 50
Receipt No. 4589,	50 00	Receipt No. 4886,	7 84
Receipt No. 4590,	16 00	Receipt No. 4893,	50 00
Receipt No. 4597,	30 00	Receipt No. 4894,	5 00
Receipt No. 4627,	25 00	Receipt No. 4921,	23 25
Receipt No. 4633,	12 50	Receipt No. 4922,	60 00
Receipt No. 4636,	25 00	Receipt No. 4927,	50 00
Receipt No. 4649,	50 00	Receipt No. 4932,	40 00
Receipt No. 4650,	25 00	Receipt No. 4938,	12 50
Receipt No. 4653,	12 50	Receipt No. 4941,	25 27
Receipt No. 4657,	12 50	Receipt No. 4942,	5 00
Receipt No. 4659,	27 29	Receipt No. 4944,	50 00
Receipt No. 4660,	14 75	Receipt No. 4947,	12 50
Receipt No. 4666,	25 00	Receipt No. 4949,	25 00
Receipt No. 4671,	7 50	Receipt No. 4959,	40 25
Receipt No. 4672,	12 50	Receipt No. 4971,	60 00
Receipt No. 4681,	16 25	Receipt No. 4983,	25 00
Receipt No. 4700,	25 00	Receipt No. 4989,	13 23
Receipt No. 4719,	11 25	Receipt No. 4993,	50 00
Receipt No. 4731,	12 50	Receipt No. 4998,	13 60
Receipt No. 4733,	25 00	Receipt No. 5004,	25 00
Receipt No. 4737,	12 50		
		Total Receipts,	$ 1,737 18

13. Annual Meeting Committees.

Auditors,	$ 148 50	
Tract Examining Committee,	42 00	
Sunday-School Advisory Committee,	79 37	$ 269 87

14. Brooklyn Mission.

English Mission,	$ 720 00	
Italian Mission,	240 00	
Stationery,	3 25	$ 963 25

15. Building and Grounds.

Taxes on Property,	$ 1,665 83	
Insurance,	528 71	
Repairs, Boiler Grates, and improvements,	671 57	$ 2,866 11

16. Publication Account.

Books & Tracts,	$ 640 72	
Rebate on Endowment,	385 92	
Missionary Gospel Messengers,	1,530 28	
Annual Report (Less $5.00 donation),	407 30	
Missionary Visitor,	2,572 34	$ 5,536 56

17. District Mission Work.

Arkansas,	$ 1,000 00	
California, Northern,	300 00	
California, Southern,	400 00	
Carolina, North,	200 00	
Colorado, Western,	200 00	
Iowa, Southern,	200 00	
Kansas, Northwestern, & Northeastern Colorado,	1,600 00	
Kansas, Southeastern,	250 00	
Missouri, Northern,	600 00	
Missouri, Middle,	600 00	
Missouri, Southern,	540 00	
Maryland, Eastern,	500 00	
Michigan,	300 00	
Nebraska,	1,000 00	
Ohio, Northwestern,	400 00	
Oklahoma,	800 00	
Oregon, Washington & Idaho,	900 00	
Texas & Louisiana,	800 00	$ 10,590 00

18. General Expense.

Board's Traveling Expenses,	$ 206 23	
Salaries,	2,410 00	
Postage,	279 40	
Traveling Secretaries,	537 01	
Graded Lesson Sunday-School Committee,	26 37	
Treasurer's Bond,	70 00	
Stationery and sundry supplies,	226 00	$ 3,755 01

19. Donations to Endowment.

The number preceding the amount is the number of receipt sent to the donor.

Indiana—

4532,	$ 3,000 00	
4558,	30	
4562,	5,000 00	
4595,	6,000 00	
4727,	500 00	
4809,	100 00	
4840,	100 00	
4804,	500 00	
4917,	1,000 00	
4934,	3,000 00	
4974,	100 00	
5001,	1,000 00	
		$20,330 00

Iowa—

4473,	$ 200 00	
4787,	500 00	
4792,	150 00	
4823,	3,800 00	
5006,	40 00	
		$ 4,690 00

Illinois—

4502,	$ 50 00	
4536,	1,295 49	
4669,	300 00	
4674,	100 00	
4757,	50 00	
4800,	1,000 00	
Transfer Slifer Est.,	750 00	
		$ 3,545 49

Pennsylvania—

4543,	$ 500 00	
4629,	500 00	
4820,	25 00	
4825,	200 00	
4867,	1,000 00	
4992,	2,000 00	
5000,	1,200 00	
		$ 5,425 00

Michigan—

4968,	$ 4,000 00	
4976,	100 00	
		$ 4,100 00

Nebraska—

4982,	$ 1,000 00	

Maryland—

4978,	$ 317 30	
5009,	500 00	
		$ 817 30

Ohio—			**Colorado—**		
4477,	$ 1,500 00		4888,	$ 660 00	
4506,	300 00				
4510,	500 00				
4618,	50 00		**Missouri,**		
4828,	50 00		4644,	$ 200 00	
4885,	25 00				
		$ 2,425 00	**California—**		
			4478,	$ 20 00	
			4538,	25 00	
					$ 45 00
Kansas—					
4773,	$ 1,734 00				
			Idaho—		
Virginia—			4817,	$ 25 00	
4652,	$ 100 00				
4816,	100 00				
4836,	500 00				
4956,	100 00				
4957,	200 00				
4977,	100 00				
		$ 1,100 00			

Total donated to World-Wide Endowment for year,		$ 46,096 79
Balance on hand at beginning of year,		514,778 16
Total World-Wide Endowment,		$560,874 95
Annuity Mission Fund—		
Receipt No. 4702, Ohio,	$ 500 00	
Balance from last year,	1,500 00	$ 2,000 00
India Endowment—		
Balance from last year,		$ 2,050 00
Gish Estate—		
Balance from last year,		$ 56,334 12
Total Endowment,		$621,259 07

20. Endowment by States.

Illinois,	$169,972 84	
Indiana,	88,076 87	
Pennsylvania,	78,996 36	
Ohio,	75,790 52	
Iowa,	60,660 00	
California,	46,281 58	
Nebraska,	29,960 00	
Maryland,	18,696 83	
Kansas,	18,278 16	
Virginia,	15,754 50	
Missouri,	7,493 00	
Michigan,	5,220 00	
Oregon,	1,000 00	
Colorado,	660 00	
Arizona,	500 00	
West Virginia,	288 00	
Idaho,	55 00	
Oklahoma,	45 00	
District of Columbia,	22 50	
North Dakota,	20 00	
Alabama,	7 50	
Unclassified,	1,430 41	
India Endowment,	2,050 00	
Total Endowment,		$621,259 07

21. Gospel Messenger Endowment.

Balance from last year,	$ 1,975 00	
Receipt No. 4849, West Virginia,	25 00	
Receipt No. 4850, West Virginia,	25 00	$ 2,025 00

22. Assets.

Cash on hand,	$ 30,632 04	
Bills Receivable, secured by mortgages,	506,913 67	
Brethren Publishing House,	130,000 00	
Brethren Publishing House, bills receivable,	14,261 13	
Church Extension, bills receivable,	11,072 31	
Real Estate,	15,735 16	
Total assets, March 31, 1911,		$708,614 31
Total assets, March 31, 1910,		662,695 70
Total increase,		$ 45,918 61

STATEMENT OF LEDGER.

Cash,	$ 30,632 04	

WORLD-WIDE FUND.

Fund,		$28,155 39
Mission Study,	$ 132 09	
Sundries,	282 25	
(Cash $27,741 05.)		

CHURCH EXTENSION.

Church Extension Fund,		$ 10,925 28
Church Extension Bills Receivable,	$ 11,072 31	
(Overdrawn $147 03.)		

INDIA FUND.

Mission Children School,		$ 5 00
India Hospital,		2,047 93
Orphanage,		1,263 70
(Cash $3,316 63.)		

SPECIAL MISSIONS.

China Orphanage,		$ 14 20
Africa,		73 25
Japan,		80 30
Philippines,		81 40
Porto Rico,		229 37
Jerusalem,		484 65
South America,		55 44
Medical Missions,		12 00
New England Mission,		155 00
South Native White,		23 23
Australia,		16 00
Cuba Mission,		223 13
(Cash $1,447 97.)		

MISCELLANEOUS FUNDS.

Colored Mission,		$ 50 00
Colored Industrial,		397 75
Gish Testament,		341 17
Ministerial & Missionary Relief,		8,566 81
Gish Publishing Fund,	$ 435 49	
(Cash $8,920 24.)		

SPECIAL SUPPORTS.

California Sunday-Schools,	$ 108 49	
Western Pennsylvania Sunday-Schools,		$ 125 00
Pipe Creek Congregation, Maryland,		150 00
Nebraska,	367 06	
McPherson Congregation,	500 00	
Mt. Morris Missionary Society,	375 00	
Second Virginia,	196 72	
Antietam Congregation, Pennsylvania,		50 00
Y. P. Missionary & Temperance Ass'n., Huntingdon, Pa.	249 92	
Northern Indiana Sunday-Schools,		754 00
Southwestern District, Kansas,	350 00	
North Dakota,		644 56
(Overdrawn $423 63.)		

INTEREST BEARING FUNDS.

Denmark Poor,		$ 2,851 56
Gospel Messenger Endowment,		2,025 00
India Endowment,		2,050 00
Mission Endowment,		2,000 00
Brethren Publishing House, Reserve,		30,500 00
Brethren Publishing House, Investment,	$130,000 00	
Brethren Publishing House, Bills Receivable,	14,261 13	
Endowment, Bills Receivable,	506,913 67	
World-Wide Endowment,		560,874 95
Michigan Farm,		51 14
Real Estate,	15,735 16	
Gish Estate,		56,334 12
(Cash Overdrawn $10,223 19.)		

STATEMENT OF CASH.

World-Wide,	$ 27,741 05	
Church Extension,		$ 147 03
India,	3,316 63	
Special Missions,	1,447 97	
Miscellaneous,	8,920 24	
Special Supports,		423 63
Interest Bearing, Overdrawn,		10,223 19
Cash on hand,		30,632 04
	$ 41,425 89	$ 41,425 89

FINANCIAL STATEMENT OF THE BRETHREN PUBLISHING HOUSE.

Resources—

Office Fixtures,	$ 2,149.75
Machinery,	64,867.85
Outfit,	13,084.02
Old Ledger, '07,	44.88
Old Ledger, '08,	72.92
Old Ledger, '09,	65.45
Accounts Receivable,	12,772.03
Merchandise,	12,733.18
Gospel Messenger,	275.00
Inglenook,	190.00
Our Young People,	25.00
Sunday-school Papers,	30.00
Quarterlies,	120.00
Job,	18,040.24
Teachers' Monthly,	35.00
Book Store,	2,470.44
Cash on Hand,	5,216.87
Total,	$132,192.63

Liabilities—

Gospel Messenger,	$ 21,159.62
Inglenook,	3,453.94
Our Young People,	2,037.57
Sunday-school Papers,	1,709.80
Quarterlies,	29.99
Teachers' Monthly,	1,164.41
G. M. Poor Fund,	455.07
Capital Stock,	102,182.23
Total,	$132,192.63

GISH PUBLISHING FUND.

Through Brother and Sister James R. Gish this Fund was founded. The following statistics in a small measure outline the scope of its usefulness. The influence exerted by these books on the ministry of our church and in turn to the laity cannot be told. The whole church must thank our dear brother and sister for their liberality.

The following rules govern the fund:

Section 1. **Name.**—The name of this fund shall be the Gish Publishing Fund.

Section 2. **Fund.**—This fund shall consist of the estate of James R. and Barbara Gish; estimated value, $50,000; with any other funds that may hereafter be added to it.

Section 3. **Purpose.**—The purpose of this fund shall be to supply the ministers of the Church of the Brethren with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

Section 4. **Supervision.**—The General Mission Board shall appoint a committee of three, so arranged in term of office that the time of one member expires each year, whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the Publication Department for publication and distribution of publications selected.

Section 5. **Surplus.**—Any surplus on hand at the end of the fiscal year of the General Mission Board shall, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries: but should it not be needed in said fund, then it shall be given to the World-wide Mission Fund.

Section 6. **Terms.**—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

Section 7. **Report.**—The General Mission Board shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

BOOKS DISTRIBUTED.

	Previously Reported	Sent Out During 1910	Total to Date
†Alone With God,	1,741	124	1,865
Bible Dictionary,	1,569	130	1,699
Bible Manners and Customs,	1,649	102	1,751
Bible Readings and Bible Studies,	452	365	817
Bible Atlas,	1,045	79	1,124
Book of Books,	1,992	94	2,086
*Bound Tracts,	2,499		2,499
Doctrine of the Brethren Defended,	1,089	96	1,185
*Bulwarks of the Faith,	703		703
Cruden's Concordance,	1,443	121	1,564
*Divinity of Christ,	3,000		3,000
Eternal Verities,	2,267	106	2,373
How to Master the English Bible,	1,061	126	1,187
History of the Brethren,	961	110	1,071
*Life of John Kline,	1,145		1,145

Edersheim's Life of Christ, 2 Vol.,	1,269	111	1,380
Lord's Supper,	3,000	75	3,075
Modern Secret Societies,	2,142	109	2,251
Problems of Pulpit and Platform,	918	184	1,102
*Resurrection of Christ,	1,000		1,000
Seven Churches of Asia,	968	95	1,063
Sick, Dying and Dead,	1,159	200	1,359
*Square Talk about Inspiration of the Bible,	2,485		2,485
*Sunday-School Commentary,	8,937		8,937
†Schaff's History of the Christian Church, Volume I,	442	238	680
Schaff's History of the Christian Church, Volume II,	152	296	448
Teacher Training with Master Teacher,	970	176	1,146
The Twelve Apostles,	1,257	347	1,604
*Topical Bible,	688		688
Topical Text Book,	1,462	132	1,594
Trine Immersion,	2,301	95	2,396
Universalism,	964	149	1,113
Young Preacher,	1,413	117	1,530
Totals,	54,143	3,777	57,920

* No longer distributed by the fund.
† To be taken off the list April 1, 1912.

ADMINISTRATION OF THE FUND.

To some, at least, as this fund grows in usefulness a short history as set forth in the following table, will be of interest:

Year ending March 31.	Amount expended in books.	Amount passed to Min. and Miss. Relief Fund.	Committee's Expenses.	Members of Committee.
1899	$ 400 00	.....	.....	L. T. Holsinger, A. H. Puterbaugh, J. H. Moore
1900	1,544 83	$ 500 00	$ 9 40	Same as above
1901	3,407 34	.....	50 00	" " "
1902	1,987 11	1,241 27	16 95	" " "
1903	4,145 19	981 49	14 00	L. T. Holsinger, J. E. Miller, J. H. Moore
1904	2,572 32	827 55	8 95	Same as above
1905	2,354 63	512 80	3 42	L. T. Holsinger, J. E. Miller, J. W. Wayland
1906	1,702 39	772 91	45 43	Grant Mahan 1909, J. E. Miller 1910, J. W. Wayland 1908
1907	2,667 72	530 33	49 55	Same as above
1908	3,459 75	681 91	.....	" " "
1909	829 79	472 42	.....	J. W. Wayland 1908, J. E. Miller 1910, J. H. B. Williams 1912
1910	2,489 24	456 85	8 60	J. E. Miller 1910, J. H. B. Williams 1912, I. B. Trout 1913
1911	3,049 41	430 94	3 42	J. H. B. Williams 1912, I. B. Trout 1913, J. E. Miller 1914
Total	$30,609 72	$7,408 47	$210 27	

The terms of the Fund provide that twenty per cent of each year's income be passed to the Ministerial and Missionary Relief Fund. During the year just closed the Complete Annual Meeting Minutes, a compilation of the proceedings of Annual Meeting as far back as it is possible to obtain them, was placed on the list. From a historical standpoint this book is valuable.

At the beginning of the new year three books were placed on the list, namely,

Vol. VI. Schaff's History, supplied to our ministers for 88 cents; Blaikie's Bible History, supplied at 30 cents, and Funk's War vs. Peace, supplied at 15 cents. These books will be especially helpful to our ministry.

Any minister of the Church of the Brethren, upon application to the Brethren Publishing House, can secure a complete list of the books sent out under this fund, along with the terms. In some cases only the postage and packing are charged, while in others he is expected to bear part of the expense of the books. So far the administration of the Fund has cost but one cent for every $1.44 expended in books.

List of books on the fund April 1, 1911, that are for distribution:

	Regular Price	To Ministers
Alone with God. By J. H. Garrison,	$ 75	$0 10
Bible Atlas. By J. L. Hurlbut,	2 75	60
Bible Dictionary. By Smith and Peloubet,	2 00	25
Bible Manners and Customs. By C. M. Mackie,	1 00	12
Bible Readings and Bible Studies. By I. J. Rosenberger,	35	10
Book of Books. By James M. Gray,	85	12
Brethren Defended. By R. H. Miller,	75	14
Cruden's Concordance,	1 00	30
Eternal Verities. By D. L. Miller,	1 25	19
How to Master the English Bible. By J. M. Gray,	50	08
History of the Brethren. By M. G. Brumbaugh,	2 00	48
Edersheim's Life and Times of Jesus the Messiah, Vol. 2,	2 00	69
Lord's Supper. By D. B. Gibson,	35	10
Modern Secret Societies. By Chas. A. Blanchard,	75	10
Problems of the Pulpit. By D. D. Culler,	75	12
Seven Churches of Asia. By D. L. Miller,	75	14
Sick, Dying and Dead. By J. G. Royer,	40	07
Schaff's History of the Christian Church, Vol. I,	4 00	88
Schaff's History of the Christian Church, Vol. II,	4 00	88
Teacher Training with the Master Teacher. By C. S. Beardslee,	55	09
The Twelve Apostles. By J. W. Wayland,	75	12
Topical Text Book. By R. A. Torrey,	30	12
Trine Immersion. By James Quinter,	90	15
Universalism Against Itself,	75	15
Young Preacher, The. By Theo. L. Cuyler,	50	10
Annual Meeting Minutes,	1 30	28

AUDITORS' REPORT FOR YEAR 1910-1911.

We, the undersigned committee, appointed by Annual Meeting to audit the books and accounts of the General Mission Board and Publishing House of the Church of the Brethren, beg to submit the following report:

We verified all the additions in the various account books and checked the posting to the ledger and verified the results of the financial statements herewith submitted, and found the same to be correct.

We found vouchers for all items expended, examined the securities and found the amounts as herewith reported.

All records have been carefully made and explanations properly accounted for.

Dated this Twenty-ninth day of April, A. D. 1911.

Committee { R. E. Burger, L. R. Peifer. Calvin Ulrey

Sunday School Supplies

FOR THIRD QUARTER

SHOULD BE ORDERED AT ONCE

BRETHREN TEACHERS' MONTHLY:—A superior help for teachers in all grades. Eight to nine pages of matter to each lesson, giving important information, the best of teaching material, practical points and valuable suggestions. The lesson writers are experts in the departments they represent. Each issue also contains a dozen or more pages of helpful editorials and other articles written by practical workers.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c each; single subscription, per year, 50c.

ADVANCED QUARTERLY:—Especially adapted to the senior and intermediate departments. Besides the lesson text, **daily home readings, Golden Text, introduction, time** and **place,** it contains two pages of explanatory matter by the editor, to each lesson. Also illustrations, making it one of the best helps to be had.

Single copy, per quarter, 5c; five or more copies to one address, per quarter, 3c each.

JUVENILE QUARTERLY:—Perfectly suited to the children in the primary department. The lesson is given in story form, in simple language. **Steps to the lesson** and **comments** are given in such words as to be of practical value to the teacher and scholar. The illustrations are attractive and suggestive.

Single copy, per quarter, 4c; five or more copies to one address, per quarter, 2½c each.

OUR YOUNG PEOPLE:—A splendid paper for the scholars of the advanced classes. In editing this paper, the tastes, needs and welfare of the young people are constantly kept in mind. Only good stories, sketches, news items, etc., are admitted to its columns. It is interesting, instructive and elevating. Profusely illustrated. Old and young read it with equal interest.

Single subscription, one year, 65c; in clubs of five or more to one address, per quarter, 10c each. Special introductory prices to schools where it has not been used. Write us.

OUR BOYS AND GIRLS:—This is a paper for the boys and girls, appropriately illustrated. The stories and articles are well written, and in a style to interest those for whom it is intended, and juniors and intermediates. It abounds in wholesome, moral and spiritual teaching.

Single subscription, per year, 50c; five or more copies to one address, per quarter, 7½c each.

CHILDREN AT WORK:—An excellent little paper for the little ones in the primary department. The stories, poems and items always please the little tots. The illustrations are an important feature, bringing to the minds and hearts of the children many helpful truths through the eye-gate.

Single subscription, per year, 20c; five or more copies to one address, per quarter, 3c each.

We handle a large variety of Home Department and Cradle Roll supplies. If you do not have our catalog ask for a copy.

We can supply you with anything you may want in the way of Sunday-school novelties, certificates, maps, blackboards, etc. Write us before ordering elsewhere. If you have not used our literature within the last two years write us for our special offer.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE TIME IS SHORT IN WHICH TO SECURE

THE INGLENOOK AND THE NEW AND ENLARGED COOK BOOK

for only $1.00. Beginning with July 1, 1911, it will cost $1.25. In other words, if you send in your subscription to the Inglenook, with the remittance of $1.00, before July 1, 1911, you will receive the Inglenook for one year and the Cook Book in the bargain, while if you wait until after that date the price will be 25c additional.

Many have already taken advantage of the opportunity to save the 25c and we hope many more will do so before it is too late.

The New Cook Book is most heartily appreciated by those who have received copies of it. It is different from any other cook book. The recipes are all available for any intelligent cook, the menus are helpful, the home remedies are valuable and other new features add to its merits.

Recent improvements in the Inglenook have added much to its attractiveness as well as to its popularity and usefulness. As a magazine for the Brethren homes it is at once wholesome, educative and elevating. In the make-up of the paper the tastes and needs of our growing young people are constantly kept in mind, while those of more mature years are not forgotten. Those who have been taking the paper like it. Try it a year. You will lose nothing. The Cook Book is worth the $1.00 and more too. Do it now and save the quarter of a dollar.

KINGDOM SONGS

OUR NEW SONG BOOK FOR THE SUNDAY-SCHOOL, THE PRAYER MEETING, AND THE CHRISTIAN WORKERS' MEETING.

The need for a collection of hymns especially adapted to these forms of service has been very generally felt, for some time, throughout the Brotherhood. This need has been kept in mind in the preparation of this book. Many of the most popular copyrights by more than fifty of the best modern composers are found in this collection. It is a peculiar fact, and at the same time a fortunate one for us, that we have been able to get together more of these pieces than any other publisher could have published in one book, because we are not regarded as competitors. So, the book really contains the cream of all that is found in other books of a similar character. While a number of the selections have been published in other books there are also some which will make their first appearance in this book. Room has also been given to many of the "good old hymns."

There is no question concerning the fact that this is by far the best book of the kind we have yet published, and that its equal can not anywhere be found.

This is the book that will be used all over the Brotherhood in a short time; and so it should be, for it will thus become a great factor in promoting that unity of spiritual development which is so desirable.

The book is printed in both round and shaped notes, contains 256 pages, is bound in cloth, with appropriate cover design.

Price, per copy, postpaid, ... $ .35

Price, per dozen, prepaid, ... 3.50

Price, per hundred, not prepaid, ... 25.00

THE ST. JOSEPH CONFERENCE

MARKS AN IMPORTANT EPOCH IN THE HISTORY OF THE CHURCH OF THE BRETHREN.

THE FULL REPORT of it is a correct and careful record of the week's work, containing all the speeches made in the open Conference, as well as the addresses delivered at the other meetings. Those who were not privileged to be at St. Joseph during the Conference days will read the report with special interest, and those who enjoyed the meetings will want to read the report for the sake of refreshing their memories and enjoy again the good things there heard.

These reports, issued from year to year, make a collection of valuable literature for future reference and study. Our interest in and loyalty to the church may be measured by our eagerness to know what is said and done at the Annual Conference. The Full Report furnishes this knowledge in tangible form. The large demand for the Report in recent years indicates that the interest in the work of the church is becoming more general and more intense from year to year. This is as it should be.

A copy of the report should go into every Brethren home. Not only so, but it should be carefully read by all. Send in your order now.

Price, per copy, 25 cents.

BRETHREN PUBLISHING HOUSE **Elgin, Illinois**

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XIII **JULY, 1911** **No. 7**

I DO devoutly declare that a great, widespread, universal revival would be the instantaneous and all-satisfying solution of all our difficulties at home and abroad! Oh, then, for such a revival! How long, Lord, how long? When wilt Thou rend Thy heavens and come down? When will the stream descend? These and such like are our daily aspirations. We are like the hart, thirsting, panting, praying for the water brooks. We feel intensely that it is not argument, or discussion, or controversy that will ever win or convert a single soul to God; that it is the Spirit's grace which alone can effectuate this; and it is in answer to believing, persevering, importunate prayer that the Spirit usually descends with his awakening, convicting and converting influence. Our weapon, therefore, is more than ever the Word of God, and the arm that wields it Prayer.

—ALEXANDER DUFF.

Contents for July, 1911

EDITORIAL,— 219

ESSAYS,—

Brief History of the Kansas City Church, Kansas, By Eld. I. H. Crist and Wife, ... 198
Extension No. 2, Chicago, Ill.—Ogden, By Nora E. Holsinger, ... 200
Pittsburg Church of the Brethren, By M. J. Weaver, ... 204
South Los Angeles Church, ... 207
Ahwa, India, By Florence Baker Pittenger, ... 210

TEMPERANCE BULLETIN,—

Editorials, ... 211
Poems, Exercises for Boys and Girls, etc., ... 212, 213-216, 218
Scripture Temperance Reading, ... 213
A Parable, ... 216
Thesus—A Parable (poem), By J. O. Barnhart, ... 217

THE LITTLE MISSIONARY,—

For the Bairns, By E. Moulton, ... 224

FINANCIAL REPORT,— 226

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, Union Bridge, Md.
L. W. TEETER, Hagerstown, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.

Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XIII July, 1911 Number 7

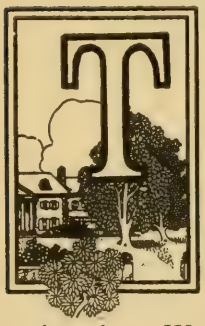
JESUS

H. Grattan Guinness

O Thou beloved and lovely One of God,
Whom I have learned to love, from whom so long
I wandered in the night of misery
And sin, but to whose dear and bleeding feet,
Drawn by the cords of love, my soul has come,
To stay and rest forever; fain would I
Lift up to Thee the voice of gratitude,
And sing Thy matchless worth, whose glorious praise
Sounds from the lips and harps of heavenly choirs,
And fills the unmeasured universe of God
With solemn, sweet, and ceaseless harmony.
Thy name is "Wonderful"—Thy Person is
The Mystery of Mysteries! The Word
Of God incarnate—the Eternal One
In time's low tabernacle—He who is
The Infinite, revealed in finite frame—
The Unchangeable, inhabiting a form
That grew from feeble infancy to strength,
And stooped from life to death, and then arose
From death to life eternal! God and Man
United in one Person evermore,
World without end. Within Thee, treasured up,
Lie hidden all the riches of all grace,
And light, and life, and love, and joy, and peace,
Wisdom and beauty, power, righteousness,
And glory, mingling in a sea of infinite
And everlasting fulness. From Thee flow,
As from a fountain inexhaustible,
All streams of blessing and of sweetness, that
Make glad the Holy City of our God,
And fill the heavens with everlasting praise!
There's none
To be compared with Thee, the chiefest of
Ten thousand, and the Altogether Fair.
All glories find their meeting-place in Thee!
Thou art the great Creator of all seen
And unseen things—the myriad worlds of light.
Upheld by Thine omnipotence, revolve
And safely travel in their trackless course.
Creation's starry empire is Thine own,
Thou Heir of all things, the First Born, First Risen,
First Glorified, art Thou! Redeemed by Thee
Is that vast multitude before the throne,
Gathered from every age, and clime, and tongue;
And of that blood-bought host Thou art the Head;
A name hast Thou, above all other names;
A crown above all other crowns; a throne
Above all other thrones, that shall endure
Throughout the ages of eternity.
Thou of the great invisible "I Am,"
Art the full revelation—In Thee shines
The brightness of the glory of His face,
The image of His person.
Yet, O Christ,
Thou art all meek and lowly—like a lamb
In gentleness, and like a little child
In Thy humility—the meek and lowly One
Who never broke a bruised reed, nor quenched
The smoking flax, nor turned away from pain
Or poverty, from feebleness or woe,
When such have sought Thee; no! but to Thine arms
Hast bid them welcome; with Thy tender hands
Hast healed their sore diseases and bound up
Their broken hearts, and wiped their tears away.
And Thou art still the same, no shadows come
Across the light of Thy pure holiness,
No storms disturb the calm of Thy deep peace,
No age exhausts the ocean of Thy love,
The same for ever! Yes, the same to me
Today as when at first my wondering eye
Beheld by faith Thy glory; and the same
This day to all who seek Thee, as Thou wast
To the poor outcast woman who of old
Embraced Thy feet, and washed them with her tears,
And loved Thee much, for she was much forgiven.

O Thou beloved and lovely One! what words
Can speak Thy worth? What words can ever tell
All that Thou art, since Thou art all in all?
Dear bleeding Lamb! Blest Fountain where I cleanse
My sin-stained soul! O River of my peace,
Rock of my rest, Shelter from every storm,
Light of my darkness, Joy of my distress,
Balm of my wounded spirit; Morning Star
Of all my future! Crown of all my hopes!
O Day-Spring from on high, whose early light
Has beamed upon me, banishing my night
With dawn of glory! Sun of righteousness!
Rise, O for ever rise! for ever shine
Brighter and brighter! From all weeping eyes
Remove all tears, and over all Thy saints,
And over earth and heaven, and o'er the bounds
Of utmost time, and o'er the boundless depths
Of all eternity, pour out the light,
The flood, the sea of glory—the full sea
Of all Thy glory inexhaustible,
Pour out for ever, and for evermore!
And o'er the earth renewed, and azure heaven
Unshadowed, and the realms of endless peace,
Spread the high noon-tide of the hallowed day
Of God—the Sabbath of eternity!

BRIEF HISTORY OF THE KANSAS CITY CHURCH, KANSAS

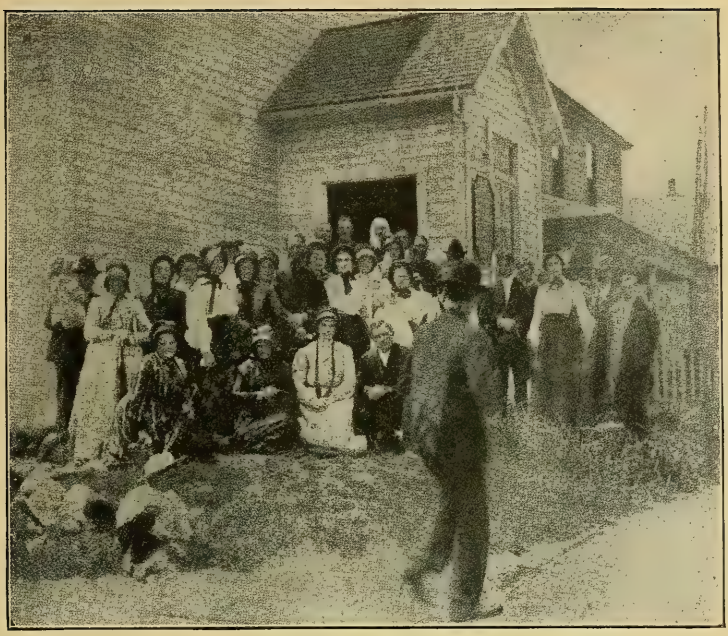


THE General Mission Board asked the writer to investigate the conditions at this place, hold a series of meetings and report results and prospects. This beginning was in December, 1888, when there were only two members in the entire city. We held sixteen meetings with a good interest, closing with a love feast, sixteen members coming from the Olathe church.

During 1889 and 1890 we used a large room in a schoolhouse, buying furniture with donations made by the people in that part of the city. During those two years I came from Gardner, Kans., one trip each month, preaching three sermons each trip. In August, 1890, we had the first baptism. During those two years I made twenty-three trips, spent thirty-eight days and preached sixty-nine sermons, with one baptism, one reclaimed, receiving three by letter, one of them locating in Kansas City, Mo. By an agreement between the churches of Olathe, Kans., and Centerview, Mo., we cared for the members in the combined Kansas City.

In 1891 we moved into a vacant store building and used it for two years. During this time I made twenty-five trips,

Elder I. H. Crist.



First Church of the Brethren, Kansas City, Kansas.

spent forty-nine days, and preached fifty-five times, with two baptisms.

In 1894 our building was sold, when we moved into another store building and used it a little over two years. During this time I made thirty-five trips, spent forty-four days, preached sixty-seven times, with five baptisms. In March, 1896, the Kansas City church was organized. The writer was chosen elder, with Jacob Brugh minister in the first degree, at which time Bro. Brugh was advanced to the second degree, Wm. Gerber elected to the ministry and D. G. Sell deacon. During 1897 we moved and occupied a third store building until April, 1898, when we moved into our meetinghouse on Central Avenue.

During the two years closing with 1898 I made forty trips, spent sixty-one days, preached ninety-seven times, and baptized twelve. During the close of 1898 we moved to the city and remained nearly three years, which will be included in the summary of our work. In 1904 I made forty-nine trips, spent fifty-nine days, preached ninety-eight times and had six baptisms.

In 1905 we had as pastor James M. Neff. In that year I made twelve trips (time sixteen days), preached twelve times and there were thirty-eight baptized. In September, 1905, we opened our South Side Mission in a store building, and since Northeastern Kansas bought a church building, the work in the mission has been very successful and prospects are bright. The work at the mission is not supported by the Mission Board. It is under their control and supported by freewill offerings.

Six years ago we were returned to the city and wife and I have devoted all our time to the work. Two years we divided our time with the Board of Middle Missouri, giving Kansas City, Mo., part of our time. Our first work was visiting and preaching one time each week in a hotel parlor. We then bought a lot, built a basement and used it one year, with good results. Since then the house has been completed, a good parsonage

built, the church organized, and Jan. 1, 1910, Elder G. W. Lentz was placed in charge of the work on the Missouri side. The first Church of the Brethren in Kansas City, Missouri, has about ninety members. The church in Kansas City, Kans., has about 160 members, fifty-six of them living on the south side and belonging to the mission.

During the time I lived on the farm I made 162 trips. Total time given to the work, ten years. We held 417 prayer services in homes, visited over 1,500 homes, preached 124 funerals. Sermons, 1,327. We held seventy-six councils, attended 604 Sunday-schools, and 805 prayer meetings. Held thirty-eight love feasts; 350 church letters were granted; 223 have been baptized. Much might be written about our joys and sorrows, but we feel to thank the Lord for all that resulted to His glory. While we feel that our time of service is nearly over our prayer is for consecrated successors that more and better work may be done.

I. H. Crist and Wife,
12 N. Ferree St., Kansas City, Kans.

EXTENSION No. 2, CHICAGO, ILL. OGDEN

Nora E. Holsinger

WE are located on California Avenue, near Sixteenth Street, just east of Douglas Park. However, this was not the place of worship at the beginning of our mission. The work was opened under the direction of the Sunday-school Extension Committee and has been under its control through all its different stages. The aim of this Board is to open and sustain new Sunday-schools in the city as the Lord directs, so a storeroom was rented on Ogden Avenue, west of the park, and a Sunday-school started with a few children, not more than a dozen. We had a very small beginning. For a while the outlook did not seem very hopeful. Near us was a strong Catholic church, the largest in the city, and that gave us a Catholic neighborhood, which means a hard people to lead to anything else. Many times, as the workers canvassed the neighborhood from door to door, trying to find the children who were not in Sunday-school, were the doors closed in their faces without a word of encouragement. Upon one occasion does the writer remember, after making her mission known, the only answer she received was, "Are you crazy? I can attend to my own business." So you can see by this that it was not an easy matter to build a Sunday-school among people of that religion. How we did long to give them something better than they had, but they would not; yet for two years our Sunday-school lived and grew in their midst.

I want to tell you what brought about the change of location, but before doing so will give you a history of the place and people among whom we are now working. It is just on the other side of the park, but there is a marked difference in the people, which has so much to do with our work. They are mostly foreigners of the type who have been here long enough to become Americanized, and as a result are open for new ideas, which gives us receptive hearts,

if we succeed in convincing them of the real truth. Let me say right here, that they are looking for true Christianity, and if we live consistently and do our part, we feel that the Lord is going to give us much fruit.

We have quite a mixture of nationalities, namely, Germans, Bohemians, Poles, a few Danes, and Americans, and it is the blending of these and getting them to work in harmony that is going to give us our greatest difficulty. A jealous feeling exists among them, but them. This makes religion very cold and formal to them, which accounts for the inactive state in which we find them. It is with the children of such parentage that we are doing our greatest work and upon whom we depend. They are the ones who have staid with us from the beginning until now.

Our neighborhood is sort of a nook of itself, hemmed in by several large railroads, and the park. There are no large churches to work against, which is in our favor. The field was opened through

The New Extension Building.

we are glad that through Christ all these hard problems can be overcome, and it is in Him that we trust, for He has already proved Himself to us so often.

We find as we come in touch with the people that if they make a profession it is largely Lutheran or Catholic, and yet by far the majority have lost faith in all churches, hence are living an indifferent life. They believe in God and His punishments, but lose sight of the many blessings that come to one who serves Christ. In fact, Jesus as the Christ, the Anointed One, and our personal Friend and Savior, is not conceived by any of

the personal work of a student of Bethany Bible School. He was an active brother, anxious to do something for his Lord, and so made a canvass of this part of the city, going to the mothers, asking them to send their children to Sunday-school. He found some willing, some indifferent, others emphatically refusing, but he promised to call the next Sunday for the children, and by going early and working hard succeeded in taking forty-seven the first morning. This he did many Sunday mornings, and the mothers often speak of him and tell us how he would take the children out

The Sunday-school.

of bed, help dress them, take a shoe to the shoemaker to be mended before the child could go, and then go out where the boys were playing ball, help them finish their game, and then say, "Come on, boys, it is time to go to Sunday-school." The boys would drop their ball and bat and go with him, and that is the beginning of our work here in this immediate neighborhood.

Do not think it has been without any opposition. For a while we had to have police protection for the children as they came and went through the park, as there were some who had banded themselves together to prevent the children from going to Sunday-school by throwing stones at them. Then, too, there were those who tried to discourage the mothers, especially after we began to call in the homes. Of course they did not understand our work, and placed us with the Catholic sisters, who never call unless it is for a donation. These things we have learned since and know now why we often received a cold reception. Many times if we had allowed feeling to guide, we would not have called again, but then we remembered how our Savior was rejected by His own people, and that, if we want to serve Him we must be bold, and as long as the door is open, enter, and let Him take care of results. I have often been impressed so much with the way the Lord opened channels of work for us, and upon investigation found He had been working long before we began. That is the most encouraging phase of our work. We feel so strongly His presence and blessing in what we are doing.

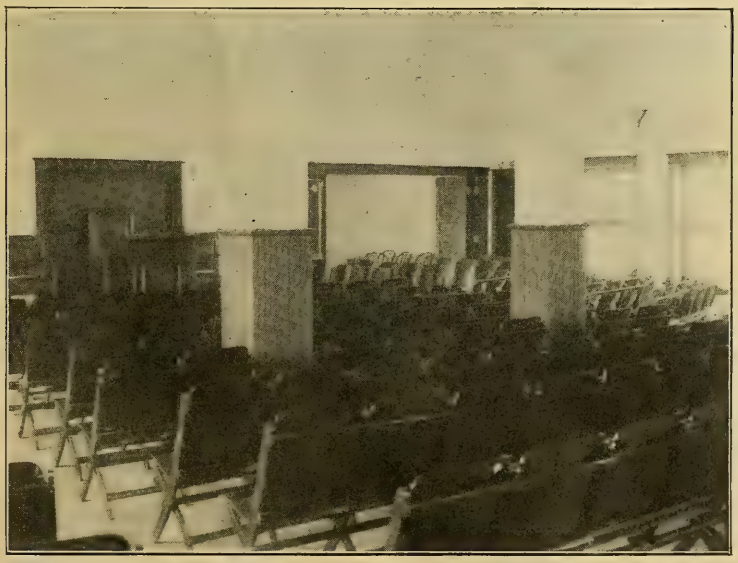
Our avenues of work are: The Sunday-school, out of which have grown industrial classes for boys and girls; Christian Workers' Meeting, and preaching services. Then, in connection with this, we have Mothers' Meeting and Ladies' Aid Society. Both of these have helped us to get in close touch with the mothers. This is necessary, if we want to hold the children. We must win the parents to that degree that they will see it is best to let the children stay with us. Most every mother will have her baby christened, and, when it is twelve years old, confirmed. She feels her duty done when it is that far. This leaves a large field and opportunity for us.

Now, in all of our work, we are constantly trying to give the people something better than they have. We would

not take one thing away from them if we could not give them something better to take its place. We use every opportunity and make opportunities to get in close touch with the people, first to win them for our friends, and then gradually to lead them into the light so they can comprehend it. It is a slow work, but I believe we have accomplished more than we are able to realize. Many eyes are looking our way, and many have said they thought there was no true Christianity until they met us. While some express themselves this way, others work in their own church as they never did before; and still others openly oppose us, which we take as a strong evidence that the Lord's Spirit is working.

The great blessing, which is going to mean so much to our work, is in our own place of worship. We feel that it just places us in position to do definite work. Heretofore we were tilling the soil; now we are ready to plant the seed, and want in time to do the reaping. The work which is of a steady growth is the most enduring. I never count very much on a sudden increase, as a sifting usually follows. That which is going to tell for the most in our work is not the kind of people we reach, but what we make out of them.

The Lord has given us some very faithful workers. One sister, who was our first convert, gives all her time to the work, except what she necessarily must put in her home. At the present time she is taking kindergarten and nursery training, as we want to open that line of work next winter. She also visits in the homes and tells what it has meant to her life to come in touch with Christ. I wish it were possible for you to enter into her life with me and see just what it has done for her. She had almost despaired of life, and felt there was no place for her in the world; often longed for death, thinking it would be a relief to her. Now she is so happy and cheerful, does all she can to make others happy, and the greatest desire of her life is to lead others into the same joy that is hers. She has told me many times that she would give up her home before she would give up her church, and she has gone through some severe trials, from her husband and relatives. One of her great joys now is that her own people



In the New Building.

have become reconciled to her and encourage her in her work. We who have never had any opposition cannot comprehend what some have to endure for Christ in free America. She feels confident that what she has had to suffer will some time bear fruit for Christ. This mother was reached by her little boy coming to Sunday-school and our following him into his home. The mother has told us it was the bonnet that appealed to her first. She felt there must be something true back of it.

Our next converts were two young boys, who have proved faithful, and one has succeeded in leading his parents to Christ. I wish you could see that father! How he devours the Word of God! He is so hungry for it, and it seems we can't feed him fast enough. If his zeal continues he is going to prove a great blessing to us, and it is our desire to make such disciples for the Lord; such as will go out and suffer the cross for Him. The success of our work will depend upon this, and it may not be the many we will get. If we can only prepare a few faithful workers they will gather the multitudes.

I will tell you of another family who belong to us. It consists of a mother, who is a widow and earns her living by washing; an afflicted daughter and two boys. They have a Bible class in their home once a week, and from last report it had reached thirty-five. A number of these have been brought to Sunday-school. The encouraging feature of our work is to see the active spirit that our new members show. I often wonder if it can be any greater in heathen countries.

In conclusion let me say I firmly believe there is a place in the cities for our church, with its distinctive features, if we are willing to live in harmony with them ourselves, and if we are willing to lay our lives upon the altar of sacrifice. Yes, sacrifice, for you can accomplish nothing without it. The city needs our simple life. Many scarcely have enough to sustain life, in the effort to keep up with the world. Worldliness is crushing the very life out of them, destroying homes and breaking ties that ought to be binding. Mothers can scarcely make ends meet, because the daughters' demands are so great to follow the goddess of fashion; sons are driven from home as nothing is left to make it attractive. Too much attention is given to girls and not enough to the boys. The city holds the attraction for them, and as a result they are lost in its allurements. Nothing but the plain Gospel of Jesus Christ can set things right, and it is left for you and me to carry it. Let us not fail to do our duty!

1605-07 S. California Ave., Chicago, Ill.

PITTSBURG CHURCH OF THE BRETHREN

M. J. Weaver

MARVELOUS changes are taking place in the social conditions of our country. In our early history a large percentage of the population lived in sparsely settled rural districts, while today about forty-five per cent of our population live in the cities. To Bible students it is quite evident that the missionary apostle, Paul, established churches in the centers of industry. That he considered the cities the " strategic points in the world's con-

quest" is manifest by the number of cities in which he preached the Gospel. He went even to Rome, the political capital of the world.

In accordance with this gospel vision the Brethren of Western Pennsylvania in the year 1900 established a mission in the city of Pittsburg. A committee of interested brethren were sent to investigate the field and they reported the situation favorably. Accordingly the Mission Board chose Eld. S. S. Blough to have charge of the work. Under his guidance the work was started on Harron Hill in a private dwelling at No. 8 Camp Street. They soon moved to Hazelwood, where a hall was secured above an undertaking establishment. In 1902, in this hall, the church was organized. Elders Joseph Holsopple, D. H. Walker and W. A. Gaunt were present on this occasion, and their never-failing interest in the cause has proved a great blessing to the work. Later the mission was moved to a better hall in the Hazelwood Trust Company building.

An interesting chapter in the history of the mission is the building of the church and parsonage, both being under same roof. The numbers and interest demanded a permanent church home. The praying and planning and working toward this end were done effectively and in October, 1904, the church was dedicated. An accessible central location was chosen. The scattered location of the membership made this necessary. The members have been urged to locate closer to the church, and numbers have responded. We trust many more may be attracted to this rapidly-growing section of the city. Eld. and Sister S. S. Blough gave seven years of their untiring efforts to the progress of this cause. During this time Sisters Elizabeth Howe (Brubaker), Ida C. Shumaker, Alice Smith (Atkinson) and Mary Graybill assisted each for a short period of time in the work.

Church of the Brethren, Pittsburg, Pa.

It was during July, 1907, that the Mission Board called the writer to be pastor of this church. One of the reasons for establishing a church in this place, but one which makes the work difficult, is the fact that we have a large percentage of transitory members. It seems

that about as soon as the workers become well enough acquainted with each other to do effective work the ranks change. Few indeed of our present members were here when the work was begun.

Bro. A. O. Horner, who is our present Sunday-school superintendent, has served in this capacity for seven or eight years since the organization. Under his efficient leadership the school has made steady progress. Including Cradle Roll and Home Department members the school had enrolled last year 240 scholars. For the past two years the Sunday-school has taken a commendable interest in the poor of this ward, and this year is taking up the support of a village school in India.

The sisters have been busy in the Aid Society, doing a splendid work. More than a year ago a Junior Society was organized. Some forty children of the community are enjoying their regular Sunday evening Bible study and devotional meeting. Once a month the Juniors and the Christian Workers unite in a missionary program.

We have felt for some time that the church should be self-supporting. Accordingly an effort was made to this end, and a year ago in April we relieved the Mission Board of their support. We believe the cause has been strengthened in every way by assuming this additional responsibility. When men put their money into the Lord's work I believe they will make a greater effort to note what is being accomplished. We consider this one of the contributing factors in a steady increase in attendance. Our present membership is 172. Some of these live as far as twenty-five miles from the church and do not get to our services regularly.

Lately we felt the conditions were favorable for a regular monthly men's meeting. The various professions and business interests represented in our body need a bond of more intimate acquaintance and fellowship. The sisters have a splendid opportunity to get acquainted in their aid meetings. We aim to have the men's meeting fill a much-felt social and educational, as well as purely religious, need. As one result of our two meetings of this kind our adult Bible classes have each increased their enrollment.

We find one of our difficulties to be the fact that so many men are lodge members. Lately we had Rev. W. J. McKnight, of Syracuse, N. Y., who last year brought greetings from the Reformed Presbyterian church to our Annual Conference, give a lecture on the Bible and the Lodge. We had a number of lodge men out and I think good seed was sown.

Sister Grace Gnagey gave assistance in this cause for about one and one-half years.

In my few years' services here we have been permitted to receive forty-two by baptism, but our hearts yearn for the scores whom we know in this city who are Brethren's children and who have not accepted Jesus Christ.

Many of these came here before the church was organized. Then, too, there are many more who were members of the church, but who came to the city before this organization and have drifted into other churches. Some have come back; others we trust will do so. In less than two weeks we have learned of four who were members at one time or who are members' children and are living in the city. When we look at the needs our hearts feel encouraged to go on; also when we know, as a good brother told us lately, that there are those who are praying for us daily.

1120 Greenfield Ave., Pittsburg, Pa.

Christianity wants nothing so much in the world as sunny people; and the old are hungrier for love than for bread; and the oil of joy is very cheap; and if you can help the poor on with a garment of praise it will be better for them than blankets.—Henry Drummond.

SOUTH LOS ANGELES CHURCH

THIS work had its beginning at a council meeting of the East Los Angeles church in June, 1904, when a call came to organize a Sunday-school in the south part of the city where a number of members were living. A committee was appointed to look over the territory and select a place to begin the work.

The matter was then taken up by the District Mission Board.

They purchased a lot at the corner of Fiftieth Street and Hooper Avenue, and funds were solicited to build a house. A chapel twenty-four by thirty was erected and dedicated Jan. 1, 1905. The total cost of house and lot was about $1500.

Bro. Wm. H. Wertenbaker and wife were placed in charge of the work.

The Sunday-school and Christian Workers were organized at the beginning of the work, and the prayer meeting within a month after the work had begun.

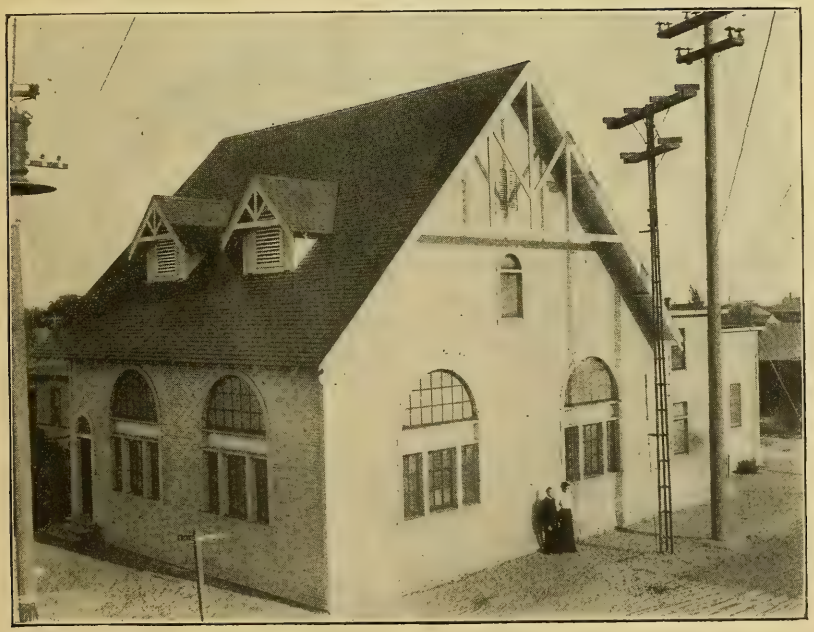
From the very beginning the work began a steady growth and within three months it became necessary to build an addition to furnish Sunday-school rooms.

During the summer of 1905 the Home Department and Cradle Roll were organized. Although these departments have not been large at any one time, yet there has been some effective work done.

The first converts were added to the church in July, 1905.

On Easter Day, April 15, 1906, the mission was organized into a congregation with fifty-three charter members.

Elder W. E. Trostle, of Pasadena, was



The Present South Los Angeles Church. Dedicated July 26, 1908. Cost About $3,000.

chosen elder in charge and has continued in this position since.

The continued growth of the work necessitated building larger, and the present building was erected and dedicated July 26, 1908. The building as it now stands, with its furnishings, cost about $3,000.

The work has never experienced a phenomenal growth, but a steady forward movement. Owing to the tendency of California people to move about, the number of church letters received and granted each year has been practically the same, so that our increase has been largely by baptism.

We have baptized forty-nine and our present membership is one hundred and four.

The Sunday-school has been the most promising feature of our work.

Our present enrollment is two hundred and fifty including the Cradle Roll and Home Department. Perhaps seventy-five per cent of our attendance is children of outside parents. While this brings problems which are not always easy to solve, yet it brings also great opportunities and responsibilities, for it opens the door to many homes.

We observe Easter, Children's Day, Rally Day and Christmas with special and appropriate services by the Sunday-school.

We have a special service for the children once each month, sometimes an object lesson of ten or fifteen minutes at the close of Sunday-school and sometimes the entire preaching service is devoted to a children's meeting.

We feel that our greatest results are accomplished with the children, for more than half of our conversions have been directly or indirectly through the Sunday-school.

The Old Church, with Later Addition.

Sister Daisy B. Evans has been superintendent of the school since Jan. 1, 1907, with the exception of a few months of absence. She has faithfully labored for the success of the work.

A mission Sunday-school was opened at Sixty-first and Wall Street April 1, 1910, in charge of Bro. N. J. Brubaker. The average attendance for the past year has been between thirty and forty. It is located in a growing part of the city,

and the outlook is good for building up a permanent work.

We hope soon to be able to place a regular worker in the field.

We have the regular weekly teachers' meeting for the study of the Sunday-school lesson, and an occasional business meeting to look after the needs of the school.

We have had a teacher-training class for the past four years. Though it has not been large at any time, yet it has been helpful in giving an inspiration and a desire to do better work for the Lord.

We have a prayer band which meets in the various homes for special prayer whenever there is a call. This has been very helpful, not only to those who attend, but also to the homes into which we go.

For the past three years we have had the young members organized into a society, known as the "young disciples." They meet once each month in the different homes for Bible study, and reports are given of visiting the sick and doing personal work.

They have also raised considerable money which has been used in helping the needy. They are thus being trained in practical Christian work, which has been very helpful, not only to the young people but to the entire church.

The Sisters' Aid Society was organized in 1907 and meets regularly every two weeks and sometimes oftener. They have done much mission work by sewing and assisting the poor in various ways. In addition to this they are now having a regular monthly "Mothers' Meeting," which has been well attended and is very helpful to the mothers of the community and is helping to awaken a new interest in the work of the church.

The work is thus being organized and built up in the various departments with a view of reaching the highest possible efficiency.

The highest spiritual growth and attainment, and complete consecration is the goal constantly held before the membership.

Brother and Sister Wertenbaker have been in charge of the work from its beginning. They have been constantly assisted by a band of earnest workers and thus they have been laboring together with God for the advancement of His kingdom.

The aim is to keep in constant touch with the people and be able to meet in a practical way every need of the community, that the power and influence of the church may be felt for good.

Our work is located in a growing part of the city and the territory is sufficiently large for a number of organized churches, so the opportunities are many, the prospects are encouraging and we are always glad to have members move in to assist us in this great work.

There are many hindrances and difficulties in city mission work, for there are all kinds and classes of people and many worldly pleasures and amusements to draw them away from God, and it requires a constant effort to arouse them to a realization of their spiritual needs. Although these difficulties tend to discourage us, when we realize that they are opportunities that God brings us to call out the best that is within us, we take courage and press on.

The opportunities for all kinds of mission work are many in this city of over 300,000 souls, with so many nationalities and all kinds of sin and various conditions that need the helping hand of God's people.

To meet these opportunities we need more workers and more means as well as a fuller consecration of what we have.

As we consider the success of our work we rejoice and thank God that he has blessed our feeble efforts, but when we look over the field with its opportunities we are made to wonder what might have been accomplished if every one of us were constantly permitting God to use us to the fulness of the possibilities within us and about us.

AHWA, INDIA

Florence Baker Pittenger

LAST week the yearly Durbar was held here. This is the occasion for the native kings and chiefs to receive their stipend from the English Government. On Durbar Day the crowd was small, as the simple people were afraid there would be an uprising. There is a bandit in hiding in the jungle.

He was just released from prison and during the holiday season he killed the chief man of a prominent village. Government is trying to arrest him, but as yet he is not captured. Nothing happened on Durbar Day and so the second day afterwards the crowd was as large as usual.

We had the joy of having with us Bro. and Sister Lichty and Sister Himmelsbaugh; also nine visiting native brethren. Special efforts were made to sow the precious seed and we have faith to believe that much good has been done.

With the crowd that gathered came a leprous woman with her son, about eight years old. She is a pitiful sight, as already her fingers and toes have fallen off. She begged for a home and food. Our brother, Heri Sing, gave her a place to stay; also food. Two days later she gave birth to a big, strong girl. She now pleads to remain with us and be one of us, but we dare not keep her permanently, as that would endanger too many lives. We as yet have no place in our mission to care for those who fall victims to this most dreaded disease. We are trying to arrange to put her into some mission which has an asylum for such as she. Both children are apparently healthy, but they can not escape if they remain with their mother, and yet the mother love is there, and I never saw a more loyal boy to his mother than this boy is. It is so pitiful to see the mother bathe the little child by rubbing her stubs of hands over its body as the little boy pours the water over it.

The other evening our nearest heathen neighbor died. How awful is death where there is no hope! This family has absolutely nothing, and so we furnished the needful things for the funeral and witnessed with sad hearts the performances amid the wild wailing of the widow and mother. The little mud hut is empty now, as the family would not remain over night in it. Should they remain they are sure the spirit of the departed would return and eat them up. These things make us sad, but there are other things which make us glad.

Last week one more young man received baptism. He has been under conviction for a long time, but only lately has he become willing to endure the persecution which always follows when one stands up for Jesus. Two days after the baptism the young man was married to the young woman who was baptized some time ago, and together they have gone to start up farming where we are locating our Christians. Our hearts are encouraged to see the community growing. Already the Light is shining into the surrounding darkness. Will you not pray for these who are so young in the kingdom? It means much for them to come out from among their kinsmen and the life lived all these centuries.

At this writing all our native brethren with us here are in good health. God is with us. Pray for the work among these most lowly people.

Ahwa, Dangs, India, April 13, 1911.

TEMPERANCE

MOTTO:—Purpose, Protection, Purity

Edited by General Temperance Committee and Published Quarterly by the Brethren Publishing House, Elgin, Ill.

BULLETIN NO. 5.

A BOY'S MISSION.

Small as I am, I've a mission below—
A mission that widens and grows as I grow—
'Tis to let alone cider and brandy and gin;
'Tis to keep well away from these potions of sin.

'Tis to make myself noble and manly and true;
'Tis to touch no tobacco, not smoke and not chew
That unhealthy weed that true women detest,
And all people know is a filthy old pest.

'Tis to say unto all what I say unto you,
Let these things alone if you would be true;
They are foes to all virtue, and lead to all shame;
Shun drink and tobacco, and keep your good name.

Cold water that comes from the well is my drink,
The healthiest, purest, and sweetest, I think;
It never makes drunkards, it never brings woe;
I'll praise it and drink it wherever I go.

* *

Material for Future Bulletins.—It would be a source of appreciation if those interested would send clippings, original or selected poems and songs, essays and any other material that would be profitable for use in the TEMPERANCE BULLETINS to the acting editor, J. W. Lear, Cerro Gordo, Ill.

The Prohibition Organization.—The students of Bridgewater College, Va., have formed an association for the purpose of studying the prohibition question. Their organization forms an integral part of a State-wide movement. One especial feature of the organization is the oratorical contests by the different colleges over the State. This should add interest and enthusiasm to the cause, and be an educational effort in behalf of temperance that will result in much good.

* * *

Prosperity of the Wicked.—Some things seem to be very unequally divided in this world. That wicked and designing men prosper in material things cannot be disputed. The erection of palatial residences, the accumulation of stocks and bonds, the erection of parks, summer resorts and popular places of amusement for the gratification of lust, at the expense of the poor, with the price of human blood, and in blatant rebellion against the God of heaven is a frightful fact with many today.

The righteous should not envy the wicked in his prosperity, nor murmur because it is so. The God of all the earth sees it all and will reward according to the works of each.

The only prosperity for many will be what they get during the long-suffering period of God's goodness. Better a hovel where godliness and contentment dwell than large holdings of earthly treasures mortgaged to the devil.

* * *

The Need of the Hour.—Paul said to the Corinthian brethren, "I determined not to know anything among you, save Jesus Christ and Him crucified." This doctrine is still orthodox and vital. The world is sadly in need of the Christ. The fountain of perpetual youth is in Him. There are aching and empty hearts crying out to be soothed and filled, but like the people on Mt. Carmel in the time of Elijah they are knocking at the wrong door. The church of Jesus Christ must rebuild the broken-down altars and pray for the heavenly fire to come down. The fighting of the enormous beer and whiskey trusts is right when conducted properly, but there is some danger of casting our pearls before swine. The supreme duty of the church, be it remembered, is to lead to, and witness in behalf of, the Savior to a dying world. If we can only get men and women to the altar of God's mercy, with penitent and believing hearts, the altar of Bacchus, with its enticing wines, and alcoholic drinks, will have lost its charms. Don't forget, beloved, that this is the greatest need of the hour.

* * *

Advertising for the Devil.—All up-to-date business men have found that it pays to advertise. The devil also finds it profitable to advertise his wares. Here is one of the late samples of his inventions: "As harmless as a custard pie, as potent as the summer sun, with an aroma that would smooth the wrinkled brow of an Egyptian mummy." This is to advertise a special brand of Kentucky whiskey. Who would, at reading this, doubt the statement of Jesus, "When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it"?

Could anything be more deceptive? It is an insult to intelligence! How much of the stuff would it take to put murder into a man's heart? to make a demon of him? to cause him to beat his innocent wife, and abuse his defenseless children? to rob him of ambition, morals, love and everything that is good and true? Yet the man that sells it would have us believe that it is harmless. So is lead before being moulded into a bullet and placed into a gun in the hands of a man without the intelligent use of his brains.

* * *

Golden Weddings.—Fifty years of married life is the exception and not the rule. That the event might be commemorated in a manner pleasing to the Lord is possible. Generally the rich are remembered and the poor neglected.

Mr. Adolphus Busch and his wife have celebrated their anniversary. It was a great affair, as the world counts. It was a million-dollar event. His wife, wearing a $200,000 gold crown, was exalted upon a throne. It's a wonder they hadn't thought of Herod, who was eaten of worms. But of course they don't believe the Bible. It was an expensive memorial. No human mathematician would be competent to fix the sum. Starved, naked and homeless children, sad, tear-stained and broken-hearted women, wrecked bodies, depraved minds and lost souls of men and women, broken vows, mortgaged homes, divorces, suicides and murders represent in part the awful cost of this shameful event!

Unless this king of brewers repents he may have to spend his eternity in the same place, with the same heated conditions, that the rich man of Bible narrative found. He may also desire some favors from the poor women and children for whom he has had no sympathy in this life. But oh, the impassable gulf!

The wonder is that men who have

been honored with the office representing the highest gift of the nation should so far forget their responsibility to humanity, as to lend their influence in behalf of the unrighteous traffic, by honoring the man, who stands at the head of the infamous business, with their gifts of gold.

It might awaken their conscience if the Sunday-schools and churches in the United States would send to these men resolutions of protest and regret.

* * *

THE GOOD TIME COMING.

Tune: "Sweet By and By."

There's a time that is coming at last—
Oh! hasten that long-looked-for day,
When the rum fiend no shackles shall cast,
For all Christians shall vote as they pray.

Chorus.

It will come, by and by,
We shall welcome that beautiful day!
It will come, by and by,
When all Christians will vote as they pray.

When the fire shall go out at the still,
And the worm shall be taken away;
And its ruins give place to the mill,
Making bread that doth hunger allay.

And the prisons shall close every door,
And the poorhouses empty shall stand,
When the dramshop shall curse nevermore
The dear homes of our beautiful land.

When the Church and the State shall arise
In the strength of their virtue and might,
And improve every moment that flies,
In their working and voting for right.

SONGS AND RECITATIONS FOR TEMPERANCE PROGRAM.

License?

Licensed to make a strong man weak;
Licensed to lay a wise man low,
Licensed a wife's fond heart to break,
And make her children's tears to flow.

Licensed to do thy neighbor harm,
Licensed to foster hate and strife,
Licensed to nerve the robber's arm,
Licensed to whet the murd'rous knife.

Licensed where peace and quiet dwell
To bring disease and want and woe;
Licensed to make this world a hell,
And fit man for a hell below.

A SCRIPTURE TEMPERANCE READING FOR TWELVE CHILDREN.

Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken.—Hab. 2: 15.

But they also have erred through wine, and through strong drink are out of the way; . . . they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.—Isa. 28: 7.

It is not for kings to drink wine, nor for princes strong drink. Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.—Prov. 31: 4, 5.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.—Luke 21: 34.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.—1 Cor. 6: 10.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of His hands.—Isa. 5: 11-12.

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him!—Isa. 5: 22, 23.

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.—Isa. 5: 24.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20: 1.

He that loveth wine and oil shall not be rich.—Prov. 21: 17.

Be not among wine bibbers nor riotous eaters of flesh. For the drunkard and the glutton shall come to poverty.—Prov. 23: 20, 21.

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23: 31, 32.

PRAYER FOR LIGHT AND HELP.

Tune: "Revive Us Again."

O Lord, give us light, give us wisdom, we pray;
Give us strength for the work we are doing today.

Chorus.

Come and help us, blessed Savior,
All powerful art Thou;
Thine the glory, Thine the vict'ry,
Come and help us just now.

Though weak in ourselves, yet in Thee we are strong,
For Thou art our strength, our salvation, our song.

For the slaves of the cup, Lord, we cry unto Thee;
Oh! loose them from bondage, and let them go free.

Oh! visit their souls in their darkness and night,
And wake them from slumber to freedom and light.

Thy presence, Thy power, Thy wisdom we seek;
Lord, lift up the fallen and strengthen the weak.

—Rev. O. R. Miller.

EXERCISE FOR EIGHT SMALL BOYS.

No Cigarets for Me, Sir!

First Boy.

No cigarets for me, sir!
They are bad for boys, folks say;
They make the nerves all shaky,
And take their strength away.

Second Boy.

No cigarets for me, sir!
The doctors all agree
That cigarets are poison;
So, not any, sir, for me!

Third Boy.

No cigarets for me, sir!
They taint the crimson blood,
And make it so impure, sir,
I'm sure they are "no good."

Fourth Boy.

No cigarets for me, sir!
I'm trying to keep clean;
And if I should smoke, sir,
I'd feel just awful mean!

Fifth Boy.

No cigarets for me, sir!
I want to learn at school;
And smoking cigarets, sir,
Turns bright boys into fools.

Sixth Boy.

No cigarets for me, sir!
I'm just a little boy;
But I hope to always be, sir,
My mother's pride and joy.

Seventh Boy.

No cigarets for me, sir!
For surely you must know,
A boy can't smoke those things, sir,
And to healthy manhood grow.

Eighth Boy.

No cigarets for me, sir!
And don't you once forget,
I think too much of mother, sir,
To smoke a cigaret!

EXERCISE FOR SEVEN GIRLS.

What Girls Can Do.

First Girl.

I wonder what there is today
That little girls, so fond of play,
Can do to help the right along,
And keep some one from doing wrong?

Second Girl.

We can gentle be and meek;
Learn to think before we speak;
Smile when anger bids us frown;
Keep our trying tempers down.

Third Girl.

We can cheerfully obey
What our loving parents say;
Scorning only what is wrong;
By obedience growing strong.

Fourth Girl.

We can sing a merry song,
Like the robin, all day long;
Making home a happy place,
Because we're there with beaming face.

Fifth Girl.

We can learn to sacrifice,
Give up what we highly prize,
Just for love of one another;
Helping sister, friend, or brother.

Sixth Girl.

We can make the home-life sweet;
With kind words our brothers greet;
And for temperance work and pray
In a girl's own quiet way.

Seventh Girl.

Thus we'll help the world to grow
Brighter wheresoe'er we go;
Hearts and homes will happier be;
And saloons less oft will see
Young and old 'neath ruin's blight,
When every home is sweet and bright.

CONCERTED EXERCISE FOR BOYS.

Who Wants the Boy that Drinks?

First Boy.

We wonder what the wide world thinks
About the boy that drinks, and drinks?
We'll ask the question loud and clear,
So every one can surely hear:
"Who wants the boy that drinks?"

Second Boy.

"Not I," says the merchant, "no room in my store
For the boy with bad habits; I show him the door."

Third Boy.

"Not I," says the barber, "my customers rave
At the thought that a drunkard might give them a shave."

Fourth Boy.

"Not I," says the chemist, "no boy can come here
Whose hand is unsteady, whose brain is not clear."

Fifth Boy.

"Not I," say the railroads, "we will not employ
On engine or cab that kind of a boy."

Sixth Boy.

"Not I," says the school, "he must leave here at once,
For the boy who will drink is surely a dunce."

Seventh Boy.

"Not I," said the home, "it will break mother's heart,
For her boy in the pathway of ruin to start."

Eighth Boy.

"Not I," says the tradesman, "the boy who will fool
With liquor is no good at handling a tool."

Ninth Boy.

"Not I," says our country, "the whole world must know
That no office of trust to a drunkard should go."

Tenth Boy.

"Not I," says the church, "for God says in His Book,
Touch not, and taste not, nor on the wine look."

First Boy.

Then who does want the boy that's fond of a drink?
Nobody—I am beginning to think!

Eleventh Boy.

Yes, somebody wants him; I'll tell you who,
The saloonkeeper does; for he knows it is true,
If he can't get the boys he will soon lose his trade;
He knows just exactly how drunkards are made:
A sip now and then, that's his sure plan to win;
The only safe way is to never begin.

Twelfth Boy.

Church, country, home, schools, all trades want the boy
Who never tastes liquor—they greet him with joy.

Thirteenth Boy.

Well, we've made up our minds to let strong drink alone,
As temperance workers we want to be known.

Fourteenth Boy.

We'll tell all the boys around everywhere,
The saloon doesn't treat them a bit on the square;
It takes all their money, their souls, and their time,
And never returns them the worth of a dime.

Fifteenth Boy.

So we hope every boy in our glorious land
Will just sign the pledge, and for temperance stand;
The saloon then no longer will boastfully thrive,
With no boys that drink to keep it alive.

COME AND JOIN OUR ARMY.

Tune: "Tramp, Tramp, Tramp."

Old King Alcohol has long
Been a tyrant bold and strong.
And he holds a bloody scepter in this town.
Will you join our Temp'rance cause?
Will you say to him now, pause!
Will you come and help us crush this monster down?

Chorus.

Come! Come! Come! and join our army!
Help us put the traffic down;
Stand up boldly for the right,
Then the foe we'll put to flight,
And we'll drive the cruel tyrant from the town.

O now, voters, will not you
Come and join this army true?
For your ballots at the polls will help restrain
This great enemy of truth
And protect our boys and youth,
And t'will help the cause of Temp'rance to maintain.

Shall this bloated tyrant come
With this whiskey, beer and rum,
And our country fair with ruin cover o'er?
Friends of God and man arise!
Fight till all beneath the skies
Bear the curse of Old King Alcohol no more.

—Rev. O. R. Miller.

A PARABLE.

Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, though exceedingly small, being cast in the ground grew and became a great weed, and spread its leaves rank and broad, so that huge and vile worms formed habitations thereon.

And it came to pass that the sons of men looked upon this weed, and the eyes of their understanding being darkened, thought it beautiful to look upon, and much to be desired to make the youth of tender years look big and manly. So they did put forth their hands and did chew thereof. And some it made sick and others to vomit most filthily. And, moreover, it came to pass that those who chewed thereof became weak and sick, and could not deliver themselves from the desire of having bits of it continually in their mouths, which aforetime had been clean and ruddy, but now became foul and black, and, besides, the chewers were seized by a constant and violent spitting of unclean humors, and they did spit in all places, even in ladies' parlors, and in the courts of the Lord of Hosts, and the good and true, and all that led pure lives were grievously plagued thereby.

And it came to pass that men were dissatisfied with merely chewing the strange weed, but sought out other and cunning devices for using it. Some, indeed, did make it into a fine powder and did fill their nostrils therewith, and they did sneeze with great and mighty sneezes, insomuch that their eyes were filled with tears and their faces with wrinkles, and they did look foolish exceedingly. While others cunningly wrought the leaves into rolls and did set fire to one end thereof, and did suck vehemently at the other, and did look very grave and calf-like; and the smoke of their burning and sucking ascended up forever and forever.

And yet others did with artful hands make hollow the cobs on which God did make the good corn to grow. These, being well filled with the filthy weed, they did light at the top, while at the bottom appeared a hollow stem through which they did most devotedly suck the vile poison of the weed. These men and women did not prefer, as did others, to put the dirty stuff into their mouths, yet they did stink the most.

And there were men whose wisdom, being that of the fox, beholding the multitude which did chew and smoke and snuff, said among themselves, "Come, let us plant and water and increase the production of this weed, the name of which is tobacco, for therein is a mighty and increasing business." And they did so, and the merchantmen waxed rich in the commerce thereof.

And it came to pass that even the saints of the Most High became bondservants of the weed and defiled themselves therewith; even the poor who said

they could not buy shoes and books for their wives and little ones, spent their substance therefor. And the anger of the Lord was kindled by such great wickedness and He said, "Wherefore this waste? And why do these little ones lack bread, and shoes, and books? Turn now your fields into corn and wheat; and put the evil thing far from you and be separate and defile not yourselves anymore; and I will bless you, and cause My face to shine upon you." But with one accord they raised their voices and exclaimed: "We cannot cease from chewing, snuffing and puffing; we are slaves!"—*Selected by Uncle John.*

THESEUS—A PARABLE.

J. O. Barnhart.

There was terror in old Athens; there was sorrow in all Greece,
As that dreaded fateful morning dawned and broke upon her peace;
There was weeping, there was wailing, cries of anguish and despair
Rose and rang through all the city, filling all the startled air.
Sturdy frames shook with emotion, every heart with fear stood still,
For the messenger of Minos to proclaim the royal will
Had again appeared among them, as he had for many a year,
To demand of them the treasure that they held most near and dear.
Minos the despotic ruler, cruel sovereign of Crete,
Has exacted as a tribute from the vassals at his feet,
Seven of their fairest daughters, seven of their bravest sons,
And he swore them direst vengeance if there should be lacking one.
This the grief that filled the city, for this was the fatal day,
When the choice was made among them who the fearful debt should pay.
Fathers, mothers, sisters, brothers, crowded to the market place,
There to learn which of their loved ones should be torn from their embrace
To fulfill the savage purpose of their cruel liege and king,
For the handsome youths and maidens he gave as an offering,
To the Minatour, the giant, in the labyrinth confined,
Whom King Minos kept and worshiped as of origin divine.
So today all Athens trembled in an agony of grief,
For no power in earth or heaven could be sent to their relief.
Nothing they could claim or borrow as a ransom could be paid,
Though their silver, gold, and jewels at King Minos' feet were laid,
Silver, gold and rarest diamonds Minos did esteem but dust,
So their children must be offered to appease his rage and lust.
And while lot was cast among them for their sons and daughters dear,
Theseus, son of King Ægeus there appeared, a volunteer,
Saying, "Hearken, ye Athenians! Every year a mighty woe
Falls upon beloved Athens, and today we feel the blow!
Every year this pain and sorrow, that between the land of Greece,
And the cruel ruler Minos there may be a shameful peace;
Every year your sons and daughters to a monster must be fed,
While through all the days that follow, filled you are with fear and dread,
That when comes again the message to demand the sacrifice,
That your offspring may be chosen, to complete our freedom's price.
So today, I swear by Minos unto whom ye bow the knee,
That from such great tribulation henceforth Greece shall be set free.
With these brave youths and fair maidens unto Crete I sail today,
And this hand I hold above you this great Minatour shall slay.
To the shores of Greece returning, we shall come with whitened sails,
And the gods shall smile upon us,—a brave spirit shall not fail.
By the power of Zeus I conquer and Greece yet in peace shall dwell,
Fare ye well! the tide is flowing! Dear Athenians, fare ye well!"
Thus were fourteen beauteous children torn from loving parents' arms,
But the brave and fearless Theseus saved them all from cruel harm,
For he slew the great devourer of the youth and strength of Greece,
And between her king and Minos made a never-ending peace.

* * * * *

Upon our lovely earth today a mighty monarch lives,
And to that monarch every land a priceless tribute gives.
But, unlike Minos in the tale, no Minatour he needs,
He is himself a Minatour of most insatiate greed.
A hundred thousand of our sons each year he doth devour,
Oh, for a Theseus true and brave to free us from his power!
A hundred thousand of the best and brightest of our land,

And though their rotting corpses lie a stench on every hand,
Yet in our mad, mad rush for gain, we close our senses all,
Nor heed the sorrow that o'erhangs our country like a pall.
We cannot see the widow's tears nor hear the orphan's cry,
Nor smell the corpses of the slain that round us rotting lie.
Because another's child, not ours, must weep and cry for bread,
We march up to the ballot box and give him stones instead.
Each of us lives unto himself, nor feels his brother's care,
Nor thinks the woe he does not feel he some day, too, may share.
Where is the power in earth or heaven can rouse us from the spell,
That wraps us in self interest, while all the powers of hell
Are battling for the souls of men, and seek to lead astray
Even the very elect of God out of the narrow way?
O Christian Church, awake, arouse! your Theseus has come,
To conquer sin and death and hell and lead His people home.
And in your hands He now has left the work on earth He planned,
And said, "My strength and power shall be always at your command."
Again He said, "Ye are the light of this dark and sinful world,
And though the mightiest powers of hell shall at your gates be hurled,
Ye shall prevail, and My great name in you be glorified,
And ye shall all come forth as gold within the furnace tried."
Long, long the willing kings of Greece, tribute to Minos paid,
Till Theseus slew the Minatour by Ariadne's aid.
And all the world still long shall ring with a cry of broken hearts,
Until the church in Christ's great work performs the Christian's part.
All power in heaven and in earth God unto Jesus gave,
And Jesus gives it to the church the world from sin to save.
And, Christian, if you fail to use the power placed in your hand,
To remove the awful curse of drink from this our Christian land,
When the returning King shall come to earth in clouds of fire,
And at the hand of every one His talent shall require,
Shall you a buried talent then give back into His hand,
And before the King and Lord of lords all dumb and speechless stand?
Oh, use the talent that He gives, nor deem one vote too small
To help along the cause of right, for God rules over all.
And when from the dread curse of drink all lands shall be set free,
The world shall fill with righteousness as waters fill the sea.
Then shall the widow's tale of woe be heard on earth no more,
Nor shall the orphan's cry for bread pierce us unto the core.
And when at last you meet your Lord beside the crystal sea,
He'll say, "The good ye did for these, ye did it all for Me."

Kemp, Ill.

NO LICENSE SHALL TRIUMPH.

Tune: "Marching Thro' Georgia."

1. Wake ye people, everywhere and strike a mighty blow;
Strike the enemy of home, of native land, and foe;
Sound the order thro' the town that each saloon must go,
And then No License shall triumph.

Chorus.

Hurrah! Hurrah! lift high the banner white!
Hurrah! Hurrah! we've 'listed for the fight,
Alcohol and all his kin we'll bury out of sight,
When'er No License shall triumph.

2. License, low, or even high, are sins we'll not endure,
No license only is our plan, we have no other cure;
Fight it out upon this line and victory is sure,
And then No License shall triumph.

3. License, friends, is but a trick to let the demon in,
Never yet was victory won by compromise with sin.
Vote then straight against it, boys, and you are sure to win,
And then No License shall triumph.

4. Long our town has waited for the work that we must do,
Laurels are in waiting for the noble temp'rance crew,
Great the vict'ry we shall win, if we are brave and true,
When e'er No License shall triumph.

Chorus to last stanza.

Hurrah! hurrah! we'll drive the traffic out!
Hurrah! hurrah! the foe we'll put to rout;
When at last our town is free we'll raise a mighty shout,
That No License has triumphed.

EDITORIALS

"For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things." Rom. 10: 12-15.

* * *

Here is a missionary argument by Paul that stirs the soul with its glorious conclusion. There is no service so beautiful as to bear good news to those who have it not, and how little this is experienced in the church is beyond calculation.

* * *

One would think that the lost condition of the unsaved, the joyous and peaceful condition of those who are saved in Christ, would prompt every one of the latter class to spend his greatest efforts to reach the former. Certainly there is no joy so great as to bear good news. Nothing can please heaven so much.

* * *

Viewing our last Conference at St. Joseph, Mo., in the light of this scripture the church has never felt as great a thrill of joy in her history before. True, in times past the cup of joy has been full when a band of workers have been sent forth; but the cup has grown larger and the measure of joy in the attempt at great things is greater than ever before. To have sixteen workers consecrated for our foreign work at one meeting means a large measure of effort on the part of the church and a still larger infilling of joy.

* * *

Indeed the church is willing to attempt greater things than in times past. Some one made inquiry, "But will the Board be able to support all these workers?" And it is an unusual increase on the demands of the Board. It will add inside of a year an expenditure of $10,000.00 to the annual budget of the Board aside from cost of bungalows and other buildings needed for the progress of the work.

* * *

But why be anxious about such things? Does not our Heavenly Father know we shall have need of these things? And so He did in this case and nearly every one of the sixteen missionaries has already been partly arranged for in entire support by some congregation that was waiting to take up such a burden of love

* * *

Monday afternoon was a deeply impressive hour at Conference. There sat Bishop D. L. Miller, all these years from the beginning with very few omissions, the chairman of the meeting. He introduced the first missionaries years ago when Brother and Sister Stover and Sister Bertha Ryan were offered for the work in India. He has introduced them since and his heart was almost overcome with emotion as one by one he presented the sixteen this year.

There was a change in the program this year from former years that was deeply impressive. This time immediately after the opening of the service the missionaries were introduced and Brother Geo. L. Studebaker, of North Manchester, Indiana, led in the consecrating prayer. How fervently he prayed in behalf of the work and the workers going forth and how hearty were the "Amens" from the audience!

* * *

The company was greatly increased by the presence of the missionaries home on furlough who were at the meeting. There sat Brother Geo. W. Hilton from China; J. M. Blough and wife, Steven Berkebile and wife and Sister Sadie Miller from India, each one wearing a heavenly smile as they contemplated the reënforcement for the respective fields.

* * *

Brother J. M. Blough of India gave the missionary address after the consecration service. Though the heat was intense, and there were other disadvantages under which he labored, with clear and forcible argument he led his hearers from one point to another. His address is printed in full in Conference report and every reader of the VISITOR can well afford to secure a copy for that address alone.

* * *

The offering! Of course the envelopes from the churches were sealed before the meeting was opened and they could not be changed by any logic of the hour. Then too the attendance was not as large as usual on account of the intense heat of the auditorium. But in face of such drawbacks the offering amounted to $14,850.15. The greater shortage appeared in the "loose in the hat," because of the reduced attendance.

* * *

The missionary meeting in a certain way is the pivotal point of the whole Conference. Interest centers in this meeting as perhaps in none other, though the forenoon meetings are always of the highest type of interest and power. And it has occurred to not a few that but one thing is lacking to make these missionary meetings all that the Lord and his great Apostle Paul would make of them.

* * *

It would appear that when the church sends workers into other lands representing the church in all her faith and doctrine that like the apostolic church did with Saul and Barnabas so should the church today do,—lay on hands and thus commission them to go. Not the hands of conferring the office of bishop or any special office for that matter, other than ambassadors of the Lord Jesus Christ into the heathen parts of the world. It should be the special commission of the church in the name of the Christ through the enduement of the Spirit to go forth according to His will. If there is anything in the laying on of hands, and there is, then there is no more fitting and needful place than on this occasion when our beloved representatives go forth as our foreign workers do.

* * *

The get-acquainted meeting of the missionaries and their relatives and friends was an occasion much enjoyed by those present. It was simply a meeting of all included in that class who became acquainted with each other by hand shake and a tender inquiry of those home on furlough about this, that and the other on the field. Only a father and mother know the heart-joy of shaking hands with one of those on furlough, and looking with watery eyes into the face ask about the welfare of their child on the field. It may seem news out of date and yet the missionary hands have clasped the hands of the child on the field last. So this meeting proved a blessing in many ways.

To be pointed out before a Conference as one going to the field has a double influence upon the missionary. There will be many who will come around and speak a "God bless you" of encouragement. Then there will be others who will note every point of defect and comment on that, and truly fortunate is that one who escapes the critic's eye. Missionaries are far from perfect. But there is one thing that can be said of every missionary that cannot be said of many who are not missionaries. They are willing to do something that many, oh, so many, are not willing to do or even help to do, and that is to go.

* * *

And did you ever think, reader, that it is in the going that Christ promised His presence and companionship? No amount of staying at home can atone for not going if yours has been the opportunity to go into any field of service and you have not gone. The call to go into church work at home that has been declined, be that in the ministry, deacon's office, Sunday-school superintendent, church trustee, to visit the sick in the name of the Lord, if not heard simply because you thought you could not, did not want to do it, or other reason, is a refusal to go that cuts off the blessing of companionship of Jesus. Perhaps this is why so many lives in the church are so Christless.

* * *

Sister Sadie Miller expects to return to India by way of the Pacific this fall. She has spent most of her furlough in the western part of the States and the congregations securing her services have appreciated her efforts. She takes the western route home preferring to see some of the things through the Orient, and paying the difference out of her own funds. Travel is a great educator to one who has eyes and ears to learn, and in this Sister Sadie will not lack. She will reach her field for her second term of service richer in experience and broader in world view.

* * *

Geo. W. Hilton and wife's coming home when so badly needed on the China field appeared to be anything else than a blessing at first. But when we behold the goodly company of six new missionaries for China, when we come to know how deeply the Lord laid the China field on the hearts of Brethren Heckman and Bright through Brother Hilton's words, one cannot help but feel that his home coming was the Lord's doings and its results are almost marvelous in our eyes.

But these are not the only ones whose hearts were touched by the message from China. Others have wept because they could not go; they carry the burden on their hearts because they are not of the company whose faces are now turned towards the land of Sinim. Perhaps no addresses have been so heart searching as Bro. Hilton's, when in simplicity and modesty he laid the claims of China on the hearts of his hearers wherever he went.

* * *

B. F. Heckman and wife were eagerly sought by his home congregation, Cerro Gordo, Illinois, to support him on the field and it is making arrangements for Sister Heckman's support also. Brother Heckman will spend the summer holding some meetings and doing other work preparatory to sailing for China.

* * *

J. Homer Bright, son of Bishop Calvin Bright whose faithful labors before the Brotherhood have been known these many years, with his wife will spend the summer with relatives and friends in Southern Ohio. They too are happy in going to the China field.

* * *

The power of the Spirit moved very visibly at Bethany this spring. Brethren Heckman and Bright were under con-

tract to teach in that school next year. But the Spirit laid the needs of the China field so heavily on all hearts that the management went to these two brethren and said if they wanted to answer the call to China the school would release them from contract and trust the Lord to help them find substitutes. The extent of this sacrifice is not easily measured and the brethren are to be commended for their willingness to let the needs of the field stand *first*.

* * *

Having fully recovered to health again Brother and Sister Hilton and little John, who is rapidly growing into manhood, will join the party of six new missionaries for China this fall. Four double-berth cabins, second class, on the good ship Minnesota sailing from Seattle, Washington, on Sept. 19 will be occupied by the party across the Pacific. May theirs be a joyous, peaceful voyage in the journey to their new fields of labor.

* * *

Now there are no words to describe the feelings of joy that will come to Brother Crumpacker and his wife and Sisters Horning and Metzger who have been toiling all alone in that far away land when they hear of the reënforcements for China. They have held the fort well but they will hold it better than ever now until the new forces have joined them.

* * *

Sister Anna Hutchison, under appointment for China, will spend the summer till sailing time with her parents and relatives near Cordova, Md. It will be interesting to the innumerable host of friends of our dear Brother Andrew Hutchison to know Sister Hutchison is his niece, and no one wore a brighter smile than he to know the Lord has come so near his own household as to claim his niece for the field.

* * *

Sister Winnie Cripe is spending her time among the churches in Northern Indiana for the Sunday-schools of the district will support her on the China field. She is a sister-in-law to Lafayette Steele, of Walkerton, Indiana, who is known beyond his own State district as a pushing Sunday-school worker.

* * *

Steven Berkebile and wife closed their home in Denver, Colo., started westward first and visited churches in Grand Valley, and then came eastward, visiting a number of churches in Kansas. When they started on their trip Brother Berkebile talked from one to two times every day and kept this record up till they reached St. Joseph. They will spend the summer with their parents near Jewell, Ohio, where they can be addressed at any time.

* * *

Ever since landing in New York J. M. Blough and wife have been hard pressed in working for India field. Juniata was waiting them for the Bible term last February. They did splendid work among the student body there. Time has been given to Western Pennsylvania churches and more time will be spent among these churches until sailing time next winter. Brother Blough was an efficient writing clerk at our last Annual Meeting while Sister Blough in a quiet and effectual way did much for missions.

* * *

Perhaps no more hopeful sign of the church has been marked than when the Conference without a dissenting vote passed the request of the Board to be permitted to send lay-brethren to the mission field if all other qualifications are proper. This opens the door for young brethren whose hearts have been touched by the finger of God's love and wanted to go and heretofore could not.

* * *

The first to offer himself under the layman's provision is Brother J. I. Kay-

lor, of DeGraff, Ohio. He is Secretary of the Mission Board of Northwestern Ohio and the only objections filed against his going was that he was so greatly needed at home. His face is now turned to India.

* * *

Sister Rose Wagoner, of Pyrmont, Indiana, who is also under appointment to India, and expects to go out as the wife of Brother Kaylor, is home busy preparing for her going to India. She as well as Brother Kaylor is a Manchester student.

* * *

Just the Thursday before Conference Brother Grover Wine and Sister Mary Stoner, both Manchester students, were united in marriage and came to St. Joseph in fulfillment of their offer to go to the India field. Brother Wine will spend part of the summer in holding series of meetings and do what he can for the Master before leaving the home land.

* * *

Quincy A. Holsopple, son of Elder Joseph Holsopple, of Western Pennsylvania, after completing his A. B. at Juniata took up teaching in the public schools. But the call of the field through Brother Blough turned his mind and heart and he is now waiting to enter upon his labors in India. At present he is working in the Publishing House but about September 1 he will go to his home and visit the churches near by previous to sailing this fall.

* * *

The Lord has come very near to the home of the Secretary of the Board and his wife in calling their Kathren to the India field. A peculiar blessing is theirs. Only a few of the missionaries on any of our foreign fields have not spent a little time in their home in Elgin. There at the table missions have been discussed; at the family altar they have been especially prayed for by each missionary; there in the farewells has been expressed the wish that some of their children might some day be on the field. Is it any wonder then that from their little flock thus tended there should be one now who would offer to go? Surely the Lord is very good to them that He should call one of their number for foreign service. Not that it costs them no parental heart throbs,—no, they love their children as all parents do. But oh, the wonderful condescension of Christ that one of theirs should be called thus into service. Kathren expects to go to the field as wife of Brother Holsopple.

* * *

Two brethren sat side by side at Conference Monday afternoon when the consecration service was being held. Finally the one turned to the other and said, "Brother, you are to be congratulated that a child of yours is called to the field. I would be the happiest of fathers in the Brotherhood if one of my children was in that company today." Would God that was the sentiment of every father and mother in the church. And thanks be to God that sentiment is growing rapidly.

* * *

Brother Paul Mohler, son of S. S. Mohler whom many of our older brethren will still recall as a leader in the church in his day, will with his wife and little family sail this fall for France and take charge of the work there. This will bring joy to the hearts of the workers in Switzerland and France. And Brother Mohler will bear with him ability and push that will bring good results.

* * *

Sweden's great need will be met in the coming of Brother and Sister J. F. Graybill, the former, past year, one of the teachers in the school at Nokesville, Va. They joined the Church of the Brethren at Palmyra, Pa., have had a large experience in church work and it is believed are well fitted for the Swedish field of labor.

The Little Missionary

FOR THE BAIRNS

E. Moulton, in Congo Balolo Mission Record

Dear Children: Would not some of you have enjoyed being with us as we journeyed up the great Congo River on our way back to Bongandanga, seeing some of the sights that met our eyes day by day!

One evening we were anchored close to a clump of tall bushes by the river bank, and were singing some of the dear old hymns, when just as we finished the last line, "Grunt! Grunt! Poof!" was heard quite close by, from the other side of those bushes. What excitement! The boys ejaculated "Kwa!" and became very still. All were on the lookout for the hippo' which had spoken, when "Poof! Snort!" again was heard, and away in the center of the river, on the silvery moonlit waters, we saw a big head appear, then another away up river, and soon we realized that we were in the midst of a school of these great animals. I can almost hear you say "I wish I had been there!" You would sometimes have seen crocodiles, too, sunning themselves on sandbanks, or lying on the tree roots by the water's edge, fast asleep. Grey parrots and strange-looking birds, some with bright feathers and harsh voices, flew overhead as we traveled on.

Day after day the little steamer journeyed up stream, until after three weeks spent on board we approached familiar scenes.

Our arrival at Bongandanga, however, was not quite as we had pictured it. Just before we got there we came to a place where the river was almost choked with sand.

The boys were told to search for deep water and soon they were wading all over the river to try and find depth enough to float the boat. At last a channel was found close to the bank, and by careful steaming we managed to get through into the deeper water beyond.

This incident delayed our arrival at the beach, where Mr. Ruskin and a group of our people had gathered in response to the whistle, and were impatiently waiting and wondering what had become of the boat. They were not sure it was the "Pioneer," as we were not expected for another fortnight, so you may imagine what a shout went up when the feeble lantern light revealed that we ourselves had come. What a scuffle and hubbub ensued! Each one wanted to be the first to clasp our hands and welcome us back to Bongandanga.

Since then we have had lots of greetings. Our veranda has been black over and over again with boys and girls, and men and women, too, who came to bid us welcome home.

Come for a walk with us round the old station and let us introduce you to some of our little black friends.

Here comes Ikala, a bright, happy-faced laddie who has been with the missionaries ever since he was quite small. He came, a poor, friendless little child with no one to care for him. Now he is

strong and well, and a real little friend and helper. We should all be sorry to part with him.

Then we meet two wee boys whom we call "the imps" because they are so full of mischief. Wane, the elder, has been ill and looks thin, but he has not lost his roguish look, and Ebwanga seems flourishing.

Yonder is a group of girlies, busy cooking their food in a big pot: each one, even the tiniest, doing her share in the preparation, and all looking happy and contented. Peep at them again when the day's work is over and we have time for a romp together. How merry are their peals of laughter! Ah! if you could have seen them as they were a short time ago; sad, neglected, and unloved, not even knowing how to play or laugh, you would marvel at the change.

There are even greater changes than these, however, and most joyful news greets our ears from one and another, as they tell us of their desire to follow Jesus.

Here is Lokuli. About three years ago he came to us from Nsungomboyo, a place far away to the south, and wanted to stay and work. So he became fowl boy. He went to school daily and learned to read so well and quickly that he soon passed the others, but best of all, as he heard of the Savior's love, he just opened his heart as a flower does to the sunshine, and became a true follower of Jesus. Since our return, he has been baptized, and now his heart's desire has been granted, for he has just returned to his own town and people with Nsoletumba, one of the evangelists, to teach in school, and help tell the message of love. How much a boy can do when his heart is filled with the love of Jesus. Lokuli is the very first from that great district to know the Savior.

Dear children, when you pray will you remember this little lad amid his dark, heathen surroundings, and ask God to keep him, and make him a faithful little soldier of Jesus Christ?

Miss Esther Virginiana Long, of India.

"HULLO."

W'en you see a man in wo',
Walk right up and say "Hullo!"
Say "Hullo!" and "How d'ye do?"
"How's the world a-usin' you?"
Slap the fellow on his back,
Bring yer han' down with a whack;
Waltz right up an' don't go slow,
Grin an' shake an' say "Hullo!"

Is he clothed in rags? Oh, sho!
Walk right up an' say "Hullo!"
Rags is but a cotton roll
Jes' for wrappin' up a soul;
An' a soul is worth a true
Hale an' hearty "How d'ye do?"
Don't wait for the crowd to go;
Walk right in an' say "Hullo!"

W'en big vessels meet, they say,
They saloot an' sail away;
Jest the same are you an' me
Lonesome ships upon a sea,
Each one sailing his own jog
For a port beyond the fog.
Let your speakin' trumpet blow;
Lift your horn an' cry "Hullo!"

Say "Hullo!" and "How d'ye do?"
Other folks are good as you.
W'en yer leave yer house of clay,
Wanderin' in the far away;
W'en you travel through the strange
Country t'other side the range,
Then the souls you've cheered will know
Who ye be, an' say "Hullo!"

—S. W. Foss.

FINANCIAL REPORT

COMPARATIVE STATEMENT FOR MAY, 1910 and 1911.

	May '10	May '11	Apr.-May '10	Apr.-May '11		
World-Wide,	$ 916 91	$ 293 01	$1,830 77	$1,223 39		$ 607 38
India,	297 03	361 33	880 24	1,027 64	$ 147 40	
China,	16 91	481 59	28 91	1,360 14	1,331 23	
Miscellaneous,	3 00		5 50	47 00	41 50	
	$1,233 55	$1,135 93	$2,745 42	$3,658 17	$ 912 75	

During the month of May the General Mission Board sent out 165,637 pages of tracts.

CORRECTIONS.

The $31.50 credited to Mrs Wm. H. Overholtzer's Sunday-school class, Southern California, in June Visitor, should be credited to India Native School Fund.

FINANCIAL STATEMENT FOR MAY.

During the month of May the General Mission Board received the following donations for the funds entrusted to their care:

WORLD-WIDE.

Kansas—$84.39.
Northwestern District, Congregations.
Burr Oak, $31.38; Quinter, $27.01 .. $ 58 39
Southwestern District, Congregation.
Monitor, ... 19 00
Individuals.
A. C. Keller, $5; An isolated brother and sister, $1; Amos O. Brubaker, $1, ... 7 00

Ohio—$30.16.
Northeastern District, Congregations.
Chippewa, $16.50; First Church of Brethren, Akron, $10.66, ... 27 16
Individual.
D. B. Snyder, New Bedford, ... 3 00

Indiana—$26.09.
Northern District, Sunday-school.
Bourbon, ... 10 00
Individuals.
"Young Sisters' Self-Denial Class," Bourbon, $5; Wm. Overholser, $4.01, 9 01
Middle District, Sunday-school.
Mexico, ... 6 08
Individual.
Miss Etta Ebbinghous, ... 1 00

West Virginia—$25.50.
First District, Individuals.
Pleasant Dale, ... 25 00
Mrs. Catherine Bays, ... 50

Illinois—$18.70.
Northern District, Individuals.
"A Friend in Elgin," $4; Lizzie Shirk, $2.20; Mrs. Ellen Zillhart, $1; Mrs. Alice L. Powell, $1; Wm. Lampin, (marriage notice), 50 cents 8 70
Southern District, Congregation.
Oakley, ... 5 00
Individuals.
A. M. Christner and wife, ... 5 00

Iowa—$18.00.
Northern District, Sunday-school.
Grundy County, ... 18 00

Virginia—$14.00.
First District, Individuals.
L. D. Caldwell, $2; W. A. Rux, $10, ... 12 00
Second District, Individuals.
J. W. Wright, $1; Mrs. B. F. Miller, $1, ... 2 00

Pennsylvania—$13.37.
Southern District, Individuals.
Rachel P. Zeigler, $2; Louisa Burris, $1; D. G. Shallenberger, $1; Mrs. Jane Shoffer, 15 cents, ... $ 4 15
Western District, Individuals.
Jerome E. Blough (marriage notice), 50 cents; W. E. Wolford (marriage notice), 50 cents, ... 1 00
S. E. Pa., E. Shore Md., N. Y. Sunday-school.
Green Hill, ... 8 22

California—$10.50.
Northern District, Individuals.
A Friend of the Cause, 10; S. F. Sanger (marriage notice), 50 cents 10 50

Maryland—$10.00.
Eastern District, Individuals.
Members of Locust Grove congregation, Md., ... 10 00

Florida—$10.00.
Individual.
Mrs. W. L. Keefer, ... 10 00

Oregon—$8.00.
Sunday-school.
Newberg, ... 6 00
Individuals.
J. Abraham Royer, $1; Nancy Bahr, $1, ... 2 00

Tennessee—$7.00.
Congregation.
Knob Creek, ... 5 00
Individuals.
James and Sarah McIntosh, $1; Mary Loyd, $1, ... 2 00

Nebraska—$5.65.
Individuals.
Levi Hoffert, $4.65; Elizabeth Howes, $1, ... 5 65

Michigan—$5.00.
Individual.
G. W. Teeter, ... 5 00

Texas—$2.00.
Individual.
Lottie E. Carver, ... 2 00

Minnesota—$1.15.
Individual.
Isaac Petty, ... 1 15

Louisiana—$1.00.
Individual.
J. P. Crumpacker, ... 1 00

Wisconsin—$1.00.
Individuals.
J. E. Zollers and wife, ... 1 00

Idaho—$1.00.
Individual.
John Lind, ... 1 00

Canada—$0.50.
Individual.
J. A. Weaver (marriage notice) 50 cents, ... 50

Total for the month,	$ 293 01	
Previously reported,	961 88	
Total for year so far,	1,254 89	
Transferred to India Village School Fund,	31 50	
Balance,	$1,223 39	

INDIA MISSION.

Kansas—$92.97.
Northwestern District, Congregations.
Belleville, $14.12; Victor, $12.04, $ 26 16
Southwestern District, Congregations.
Eden Valley, $35.60; McPherson, $31.21, ... 66 81
Illinois—$92.20.
Northern District, Congregation.
Milledgeville, ... 7 76
Individual.
"Unknown," 1 00
Southern District, Congregations.
Girard, $42.29; Macoupin Creek, $23.15; West Otter Creek, $13, ... 78 44
Individual.
Flossie E. Moore, ... 5 00
Indiana—16.85.
Northern District, Congregations.
West Goshen, $8.85; First South Bend, $8, ... 16 85
California—$5.00.
Northern District, Individual.
Nancy Marshburn, ... 5 00
Pennsylvania—$2.50.
Western District, Individuals.
J. S. Ankeny, $1.50; Murray Ankeny, $1, ... 2 50
Colorado—$0.10.
Western District, Congregation.
First Grand Valley, ... 10

Total for the month, ...$ 209 62
Previously reported, ... 156 76

Total for year so far, ...$ 366 38

INDIA ORPHANAGE.

Illinois—$56.50.
Northern District, Christian Workers.
Sterling .....$ 16 50
Individuals.
M. W. Emmert and wife, $20; L. Studebaker, $20, ... 40 00
Iowa—$20.00.
Middle District, Individuals.
Dr. S. B. Miller and family, ... 20 00
Ohio—$20.00.
Southern District, Individuals.
A brother and sister, Bradford, .. 20 00
Kansas—$15.21.
Northeastern District, Christian Workers.
Abilene—Navarre, ... 10 00
Southwestern District, Sunday-school.
Slate Creek, ... 5 21
Indiana—$10.00.
Northern District, Sunday-school.
Goshen City 10 00
Michigan—$10.00.
Congregation.
Sunfield, ... 5 00
Sunday-school.
Sunfield, ... 5 00
Virginia—$6.00.
Second District, Sunday-school.
Mt. Vernon, ... 6 00
Washington—$5.00.
Sunday-school.
Sunnyside, ... 5 00
Pennsylvania—$5.00.
Southern District, Individual.
Trostle P. Dick, ... 5 00

Total for the month, ...$ 147 71
Previously reported, ... 414 05

Total for year so far, ...$ 561 76

INDIA NATIVE SCHOOL.

Iowa—$4.00.
Middle District.
Hannah C. Badger's S. S. Class, ..$ 4 00

Total for the month, ...$ 4 00
Previously reported, ... 34 00
From World-wide Fund, ... 31 50

Total for year so far, ...$ 69 50

CHINA MISSION.

Indiana—$176.47.
Northern District, Congregations.
West Goshen, $27.13; Blue River, $23.77; Pleasant Valley, $22.35; English Prairie, $16.23; Shipshewana, $15.36; Maple Grove, $14.36; Pleasant Hill, $14.23; Bremen, $13.95; Cedar Creek, $13.49; Goshen City, $10.60, ..$ 171 47
Aid Society.
English Prairie, ... 5 00
Pennsylvania—$61.35.
Eastern District, Individual.
A sister in Pennsylvania, ... 25 00
Southern District, Congregation.
Lower Cumberland, ... 21 35
Middle District, Sunday-school.
Dry Valley, ... 5 00
Western District, Sunday-school.
Idaho Union, ... 5 00
Individual.
E. B. Hoover, ... 5 00
California—$40.00.
Southern District, Individual.
A California sister, ... 40 00
Ohio—$40.31.
Northeastern District, Sunday-school.
Canton, ... 11 21
Southern District, Sunday-school.
Fort McKinley, ... 19 10
Michigan—$25.80.
Sunday-school.
East Thornapple, ... 25 80
Illinois—$25.00.
Northern District, Congregation.
Yellow Creek, ... 25 00
Oregon—$15.15.
Sunday-school.
Portland, ... 11 00
Individual.
W. N. Clark, ... 4 15
Virginia—$4.85.
Eastern District, Individual.
Geo. W. Shaffer, ... 4 85
S. E. Pa., E. Shore Md., and N. Y.—$3.00.
Individual.
E. R. Longanecker, ... 3 00
Kansas—$2.85.
Northeastern District, Sunday-school.
Classes 3 and 4, Vermillion 2 85

Total for the month, ...$ 384 78
Previously reported, ... 73 97

Total for year so far, ...$ 458 75

CHINA FAMINE FUND.

Iowa—$25.00.
Northern District, Individuals.
A brother—Waterloo, $5; A brother—Waterloo, $5, ...$ 10 00
Middle District, Individual.
Ella Royer, ... 3 00
Southern District, Individuals.
Susannah Goon, $10; Elizabeth Correll, $2, ... 12 00
Ohio—$23.86.
Northeastern District, Congregation.
Springfield, ... 10 50
Individuals.
M. C. Lininger and family, ... 5 00
Northwestern District, Congregation.
Sugar Creek—West House, ... 8 36
North Dakota—$19.40.
Sunday-school.
Egeland, ... 9 40
Individual.
J. W. Noel, ... 10 00
Illinois—$10.00.
Northern District Individual.
Mrs. R. E. Arnold, ... 10 00
Missouri—$7.00.
Southern District, Congregation.
Springdale, ... 7 00
Indiana—$5.00.
Northern District, Individual.
Mrs. Arthur Rosenberger, ... 5 00
Pennsylvania—$4.30.
Middle District, Christian Workers.
Fairview, ... 4 30

Virginia—$2.25.
First District, Individual.
Mrs. A. N. Hylton, ... $ 1 00
Second District, Individuals.
Zada E. Collins, mother and sister 1 25

Total for the month, ... $ 96 81
Previously reported, ... 804 58

Total for year so far, ... $ 901 39

INDIA NATIVE WORKERS.

Pennsylvania—$25.00.
Southern District.
Mechanicsburg Mission Society, ... $ 25 00
Iowa—$28.26.
Middle District, Sunday-school.
Clarence, ... 15 00
Southern District, Christian Workers.
English River, ... 13 26
South Dakota—$12.50.
Sunday-school.
Young People's Class, Willow Creek, ... 12 50
Nebraska—$12.50.
Sunday-school.
Kearney, ... 12 50
California—$5.00.
Southern District, Individual.
"A Sister" Inglewood, ... 5 00

Total for the month, ... $ 83 26
Previously reported, ... 232 50

Total for the year so far, ... $ 315 76

DENVER HOME AND TRAINING SCHOOL FOR THE COLORED RACE.

Iowa—$262.80.
Anna Garner, $3.; David Yeater, $2; Anna Boyer, $1; Bruce Royer, $5; Ira G. Miller, $5; Paul Wingerd, $12.50; J. D. Myers, $1.50; Homer Dorcus, $3; Mabel Wingerd, $12.50; J. M. Wingerd, $100; Ed. Eikenberry, $5; J. F. Edmister, $2.50; Paul Shook, 55 cents; Brother Thompson, 25 cents; G. W. Barnhart and wife, $2; W. H. Blough, $1; John Holtz, $5; W. H. Long, $3; H. A. Gnagy, $25; Sister H. A. Gnagy, $3; J. G. Fleckner, $25; C. Landner, $5; Ezra Burns, $1.50; W. H. Hood, $2; D. M. Shook, $1; Elsie Pyle, $1; Eliz. Landis, 50 cents; Nelson Blickenstaff, 50 cents; Jacob Kingery, $2; Isaac Du Bois, $3; H. E. Flory, $1; Lola Boyd, $1; G. W. Royalty, $2; J. H. Goughnour, $3; J. L. Bingaman, $2; Magnelene Shook, $1; J. V. Hodgin, $1; Wm. Myers, $2.50; Mary McRoberts, $1; Luther Myres, $1; W. H. Pyles and wife, $5; J. A. Landis, $1; J. E. Eikenberry, $5; J. D. Shook, $2.

Total for the month, ... $ 262 80

Total so far reported, ... $ 262 80

COLORADO CITY CHURCHHOUSE.

Kansas—$61.52.
Individuals.
B. B. Miller, $3; J. R. Bennett, $1; J. A. Hampshire, $5; Jacob Waggoner, $5; Sol Clark, $2; Jesse Studebaker, $1; Almira West, $2; Mary Sherfy, $3; John Harshbarger, 25 cents; J. B. Studebaker, $1; D. W. Miller, $2; B. F. Longanecker, 50 cents; Irvin Miller, $1; Jacob Foultz, $1; J. W. Sell, $10; S. E. Cornelius, $5, ... $ 42 75
Congregations.
Parsons, $8.32; Independence, $5.45, 13 77
Sisters' Aid Society.
Mont Ida, ... 5 00

Total for the month, ... $ 61 52

Total for the year so far, ... 61 52

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Indiana—$11.35.
Sunday-schools.
Cedar Creek, $5; Marion, $3.35, ... $ 8 35
Individuals.
Paul Mishler, $1.56; Aaron Moss, $1; Warren Miller, 44 cents, ... 3 00
Illinois—$8.40.
Sunday-school.
West Branch, ... 8 40
North Dakota—$6.50.
Sunday-school.
Berthold, ... 6 00
Individual.
R. R. Young, ... 50
Virginia—$5.75.
Sunday-school.
Linville Depot, ... 4 25
Individual.
J. W. Quann, ... 1 50
California—$5.70.
Mrs. J. C. Witmer's Sunday-school class, Glendora, ... 5 70
Pennsylvania—$5.00.
Sunday-school.
Good Will, ... 5 00
Kansas—$1.00.
Sunday-school.
Paint Creek, ... 1 00
Iowa—$0.50.
Congregation.
Franklin County, ... 50
Michigan—$0.25.
Individual.
Miss Ella Keith, ... 25

Total for the month, ... $ 44 45
Previously reported, ... 127 61

Total for year so far, ... $ 172 06

BUILDING FUND.

Iowa—$10.00.
Individual.
Miss Clara Albright, ... $ 10 00
North Dakota—$6.04.
Sunday-school.
Egeland, ... 6 04
Michigan—$3.80.
Sunday-school.
West Thornapple, ... 3 80

Total for the month, ... $ 19 84
Previously reported, ... 74 71

Total for year so far, ... $ 94 55

WHEN GOD IS NEAR.

Though clouds arise to chill the heart,
And fill it with despair,
And happiness seems to depart,
As life seems so unfair;
Keep hope, fear not, for God is near
To drive the clouds away,
And when His soothing voice we hear,
Will dawn a brighter day.
The clouds will quickly disappear,
Beneath God's sunshine bright,
And as we feel our Father near
Our lives will seem all right.

—Ex.

KINGDOM SONGS

OUR NEW SONG BOOK FOR THE SUNDAY-SCHOOL, THE PRAYER MEETING, AND THE CHRISTIAN WORKERS' MEETING.

The need for a collection of hymns especially adapted to these forms of service has been very generally felt, for some time, throughout the Brotherhood. This need has been kept in mind in the preparation of this book. Many of the most popular copyrights by more than fifty of the best modern composers are found in this collection. It is a peculiar fact, and at the same time a fortunate one for us, that we have been able to get together more of these pieces than any other publisher could have published in one book, because we are not regarded as competitors. So, the book really contains the cream of all that is found in other books of a similar character. While a number of the selections have been published in other books there are also some which will make their first appearance in this book. Room has also been given to many of the "good old hymns."

There is no question concerning the fact that this is by far the best book of the kind we have yet published, and that its equal can not anywhere be found.

This is the book that will be used all over the Brotherhood in a short time; and so it should be, for it will thus become a great factor in promoting that unity of spiritual development which is so desirable.

The book is printed in both round and shaped notes, contains 256 pages, is bound in cloth, with appropriate cover design.

Price, per copy, postpaid, ... $ .35
Price, per dozen, prepaid, ... 3.50
Price, per hundred, not prepaid, ... 25.00

TRAINING THE TEACHER

BRETHREN EDITION

If teachers are to do the best work they must have training. This book is gotten up especially for this purpose and is just what you want to use in your teacher-training class. Many of the front rank schools are using it.

The authors of the subject matter in the above named book are all specialists in their line of work: Organizing and Conducting a Teacher Training Class.—Rev. Chas. A. Oliver; The Book.—Dr. A. F. Schauffler; How the Bible Came to Us.—Ira Maurice Price, Ph. D.; The Pupil.—Antoinette Abernethy Lamoreaux, B. L.; The Teacher.—M. G. Brumbaugh, Ph. D., LL. D.; The School.—Marion Lawrance. It also contains a chapter on the Gist of the Books, also Teaching Hints, Paul's Journeys and Maps.

The "Brethren" Edition of this popular textbook has been slightly revised by the authors, and is in strict conformity to the teaching and practice of the Church of the Brethren.

Cloth bound, stiff covers, sewed. 272 pages, 50 cents; paper, 35 cents.

THE ST. JOSEPH CONFERENCE

MARKS AN IMPORTANT EPOCH IN THE HISTORY OF THE CHURCH OF THE BRETHREN.

THE FULL REPORT of it is a correct and careful record of the week's work, containing all the speeches made in the open Conference, as well as the addresses delivered at the other meetings. Those who were not privileged to be at St. Joseph during the Conference days will read the report with special interest, and those who enjoyed the meetings will want to read the report for the sake of refreshing their memories and enjoy again the good things there heard.

These reports, issued from year to year, make a collection of valuable literature for future reference and study. Our interest in and loyalty to the church may be measured by our eagerness to know what is said and done at the Annual Conference. The Full Report furnishes this knowledge in tangible form. The large demand for the Report in recent years indicates that the interest in the work of the church is becoming more general and more intense from year to year. This is as it should be.

A copy of the report should go into every Brethren home. Not only so, but it should be carefully read by all. Send in your order now.

Price, per copy, 25 cents.

BRETHREN PUBLISHING HOUSE **Elgin, Illinois**

WOULD YOU LIKE TO BE FREE?

From the Cares of Investing Your Money? To Have Your Income a Fixed Amount and promptly Received? To Save Yourself the Burden of Taxes?

UNDERLYING THESE QUESTIONS

lies a still more vital one,—To what use do you propose to place your money or property when you have passed from this life?

If you want your relatives to have it,—and they perhaps take it with them out of the church,—then none of these questions will interest you.

If you want the Church of the Brethren to have the benefit of all or part of your property

THEN these questions are of vital interest to you NOW.

FOR BY OUR ANNUITY PLAN

1. You can place your property with the Board and no longer have any care of it.
2. The amount thus placed will be exempt from taxes.
3. The income is fixed and comes to you on or before January 1 and July 1 of each year during the life of the annuitant.

SEVEN SPLENDID ADVANTAGES

1. Good rate of income.
2. No worry about investments.
3. No losses in income.
4. No disappointments in income.
5. Sure and safe plan for steady income for yourself, your wife or your child.
6. Assurance that when your interest ceases through death the income goes on telling the story of the Cross for the Church of the Brethren.
7. Several hundred brethren and sisters have thus placed funds with the Board, every one is pleased, and sound business men recommend the plan as safe, sure and practical in every way.

Free, a folder "Better Than a $5,000.00 Government Bond" explaining fully the plan. Ask for it, mentioning the VISITOR.

GENERAL MISSION BOARD

ELGIN, ILLINOIS

49334 SNAVELY, I. ? V
JAN. 78 VAN BUREN ST.
1912 NAPERVILLE, ILL.

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XIII AUGUST, 1911 No. 8

—From "Regions Beyond."

An Inca Indian Water Carrier, Peru.

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for August, 1911

EDITORIAL,— 246

ESSAYS,—

Will a Man Rob God? By Mrs. Ellen Woolfolk, ...229
What We Have Done, Others Can Do, ...231
Lucknow Islamic Conference, By W. B. Stover, ...234
Among the Missions of South India, By A. W. Ross, ...240
The Kingdom of Christ and the Spirit of the Age, By Sir N. G. Chandavarkar, ...242
Chinese Praying for Rain, By Emma Horning, ...244

WORLD-WIDE,— 249
BOOK REVIEW,— 250
BEFORE THE THRONE,— 252
FINANCIAL REPORT,— 253
CONFERENCE OFFERING,— 257

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, Union Bridge, Md.
L. W. TEETER, Hagerstown, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.

Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illino

The Missionary Visitor

Volume XIII August, 1911 Number 8

WILL A MAN ROB GOD?

Mrs. Ellen Woolfolk

RS. ROBBIN rose in her turn and laid a bank note and some silver pieces upon the table.

"Six dollars and fifty-five cents" announced the secretary, passing the money over to the treasurer. But Mrs. Evans, the president, laid a detaining hand upon it, and, looking up into the face of the donor, asked quickly:

"There is no mistake?"

"Oh, no," she answered.

"Because," continued Mrs. Evans, "I thought perhaps you intended the five-dollar bill for one dollar. You know we only asked a small sum from each one for our special collections today—but excuse me—and thank you very much; you are always so liberal."

A silence had fallen upon the room. "I see," said Mrs. Robbin, rightly interpreting some curious glances as she sat down again. "You have all noticed that I nearly always give the same sum; never less than six dollars and fifty-five cents. There is a reason for it; some time I may tell you."

After a moment Mrs. Evans answered frankly, "We *have* noticed the amount of your contributions, even to the odd five cents. Your reason must be one we should like to hear. I am afraid we have not shown you the friendly kindness we ought to have done. We have been engrossed in our own affairs and neglected the stranger within our gates."

"Not so," answered Mrs. Robbin with emotion. "It is I who have held myself aloof. Since I fell heir to the little property here, about a year and a half ago, it has been easy for me to raise a stated sum; before that it often took great self-denial to be able to do so." Again glances were exchanged, for poor Mrs. Robbin was plain in her attire almost to shabbiness.

"Perhaps I ought to tell you my sad experience. It will be the first step toward getting better acquainted."

There was a murmur of assent.

"And the telling will do you good," said Mrs. Evans.

"And it will do the rest of us good," added Miss Mary. "I dare say there is a lesson in it that we all need."

"It is a story that goes back twenty years. We lived in Weston. My husband worked in the mill and we had one child, a sweet little girl. We were very happy, or should have been, but that I was vain and proud; always longing for things beyond our means, always envying those who were better off. A wealthy family lived next to us and the sight of their splendor was a continual source of bitterness to me. They also had a little girl, daintily robed at all times as a fairy princess. One day I saw her running down the steps dressed in a frock of dark velvet, richly embroid-

ered in colored silks and tied with a heavy crimson sash. I was seized with a longing to have a robe just like it for my little girl. I spoke to my husband about it, but he only laughed and said: "What would our baby do with such finery, even if we could afford it?" When I urged the matter he was silent. But my mind was made up and I began to devise ways and means. To go in debt was out of the question, and we always put by a small sum every month against a time of need. Besides, there was a little missionary box upon the mantle that my husband had made. Many a dime he dropped into it from day to day, always with a prayer that God would bless and increase it a hundredfold. Well, I saved and skimped, and figured everything down, but the time seemed very long. I knew the dress had to be embroidered and it would take quite a while to get it done, with all my other work on hand. One day, after counting my money—it didn't take long—a fearful thought came to me. But I put it away; not with firmness and a prayer that God would deliver me from temptation, for every time. I lifted my eyes to the mantle and saw the little wooden box and the thought grew upon me. One day I took the box down, opened it and counted the money; six dollars and fifty-five cents. 'Why not take it?' urged the tempter. You can imagine the whole shameful story. I took the money that had been consecrated to God in prayer, hurried off and bought the dress, and as soon as possible began to embroider it. But oh, how miserable I felt! Judas betrayed his Master for thirty pieces of silver; I, in my greed, had robbed my Lord for the pride of a bit of finery to bedeck the frail form of the little child He had given into my care to rear for Him and to keep unspotted from the world. In and out as I sewed the silken thread, the words seems to weave themselves, 'Will a man rob God?' 'But ye have robbed Me.' 'Ye are cursed with a curse.' At night I could not sleep. It may have been the constant embroidering with the bright-colored silks, but through my closed eyes I saw the handwriting upon the wall flaming forth in letters of fire: 'But ye have robbed Me.' 'Ye are cursed with a curse.' The dress was done at last, but before it was finished my darling child that I loved so well, but not well enough, lay upon a bed of sickness. She died and was robed for burial in the gaudy dress—strange mockery of the tomb—but I would have it so. I wanted it forever out of my sight; and my darling had rejoiced in her pretty frock with all the innocent ardor of childhood. It held no sin or shame for her, thank God.

"But my cup was not yet full. In a few days my husband sickened with the same fever. I knew from the first that he would die, for the words pursued me: 'Ye are cursed with a curse.' Oh, how I longed to pour out my sorrows upon his faithful breast and hear from his lips some words of comfort! But it could not be. He passed away without knowing of my sin and its fearful punishment, and I drained alone the dregs of my bitter cup. The little wooden box was still empty. Two deaths within a few weeks with their train of expenditures had taken the small savings of years; and the bread winner was gone. For a time my heart was in rebellion; but better thoughts came. My first care was to replace the exact sum in the little box that stared at me always, a sad reminder of my guilt, and I have been paying it back ever since. It is a sort of restoration and an expiation of my sin. You know now the history of the six dollars and fifty-five cents. I trust that God has forgiven me, but I can never forgive myself."

"You do wrong, my sister," said Mrs. Evans. "You have grown morbid in your loneliness and sorrow. It was a sad thing to do, no doubt, and you have

suffered much. Our chastening is sometimes grievous, 'nevertheless afterwards it yieldeth the peaceful fruit of righteousness unto them which are exercised thereby.' When the merciful Father forgives, He blots out the transgression and remembers it no more. If you feel that He has forgiven you, trust His forgiveness and His love."

"Didn't I tell you so?" said Miss Mary. "I knew that story would be a lesson to us all. True, we may none of us have robbed a mission box, but we are equally guilty for we have robbed God. We have robbed Him in tithes and offerings. Think how much we spend day by day for the vain things we do not need, and would be better off without, and what a pitiful sum we give and that grudgingly for the advancement of His kingdom upon earth. Oh, shame! that each one of us has not heard the voice crying continually: 'Ye have robbed Me.' May we from this hour keep in faithful remembrance our tithes and offerings, and never again withhold from our Lord and Master that which is His own." And every heart responded with a silent: AMEN.

[This article may be secured for free distribution by addressing the Missionary Visitor, Elgin, Ill.]

WHAT WE HAVE DONE, OTHERS CAN DO

YING on our desk, under the above caption, is a letter received not long since from an earnest young brother who has been having some practical experience in bringing his congregation up to the joys of giving to the Master's work. This brother does not write in order to have his name in print, but he believes, and we share that belief, that many congregations could do as well or better if they had the proper consecration in their leadership.

We give below the letter as it was received, leaving out the local coloring:

"When I realize that half of the earth's population do not know there is a God, it forces me to action. There are too many of us sleeping.

"In November, 1907, I moved my family into ——— where I had gone into business. The ——— congregation has nine churchhouses and part interest in some others. I was in the first degree of the ministry and helped as best I could in the preaching. Shortly after this I was advanced to the second degree of the ministry and the next winter was given charge of the ——— house, in this congregation. Being a young man in the work, and a new man in the place, I took things rather slow. I inquired as to how the work had been carried on before. I tried to stay in the old rut, and a rut it was. After a while I thought we ought to get out of the rut if we could. I consulted some of the most spiritual members in reference to holding missionary collections. They thought it was the proper thing to do, if we could do it without hurting the feelings of some of the other members.

"Some of them thought the church was using too much money as it was. There was a church tax levied of $2.50 for the more wealthy ones and twenty-five cents apiece for the poorest members, and the members of each church had to pay their own sexton. At our

house they paid the sexton twenty dollars a year and he had to find the coal and the oil for lights, but lights were seldom seen in this churchhouse before this time, and preaching service only every three weeks.

"I said I would try and manage it so that no one would be insulted. So at the next meeting I announced that in three weeks we would take up a missionary collection. This was the first of the kind to be taken up since our people had owned the house, which was about twelve years.

"The day came for the missionary collection. The usual number, about thirty, were present. I preached a missionary sermon as best I could and all were surprised to learn that the offering amounted to $14.10, more than double our expectations. Then I announced that we would take up such an offering every nine weeks and we have done so ever since. We have used three of the collections for home missions and the balance, $30.90, has been sent to the General Board.

"It is interesting to note that the attendance has doubled since we commenced the mission offerings, and all seem to enjoy the services better.

"I feel sure there are other preaching places in the Brotherhood where the brethren and sisters would be just as willing to give to the Master, if they had the opportunity. I believe we ministers are to blame that a great deal more has not been done along missionary lines. We are continually complaining that our people are not educated to it. Who is to blame?"

Now if we dissect this letter of our brother we will discover that it contains four distinct elements: ambition, ruts, a willingness to give, and an increased church attendance. Place these four elements into the crucible of Almighty God, and turn on the blue flame. Notice the chemical change. The first dross that disappears is the "ruts."

Ruts. Furrows in men's brains, hard-beaten paths of travel, the wonted course of human action. Stand on an elevated knoll on some of our western prairies, sweep the vast expanse with your vision and you behold one solid blanket of green. No, not exactly solid, for you will discover a slender thread stretching far away and fading into the distance, both to the right of you and to the left. This is the road that has been used since civilization first passed that way. 'Tis worn deep, but still traveled; not the shortest distance between two points, oftentimes worn deep and rough, but men went that way, and that way men still continue. Force of habit, custom, ruts!

With this element out of the way, the other three immediately amalgamate. We cannot behold with what swiftness the molecules of religion then crystallize into one unified, clear, symmetrical whole. We cannot explain the reason; God alone knows that. With the proper teaching given by the leaders, with proper presentation of the basic principles and reasons for missions, and the people will of their own accord give to the work. Simultaneously, with the giving of their means, they awaken to their own religious nakedness. Then they deplore the vacant seats of their own churchhouses; they see the multitudes round about who darken the door of no house of worship; their sympathy and love go out for the children of Christless or indolent parents, and reflexly they set to work to better the conditions about their own doorstep. The crowds increase—of course they increase; there is something at the church for which they come—a chance to give as well as receive. Once quickened to love and to give and they come to church as much for the opportunity of allowing the currents of God's love to surge through their veins as they do to be fed from the pulpit on the bounties of His grace.

The temper of the Church of the

Brethren is toward spiritual things, and spiritual things are essentially missionary. Missionary ideals can only be measured in terms of giving and service, and as service and giving increase, so are the ideals commensurately higher. Inactive Christianity is scarcely Christianity. When any inactive church, therefore, is heated by the blue flames of God, ruts immediately disappear and a well-defined, compact organization is the result. All we can say, therefore, for such conditions of lifeless congregations is that they are in a "rut" and "ruts" are the dross of Satan, preventing an amalgamation of the divine units. It is his Satanic majesty who intoxicates the minds of God's children, producing sleep, contentment, lack of ambition and sensitiveness to change.

The author of this letter is right when he says there are many places where the brethren and sisters would give if they had the chance. Oh, if this be true (and we can bring up no argument to the contrary) what a gap there is, somewhere, in the organization of such a church and in the minds of the intended leaders of that same flock! One thousand millions dying in Stygian blackness, and churches sleeping on, taking rest, with vision blinded and opportunities unrealized!

Who is to blame? The leaders have oftentimes been to blame. Time was when such conditions existed over many parts of the Brotherhood. God alone knows the sins of omission of the past; we do not. And, praise His Holy Name, we believe that instances of the kind here recorded are few and far between. But we have them. Oh, will not our brethren, old and young, awaken to the crying needs of the hour, break down sweet custom's barriers and allow the membership of such churches to enjoy the freedom and the eternal joys of giving?

Who is to blame? If anyone is to blame it is the leaders. Time was that a man would work six days out of the week, study a little time and feed the people as he was able; and sometimes he did admirably, too. But he asked nothing, he expected nothing, and he received nothing. "The good old days are passing now." The generation was never taught to give either to the home work or to the foreign. Consequently today we reap the fruits of what we have sown in education. If our people gave to general church work $300 per congregation, which is the smallest support given in some of our larger denominations, the result, $270,000, would be sufficient to more than supply the needs at home and abroad. But education has not prompted them to do it. They have not been thus educated. They have not been led in that direction. They do not know, for how could they know unless a preacher be sent?

The people that sat in darkness sit in great darkness still. The people with vision blinded will continue with vision blinded until the old and the young, the leaders, awaken to their duty, their bounden duty, that which they have promised God to do in the presence of many witnesses,—to advance the borders of His kingdom in the most effective manner, to bring salvation into the hearts of men, to follow in simple faith the commands of the Bible, all of which by example and precept trend toward the one great command, to give, to go, to send, to "love thy neighbor as thyself." Who is to blame? —B—

When God teaches us the meaning of His promises in a heart yielded to His Holy Spirit, then alone we can believe and receive them in power which makes them a reality in our life.—Andrew Murray.

LUCKNOW ISLAMIC CONFERENCE

W. B. Stover

COULD not see for the glory of that Light," were the words chosen by William Carey III. for a text (Acts 22: 11) to preach from in Lucknow on Sunday morning, Jan. 22, 1911. The Methodist church was well filled, and the emphatic words of the speaker were made more forcible as his hearers now and then recalled the prominent fact that this is the grandson of William Carey, the cobbler, the first Protestant missionary to India. He preached Jesus in this fashion:

1. Jesus is invested with the glory of God.

2. Jesus was the Manifestation of the glory of God.

3. All men through Jesus are invited to become partakers of that glory. Sunday evening at six o'clock S. M. Zwemer, who has become famous in arousing the Christian world to a recognition of the activities of the Moslem world, preached in the same church. He read Gen. 21: 9-22, "For in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed." "For I will make him a great nation." And Luke 15: 11-32, "A certain man had two sons." And the younger of them, when he had spent all, began to be in want. His elder son was in the field. "This thy brother was dead and is alive again." Also Matthew 5: 3-18, "Be ye therefore perfect." (Read the whole lesson.)

The discourse was a plea that the Moslem world is a long way off from the Lord Jesus Christ; that the Moslem religion as a whole, as well as the flagrant errors of that religion, is but a reflection of Christian heresy, and that God, who hears the heart-cries of the whole human race, also hears the honest heart-prayer of every prodigal. The Mahomedan, although socially advanced beyond his spiritual advancement, although noted through the centuries of history for bigoted intolerance, still is a man of prayer. And somehow or other I cannot help thinking, said the speaker, that God will hear their oft-repeated cry for mercy, and, perhaps not as they expect, answer them.

Monday morning the Church of England Bishop of Lucknow and the M. E. Bishop Warne delivered addresses of welcome. The latter said he thought the key word of the conference should be, "Be of Good Cheer." Sometimes the time seems long, the work seems slow, success seems so far away, "but friends," he said, "did you ever think of it, that is because of our way of counting time? If we were living on the planet Neptune we would be saying today that Christ came thirteen years ago. Let us try to catch God's way of counting time, and be of good cheer, for Christ has overcome the world."

The chairman of the conference, S. M. Zwemer, in the opening address gave a masterly "General Survey of the Moslem World." He said the term "Moslem world" was no figure of speech coined by missionary enthusiasm, but that it represents in truth a unity of spirit based on a religious mixture of truth and falsehood, the extent of which constitutes an ever-increasingly serious problem. His first point was—

Statistics. The Moslem world has been

An Algerian Kaid.

variously estimated at from 175 to 259 million souls. The variation is largely due to the figures for China, at best but carefully estimated. India has sixty-two and one-half million Mahomedans, and the total number of the Moslem population enjoying British rule is ninety-five million, which is five million in excess of the Christian population! Next to India Java has the largest Moslem population of any country in the world, twenty-four million. Russia has twenty million, and the Turkish Empire in Europe and Asia has fourteen million. Following these come Moslem lands with from four to nine million each: Egypt, Persia, Morocco, Algeria, Arabia, Afghanistan. The most remarkable fact is that Mahomedanism is growing, persistently, stubbornly growing. In India it increased nine per cent in the last decade. There are twenty thousand in Tibet; in British Guiana twenty-two thousand; in Central America and the West Indies twenty thousand; and in the United States of America 8,000. The Mensa tribe in Africa has become two-thirds Moslem, one-third remaining nominal Christian. The Bogos, who were Christian in 1860, have more than half of them become Mahomedans, while the Betguk have all turned Moslem. The continual and rapid absorption of pagan tribes into Islam is constantly making Christian missionary work among them harder and harder.

II. *Political.* It was Lord Curzon who made the shrewd remark that Islam represents not a state church, but a church state. This has been its ideal from the days of Mahomed. We do well to study Islam politically, as a factor among the forces that make for good or evil among the nations of the world. During the last five years it is wondrously surprising what changes have been wrought by the providence of God, opening doors for mission work in Moslem lands. These changes have wrought, instead of universal espionage, freedom; instead of despotism, constitutions and parliaments; instead of a press that was gagged and throttled, a free press; instead of a grinding system of passports and permits, free emigration and immigration all over Persia and Arabia and Turkey; instead of banishment, amnesty; and instead of despotism ruling in the capitals against the rights of the people, Abdul Hamid, a prisoner at Salonika, and parliaments sitting in Teheran and Constantinople.

Turkey, Persia, and Arabia, the great Moslem lands of the nearer East, have experienced greater industrial, intellectual, social, and religious changes within the past four years than befell them in the last four centuries. Most of us

agree that nothing has ended in Turkey or Persia, but something has begun in those lands which every one is anxious to understand.

In the year 1911 only thirty-seven million Moslems are living under direct Moslem rule, — the Sultan of Turkey rules over fifteen and one-half million, the Sultan of Morocco five and one-half million, the Shah of Persia eight million, and independent rulers in Arabia three and one-half million. Once the Moslem empire was coëxtensive with Moslem faith, whereas today less than a fifth of the Moslem community are living under Moslem rulers. The balance of political power rests with England, France, Russia and the Netherlands. Each of these powers has more Moslem subjects than are in the whole Turkish Empire. What a burden of responsibility is thus thrust upon Christian rulers and Christian people by God's providence for the evangelization of His Moslem world!

III. *Social and Intellectual Movements.* The one word which easily describes the characteristic attitude of all Moslems today is *unrest.* It is a general awakening in all countries, either to protest or to compromise. In Persia, Turkey, Egypt, and Algiers the great question is whether the old Koran or the new democratic aspirations shall prevail. Since July 24, 1908, no fewer than 747 newspapers and magazines have come into existence in Turkey alone. In the awakening there are two definite determinations on the part of Moslems, either to protest and oppose progress as an innovation destructive of religion, or adapt, harmonize, or perhaps reject in great part the teachings of the Koran. Moslem and progress have not hitherto been synonymous terms. The result of the combination is not yet foreseen. Such questions as the position of woman, the use of the veil, polygamy, slavery, or the Mecca Railway, show to the careful observer that in spite of the outward show of unity, within there is dissension and serious discord.

IV. *The Changed Attitude of the Home Churches Toward the Moslem World.* The Cairo Conference of five years ago marked a new era in the effort to evangelize the Moslem world, in that it opened up the subject to many that was hitherto unthought of. It made the workers bold to present the facts, and gave a needed stimulus to missionary faith. Since then books have been written and sold by tens of thousands concerning Moslemism; newspapers have entered into the discussion of Moslem topics; the churches have been aroused, and great changes have taken place with marvelous rapidity in Northern Africa and Western Asia. Who shall say these things are not the result of volumes of earnest prayer? There have always been those who prayed for the Moslem world, but since the Cairo Conference they are no longer a few, dauntless in faith, hoping against hope, and believing the impossible.

This lengthy but inspiring address closed with the following splendid description of the Moslem world: "As our eyes sweep the horizon of all these lands, dominated or imperiled by this great rival faith, each seems to stand out as typical of one of the factors of the great problem. Morocco is typical of the degradation of Islam; Persia of its disintegration; Arabia of its stagnation; Egypt of its attempted reformation; China shows the neglect of Islam; Java the conversion of Islam; India the opportunity to reach Islam; Equatorial Africa its peril. Each of these typical conditions is in itself an appeal. The supreme need of the Moslem world is Jesus Christ. He alone can give light to Morocco, unity to Persia, life to Arabia, rebirth to Egypt, reach the neglected in China, win Malaysia, meet the opportunity in India, and stop the aggressive peril in Africa."

I cannot attempt so full a review of

Sand Dunes in the Desert.

the whole program, which consisted of two daily sessions from Monday morning till Saturday night. The papers read covered nearly every phase of the mission work for Moslems; its successes and failures, its peculiar difficulties, its present opportunity, and the utter desolation of workers in some parts of Moslem lands.

The discussion of the political side of the Moslem question engaged the serious attention of all. It is one of the strikingly peculiar phases of the British Government, that often in the endeavor to keep clear of the charge of being partial to Christianity, and in order to avoid friction whenever possible, they have very often and very definitely favored the Moslem propaganda. It was brought out in the discussion that the government of Java, where missions have had marked success among Mahomedans, was not backward to oppose Moslem prejudices, when it felt the common good was at stake.

In Egypt the influences favoring the Moslem propaganda are many. Especially were three great factors decidedly Moslem: First, the army. Its being wholly Moslem, wherever on the advance guard, in new countries, among the bordering heathen tribes, wherever the soldier goes, he goes a Mahomedan soldier, and the strength of government is back of him. The effect of this on untutored people can easily be seen. Second, the newspapers, all managed by Moslems, the news is flavored so decidedly that those who must depend on the vernacular newspapers for their information of the outside world, as well as of Egyptian matters, get a very one-sided view indeed. But lately the newspapers are discussing orthodox Mahomedan doctrine with remarkable freedom. And third, Gordon College. It is a sad fact, known to all students of missions, that Gordon College, built by the gifts of the friends and admirers of General Gordon as a monument to his memory, has become a factor for Islam. As Gordon was a devout Christian himself, it cannot but be presumed that those who contributed for the building of this institution desired or expected it to be in his stead a center of light shining in a

dark land. But, the irony of it, the Koran is included in the curriculum while the Bible is excluded.

The British Government in Egypt has the power to change the educational system, and there is need for a change. Government provides that there be religious teaching for Mahomedans, while the Copts have no such provision to teach them Christianity.

In Turkey the question is such that no one risks to predict the future. The Young Turks are at heart atheists, partly from contact with French literature, and partly from the inner corruption of Islam. The Young Turks are ready for advances irrespective of the Koran; they want to put the new wine into the old bottles, while the orthodox have no use for the new wine at all. An attempt was made to adopt European time for Turkey, but it made a great uproar in the parliament, and so all the Turkish clocks continue to strike twelve at six in the morning, and after that the next day begins.

A Turkish officer, in visiting a school recently where there were Christian, Jew and Moslem children in attendance, told them that he believed in religion that unites, and not in religion that separates. "We are followers," he said, "of three great prophets, Musa, Issa and Mahomed, and these three labored to unite the people."

The problem in Russia is different from what it is in Egypt or Turkey. One is uncontrollably surprised to think of millions of the subjects of the Czar as Mahomedans, and of Moslemism a growing faith in that land. There has been erected in Moscow a costly Mahomedan mosque, and "the faithful" say prayers for his majesty. Conversions to Mahomedanism are allowed and are on the increase, while conversions to Protestantism as such are forbidden by law. However, the state favors the work of the Bible Society, and gives free transportation to the Bible colporteur and his books on any part of the railways. The Greek Church Missionary Society has been more active in past years than at present, having spent nine million dollars in twenty-five years. It is felt that the opportunity for work among Moslems is greater in Russia and China than in many other countries. At the present time there are forty converts from Mahomedanism preaching the Gospel of the Lord Jesus Christ in Tobolsk alone.

In India the Mahomedan peoples are different from what they are in strictly Moslem lands. The one great plunge forward which the church needs to make in India, and in all lands, is to evangelize the semi-civilized tribes. The Moslem is doing this and the Christian church must do so before the question becomes tenfold more difficult. Some one suggested a superficial evangelization to meet the need of the hour, but this met argument on the other side. Evangelization must go so deep that the convert will not recant, to say the least.

Lord Cromer was quoted as having said that "reformed Islam is Islam no longer." Islam is doomed as expressed by several speakers, but that means that Islam is confronted by progress, her peoples are bound to progress, and progression is contrary to the Koran. And that is all that it means.

Missionary work among Moslems is hopeful. It is the great present-day problem before the whole church. Mahomedans are born missionaries. They are all over the Orient, and are contending now for supremacy in the East. A man for successful work among Mahomedans must be capable, "hand-picked," a real Christian, a thinker, a worker. He must be a man of deep sympathy, and be able to appreciate every indigenous movement for reformation on the part of the people themselves. Islam is not non-Christian. It is anti-Christian, as missionaries in distinctively Moslem lands are painfully

aware. Yet, may we say we welcome the advance of Islam, if for nothing else than to wake us up?

Resolutions embodying the most practical suggestions made during the conference were carefully drawn up, and adopted. These for the most part were grouped under the following heads: Call to Prayer; Urgency of the Mahomedan Problem; Africa the Strategic Center; a Training College; Needs of the Lower Tribes and Classes; Literature; The Ancient Churches of Africa; Work among Women; Position in Africa and Malaysia; Appeal to Churches at Work in India; Relations of Missions to Governments; Literature for Moslems.

The conference closed with a strong and bishop-like address from Dr. Lefroy, Church of England Bishop of Lahore. The bishop said in substance:

"I. Be fair to government. I am in a position to know that very many government officers are in full sympathy with every rightly-guided Christian effort. But they must be fair to all. Put yourselves in their places. Know that it is exceedingly difficult to be always what every one thinks you ought to be. Many officers are contributing splendidly for the evangelization of the peoples round about them, and it is no small matter, indeed it is one of the highest imaginable tributes to the British Government, the fact that justice can never be bought.

"II. The approach to Islam. Islam as you know contains widely-divergent views. You have to approach the man to win him, yet do not labor too much to reconcile. There are good people who feel that unless they deliver 'the message,' unless they 'preach Christ' on every occasion, they have not 'cleared their skirts.' If you are one of these, why, God bless you, deliver your message, but that may not be the part of wisdom. Your uppermost feeling must be to help. They are a people of religion; indeed, theirs is the rival faith. You must not minimize their devotional practices. Make the most of the good always. But remember, we have a difficult inheritance. It is ours to make the attack. In doing so, try to avoid stirring up animosity, yet attack so as to completely win.

"III. Relation to workers. The field is a large one. There is room for all of us, and a good many more when they come. Those who are more educated can not afford to look askance at those who have the misfortune to be less so. They have their place in the work, too. The approach to Christ, moreover, is through the heart and not the head. Devotion to the Master is the greatest need; it is the greatest qualification of the missionary. Yet he ought to know. Best of all, I must say emphatically, is devotion plus the course of intellectual training that makes the man fit for the battle.

"IV. Our present opportunity is greater than it ever was before to us, or to any other Christian people. We must advance, and I feel that I should press upon you all to use the less direct method of approach as being the present necessity. The times are ready for advance, yet they demand we must be careful. Advance wisely. Advance carefully. But advance. I call upon you all to live a deeper life of prayer."

During this conference on the Mahomedan question there were those who gave expression to the thought that Mahomedans, like Roman Catholics, have upheld one language as being their particularly holy language, and that this was a factor for unity and strength among both. But I do not see anything in the suggestion, for the Hebrews have their sacred language, as well as the Hindoos, and there is no body of people so completely divided up and weakened down as are the present-day Hindoos.

The thought was given, and generally agreed upon, that the pilgrimage to Mecca was a great factor for the strengthen-

ing of the convert to Moslemism. When he comes there, in the pilgrimage season, he may have some doubts about his religion, but when he sees tens of thousands of Mahomedans, and Mahomedans only, continually, all the time he is there, he goes away with a world-conception of his religion, and goes home to make converts.

From the very briefest study of the Moslem question we are overwhelmed with what seems to us a burning conviction of increased responsibility before the Lord. The question crowds itself upon us first from one angle then from another, that we must buckle on the armor for more work, for more energetic work, for wider views of the work. We must do it as a church, or we are doomed. The Moslem goes to Mecca and comes home full of missionary zeal. Our people go to Annual Conference and come home worrying about the total cost of the whole meeting! Have I not read this kind of thing in the *Messenger?* I wish the Moslem question could stare every one of us in the face, so that it would burn itself deep into every heart, for it is a serious question, when we think of the Master's message, when we think of opportunity lost, and when we think of the remaining present opportunity. The suicidal policy, not to say atheistic policy, of men like Pastor Russell will not settle this question. But workers, prayers and self-sacrifice, devotion coupled with intellectual ability, the whole church pressing the matter home all the time and aching over it, paining over it, working at it with something like apostolic zeal, this alone will save the day for truth, and solve the greatest of present-day problems.

AMONG THE MISSIONS OF SOUTH INDIA

A. W. Ross

Chapter IV.

EVERYONE visiting Ongole and seeing the great work which has been done there has a longing to go up on the famous "Prayer Hill." Consequently Mr. Bawden kindly accompanied us to that spot where, more than fifty years ago, with an eye of faith Dr. Jewett looked out through the clouds of disappointment and claimed the surrounding villages, teeming with idol worshipers, for God. He looked over the town and remarked to Julia* that "yonder open space covered with prickly pear would be a fine place for the mission compound." True to his prophetic vision, today they are thousands of Christians in the surrounding villages, and where once the prickly pear thrived there now are the homes of the missionaries and helpers in the mission, and on the corner of the lot is the fine new church erected in his memory. Kneeling down we thanked God for what He has done there and for men of faith, and prayed that He might increase our faith and make us more useful in our several fields of work.

Had the time permitted we would have enjoyed much to accept Mr. Baker's proposition to remain a little longer and go with him into the distant villages for a few days. But the missionaries

*"Julia"—"India A Problem," Page 205.

in a large mission are exceptionally busy men and one must not think of imposing on their good nature. They have comers and goers, plenty of them, and no doubt, though they are glad to see people come and are glad to show them around and tell them of the wonderful things God has done, yet there is a sigh of relief, especially when some people, who are exceptionally good in prolonging their visits, go away and leave them to look after the hundred and one things demanding their attention.

It is one thing to be hospitable and another thing for the one entertained to know how much good common sense would demand of the host and hostess. I happen to know of a man who, it seems, spends much of his time in others' homes, and to be sure has worn out his welcome long ago. During this trip we were told of a world traveler who made such demands upon the people as to make his visits altogether unpopular.

Our next stop was at Ramapatnam. Here is located the Theological Seminary of the Baptist Mission. We were met by five coolies, who took us at a lively rate in the carriage to the compound several miles distant. Mr. and Mrs. Heindricks received us very kindly and spared no means to make our short stay comfortable and profitable.

The work of the seminary bears such an important relation to the success of the mission that no means are spared to make it the best possible. The mission was exceedingly fortunate in procuring such a fine location and grounds for their institution. Formerly it was the kachery or courthouse grounds. The mission was looking about for a place, with little success. One day the superior officer sent word that the government was moving to another place and that the property was for sale. Consequently the mission bought the land and buildings for about $1,000. It comprises 100 acres, is covered with shade trees, only a half mile from the Bay of Bengal, and is free perpetually from any tax whatever. For the purpose it seems most ideal.

The building was erected, at a cost of $10,000, of laterite stone. It is a nice two-story structure with the chapel above. The seating capacity is about 1,000, and we were told that it is none too large to accommodate the large crowds they have on Sundays from the surrounding villages.

At four in the evening the classes are dismissed and all the students go out on the compound for some manual labor. It has been the established rule of the institution for years that every student shall do a certain amount of manual labor every day. Seeing the older ones go about it with an air of delight the newer students soon fall into line and the work moves off nicely. One of the great shortcomings of too many institutions is that the boys and girls are trained away from work, the very opposite of what we ought to do. Missions largely deal with children of parents who have had to work hard, and for them to grow up with a hatred for work is ruinous to character and does not produce the results that we have a right to expect.

During the day Mr. Heindricks conducts four classes. Nearly all the work being in the vernacular makes the task of preparation and teaching all the more laborious. The remaining classes are taught by competent native men. Great effort is made to give the workers a thorough knowledge of the Bible. Several years ago when there was such a great demand for workers in the mission the number of students in the seminary was many more than now. It was then considered the largest institution of its kind in foreign lands, but now the mission enjoys a more natural growth and the standard of the institution is higher, making the number smaller, but of a higher rank.

Next in interest is the work among the

Anadees—a people of unknown origin. Some think they were shipwrecked on the Madras coast and are a people from another country. Their manners and customs are low. For years they have attracted the attention of the government, which later tried to civilize them but with no success. Then the mission took up the task, and as one would expect, marked changes for the better are noticeable among those who are in direct contact with the mission.

We first visited the part of the village where they live in their wild, heathen state. They have low, thatched huts with low holes for doors, and clothing very scanty and extremely dirty. Then we went a short distance towards the bay where the Christians live. We saw a marked contrast and it is a strong witness to the power of the Gospel. Better houses, more and cleaner clothing, happier countenances—all show the effects of the teaching they have received. One of the young men has studied up to the sixth standard and others of the children are in school. A worker of this same people is maintained by the Ramapatnam church among them, and goes from village to village up and down the coast teaching them the way of life.

How inconsistent is the caste system! These people become Christians, live cleaner, build better houses, wear better clothing, live purer and worship the true God, and yet they are outcasted. Those who are unclean, live low, mean, contemptible lives, defiled by the Christian who is in every way far their superior! But such is caste. Even the European, with manners and customs far above many of those he meets, is held aloof lest they become defiled.

Several of the Anadees have placed themselves under Christian teaching and left the heathen quarters and built their rude huts at one side of the Christian village. Though inferior to the Christians, yet they are noticeably above their heathen friends. Here we have a concrete example of the government trying to civilize without giving the people a religion and meeting with a dismal failure.

Generally the most hostile critics of missions are the ones who know the least about them. The annals of the colonial governments of the world are full of incidents where it has only been through the influence of the missionary that the officials have been able to meet with any success whatever. Time after time governors and leaders of every standing have testified to the civilizing effect of the work of the missionaries and the utter failure of commerce and governments alone to civilize the people. Consequently many a field has been entered at the request of the officials and every means placed at the disposal of the missionary to facilitate his work. Know the facts of foreign missions and you will be an ardent advocate of them!

THE KINGDOM OF CHRIST AND THE SPIRIT OF THE AGE

Sir N. G. Chandavarkar

The following extract from a lecture delivered before the Y. M. C. A. of Bombay on June 14 by the Hon. Sir Narayan G. Chandavarkar, Judge of the High Court and Vice-Chancellor of the University of Bombay and reported in the *Times of India,* is valuable as showing the personal influence exerted by a servant of God upon the mind of a student who has since risen to such eminence in

the service of his country. Though he is a Brahman, yet the fact of his lecturturing before a Christian audience as well as the subject of his remarks shows an earnest sympathy with Christian effort and a conviction of its ultimate success:

"I should like to say at the outset that it is not an easy thing for me to stand on this platform and address a Christian audience, and yet I am glad to do so, for the Y. M. C. A. has a warm place in my affections, for the reason that I recall so well the life, example and teaching of Rev. Duncan MacPherson to whom, in the early days of its existence, this Association owes so much. When I was a young man I often used to drop into the then unpretentious rooms of the Association, where I could take my cup of coffee, and listen to the addresses which were then delivered. I confess most gladly that I owe much, as a young man, to what I heard and saw there. I read the Bible carefully, though there was much in it that I could not understand. I remember in particular being much puzzled by two texts: one was 'My kingdom is not of this world.' The other was: 'Heaven and earth shall pass away, but My words shall not pass away.' But, as I saw the truly Christian, the tender sympathy, the self-sacrifice of Mr. MacPherson, as I saw too the working of the Y. M. C. A., which he did so much to inspire, I understood in some measure the true significance of these beautiful texts.

"There may be much talk about a truly spiritual religion, about the ties of human brotherhood, about measures for religious and social reform, and so on; but the great curse of our country is that we say and do not—we make great professions, but do nothing practical to remedy the evils that we pretend to deplore. Let me tell you what I consider the greatest miracle of the present day; it is this: that to this great country with its over 300 millions of people there should come from a little island many thousand miles distant from our shores, and with a population of from fifty to sixty millions, a message so full of spiritual life and strength as the Gospel of Christ. This surely is a miracle if ever there was one. And the message has not only come, but it is finding a response in our hearts. The process of the conversion of India to Christ may not be going on as rapidly as you hope, or exactly in the manner that you hope; but, nevertheless, I say India is being converted, the ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought.

"And what is it in the Gospel of Christ that commends it so highly to our minds? It is just this, that He was 'the Friend of sinners;' He would eat and drink with publicans and outcasts; He was tender with the woman taken in sin; all His heart went out to the sinful and needy; and to my mind there is no story so touching and so comforting as the Prodigal Son. Christ reserved His words of sternest denunciation for hypocrites, and especially for religious hypocrites whose lives and conduct utterly belie the great professions that they make. The Gospel of the Kingdom of Christ has come to India, and when it is presented in its fulness and lived in its purity it will find a sure response among the people of the land.

"I will speak no longer. I have no right to speak at all about the Kingdom of Christ; but I believe that it is working amongst us today; it is the little leaven that will in time leaven the entire mass. The Kingdom of Christ, I say, is working out its own ends, slowly, silently, and yet securely."

"Dreams pass—work remains. They tell us that not a sound has ever ceased to vibrate through space; that not a ripple has ever been lost upon the ocean. Much more is it true that not a thought, nor a pure resolve, nor a loving act, has ever gone forth in vain."

CHINESE PRAYING FOR RAIN

Emma Horning

A FEW weeks during the heat of the summer every foreigner is glad to leave the city for a cool place to breathe in. This summer several families came to Lung Wang Shan, Dragon King Mountain. It is about twenty-five miles from the city. Here we live in a large temple on the hillside surrounded by pine trees. The temple has many courts, nicely accommodating several families. Some rooms have idols and others have not. I live in an upper room with three large images—Confucius, Buddha and Lao Tsï—the representatives of the three religions of China. The temple is about one thousand years old and some places are badly ruined. It is indeed a very good place to study during the hot weather.

This province is noted for its famines. If each summer does not bring its rainy season then the crops are a failure and thousands of people are on the starving list. This year the rains have not yet come, only an occasional shower. The corn and millet can scarcely push their heads out, the pumpkin and melon vines are drooping their leaves and look as if scorched, while the mosses and flowers on the hillsides are only drying up. Our wells here each day are dipped empty. In fact, some of the servants get up in the middle of the night to get what has drained in, to be sure of a supply for the next day. The temperature here even in the mountains has been from 80 degrees to 90 degrees for several weeks. I don't know what it must be on the plains.

Several days ago our early morning studies were disturbed by a great commotion—fireworks, bells and drums. On investigation we found that a priest and ten boys, ages ten to twelve, were in procession marching up the hill, and one priest in full uniform was marching to meet them. They had been sent up by the district below to pray for rain. Three days have been set aside for fast and prayer for rain. No animals are killed for meat and many temples are the scene of earnest requests for rain. The court they occupied here is next to

A Chinese God with Eighteen Arms.

mine, so I receive the full benefit. For three days and nights they never ceased.

They decorated the court with fresh, green branches of trees and the boys were crowned with cypress wreaths. Incense was offered to all the gods and the bells were kept ringing. Each morning the fish gong was beaten for an hour as an accompaniment to a low chant. Then the boys took the services for the next twenty-three hours. They are chosen because they are considered purest and thus more capable of invoking the gods. Several at a time take their turn.

To the tap of the bell they fall to the floor on their faces; then rise and sing a prayer to the king of waters; then fall to the floor again. This they do once each minute, sixty times an hour for twenty-three hours each day. This pleading continued for three days and three nights till my heart was almost torn with pity. As I lay awake in the dead of night I could hear their sad voices mingling with the murmuring of the pines. All through the long, dark night these children were pleading to their gods for blessings. I could not help but contrast them with the children praising Christ in the temple at Jerusalem. But what a contrast! They knew the true God, the King of Glory, the God who not only gives us temporal blessings but fills our *souls* with the blessings of time and eternity. But these dear children in their earnest blindness plead only for the temporal riches—yes, perhaps temporal necessities—but what do they know of the riches of the soul? Yes, what even do they know of the necessities of the soul?

One can not but hope God will hear their dumb cries and give them rain so they will have food for next year, for He is the King of waters as well as the King of all. But above all we hope their blind eyes may soon be opened to appreciate the great value of the riches of the soul.

Oh, for the tongue of Paul or angels to tell the story! Oh, for the mighty love of God to reach their souls!

The first day they prayed a fine shower cooled the air and a cooler wind has been blowing since, but the rains have not come yet.

This is a free translation of the prayer the children sang as near as I can understand it:

"On the black golden mountain,
In the pure crystal court,
We pray thee to hear us,
O great Holy Mother.

"In your spiritual palace
In the far distant sky,
O hear us, Gem Emperor,
Great ruler of men.

"O goddess of mercy,
In thy grand royal hall,
From thy temple sublime
We pray thee grant mercy.

"Dragon King of four seas,
O send us your treasures
From out your grand palace
Beneath the great sea.

"O grant us thy blessing
In this our great prayer.
In thee do we trust
Amitabba Buddha."

THE GUESTS OF GOD.

"Why should we wear black for the guests of God?"—Ruskin.

From the dust of the weary highway,
From the smart of sorrow's rod,
In the royal presence yonder,
They are bidden as guests of God.
The veil from their eyes is taken,
Sweet mysteries they are shown,
Their doubts and fears are over,
For they know as they are known.

For them there should be rejoicing
And festival array,
As for the bride in her beauty
Whom love hath taken away—
Sweet hours of peaceful waiting,
Till the path that we have trod
Shall end at the Father's gateway,
And we are the guests of God.

—Mary F. Butts.

EDITORIALS

OUR BRETHREN IN PRISON.

Nothing has driven the young brethren from Denmark and Sweden so much as their laws compelling every able-bodied man when reaching his majority to learn the art of war. The history of the church in these two countries is written in large discouragement for no other reason. The membership have been encouraged to remain in the country and endure imprisonment so that they may be saved to the use of the church there, their testimony be a living witness of the sustaining power of God, and finally that the king may change the laws to allow liberty for those having such scruples.

Thus far no leniency has been shown. About May 1 Brother Chr. Holmgoard Christensen was arrested because he would not report for duty, was in prison for some days, taken to the army and an attempt made to force him into service. Finding it all of no avail, he has been sent to the military infirmary at Korsör. Brother Otto Laursen was arrested in Viborg for the same reason and is in prison.

Now, brethren and sisters in America, it is impossible for the church here to visit these brethren in person in their prisons. They are too far away. But we can in spirit. They are there for no wrong deed, but for the faith of peace and good will in which we rejoice in our liberty and they rejoice in their imprisonment. The faithful, fervent prayer availeth much, and now, brethren, let us hold them up in arms of faith and prayer to our Father and cry aloud unto our Deliverer that He may do as seems best in this instance. Pray that the king's heart may be touched; that the brethren may be cheerful and in deep communion with the Lord during their confinement. The editor does not know how long the first imprisonment will be, but rest assured, plenty long enough. Let us pray for those in prison and suffering.

* * *

In the city of Hjöring, Denmark, live our aged Brother and Sister C. C. Eskildsen. Their sons are here in America and one daughter is at home with the parents. Though well advanced in years Brother Eskildsen has learned to read English very well and enjoys the MISSIONARY VISITOR much. Recently he wrote that his dear wife was taken sick with very great pains in her back and he was requested to go for a plaster. Instead, he went upstairs into his little shop where for a living he makes by hand wooden rakes and other useful implements. There he poured out his heart in prayer to God and his prayer was answered, he writes, and the pain removed without any medicine. Concerning the incident he writes, "The apostle says, 'If we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.' That is an excellent experience. One of those our dear Savior had healed, for joy told it; and I have also told this that the Lord might be honored thereby. We certainly rejoice with our brother and sister in such close relationship with the Father.

* * *

Elder C. Hansen, of Brönderslev, writes that in Thy, where the two mem-

bers live who have been taken to prison, the church held a blessed love feast before the men were taken away. He expects to visit the church soon and give them a word of encouragement.

* * *

At Sindal on June 25 the members enjoyed a good love feast and had some good meetings. It was in these places where Brethren Eby and Fry, years ago, began the work which has spread over Denmark and Sweden to some extent. They need a minister from America to revive and build them up, but so far there has been no minister to go.

* * *

A dear sister, the mother of a small family of children, recently recounts how her heart from her childhood was touched by the cry of the heathen. At eight years she went to public school in Ohio, where Brother John Pittinger, now of India, was teacher. She told him of her desires and he gave her all the encouragement he could. At ten she was received into the church and her desire became so great that she told her parents. But they "bitterly opposed such thoughts." "Mother, with a motherly love, said she did not want me to go so far from home. They kept me out of school and Sunday-school, fearing I would increase in the desire." Thus discouraged nothing was done. At last, when womanhood was reached, the sister married and now lives in the West. Her heart is burdened yet. She cannot go. The door has been closed to her. She speaks of her "four little darlings" and "My daily prayer long before God gave me these children was that if it is His will, they may be missionaries." Her husband joins his wife in these desires, and while engaged in the ministry is hoping the day will come when their children will be honored with a call far over the sea.

* * *

I have just read a letter from Adam Eby, giving a most vivid account of sickness in which he was called to attend,—he is no physician,—and performing some of the most trying of operations and saving life. No one who could be permitted to read these lines,—they were not intended for publication—could other than see the great need of physicians in that suffering land, and especially women physicians. Sister Himmelsbaugh assisted Adam, and while he is greatly puzzled at times he is having success in some lines. Oh, for Christian doctors for suffering India and also suffering China! While there are a few, all too few, preparing, there is none to go *now* and they are dying! dying! dying! Reader, why not get ready for the greatest work in the world you can do for your Master?

* * *

"If I had the education, I would go with the offering." These were words found with a liberal offering in the Conference collection. They are their best coment. Here is a life that is impelled to give, and impressed with a longing to go. Lack of education prevents and we breathe a prayer for the dear, earnest brother who is thus heavy at heart that he cannot toil for the Master under a foreign sun.

* * *

Now of course we feel sad that one impressed with such a willingness to go is thus hindered from going, but we know not the plans of God for this brother. One thing is certain, the foreign fields need workers. There is a lamentable lack of volunteers for the field. But another thing is just as certain, and that is that there is a lamentable lack of consecrated young men for the responsible posts at home. Consecration is a variable quantity. It easily adjusts itself to the educated life or to the uneducated, and possibly there is some post in the homeland that God intends this young life to fill. Thruout the length and breadth of our land there is a decided dearth of leadership among

our young people. Only here and there is any definite work being done by our Christian Workers' Societies, and this reveals a need such as only consecrated lives as that of our brother can supply. And today, dear young man or woman, the truest test of your ability to represent the Church of the Brethren on the foreign field is your devotion to the duties of your home church, and your ability to lead your own young friends into the deeper experiences of the consecrated life.

* * *

God needs workers, yes, badly; but He needs them also in the home field. We would not be nearly so concerned about the recruits for the foreign field if all our young people at home would translate their dreaming of large churches, foreign fields, ideal religious conditions into consecrated effort right at home, where they now live and where they for a time at least must labor. If this problem of injecting new life into our churches and young people's societies were solved and needed no more attention, then the problem of securing volunteers for our foreign fields would be solved or would solve itself; for the foreign missionary must be a home missionary, and no one who is unwilling to serve the church at home in any position to the best of his ability can hardly expect to be called of God to a responsible position in a foreign field.

* * *

So, dear young people, be encouraged. The waters of Pharpar and Abana seemed most clear to Naaman, but he found it more profitable to dip in the muddy Jordan. God has rich blessings in store for those whom He leads out to a foreign mission field, but His hand is not slackened for those who give themseles with childlike trust, implicitly, into His hand. If lack of education hinders us in going, let us work here; if hindrances and obstructions come in our path, thank God and take courage. Obstructions do not come to us; only when we are traveling do they block our path.

* * *

J. F. Graybill and wife of Palmyra, Pa., under appointment to labor in the Swedish mission field, have engaged passage on the Scandinavian-American Line to sail September 7, and should reach Copenhagen in about ten days. The transfer across the strait then to Malmö is but an hour or more when they will have reached their new home, and where they will be welcomed by brethren and sisters of the same precious faith.

Friends wishing to write them at their departure should address them up to Sept. 6, Bishop and Mrs. J. F. Graybill, care of Scandinavian-American Line, Outgoing S. S. "C. F. Tietgen," Sept. 7, 1 Broadway, New York. Upon their arrival in Sweden, address *Malmö, Sweden, Post Restante.*

Our China party, missionaries under appointment to the China field, consisting of Geo. W. Hilton, wife and son, B. F. Heckman, wife and two children, Homer Bright, wife and one child, Anna Hutchison and Winnie Cripe, have arranged to sail from Seattle on Sept. 18. Friends can address them thus up to Sept. 17: Care of Great Northern S. S. Co., Outgoing S. S. Minnesota, Sept. 18, Seattle, Washington.

Later their address for the present will be Ping Ting Chou, Shansi, China. It is needless to say that when the news of the party coming reached China there was rejoicing among the little band there.

* * *

Dr. Burton, for many years a resident of the Fiji Islands, says that about £30,000 worth of intoxicating liquors are imported into these islands every year. The trade is an illicit one, so far as the natives are concerned, but the government receives the revenues, and revenues dull the sense of justice to mankind.

WORLD WIDE

The world of missionary endeavor has recently suffered a severe loss in the death of Dr. Arthur T. Pierson, editor-in-chief of the *Missionary Review of the World,* who fell asleep on June 3. Dr. Pierson was born in New York City on March 6, 1837. He became editor of the *Missionary Review of the World* in 1888, and his writings on the Bible and missions are known all over the world.

The first native woman physician in the Philippine Islands, Dr. Olivia Salamonca, was graduated from the Woman's Medical College of Philadelphia in June, 1910.

In the year 1861 a group of Polynesian Christians were blown away from their homes, drifting for 1,800 miles, and were finally washed up on the shores of the Ellice Islands. Immediately they set to work to evangelize these islands. Last year the contributions to missions of the Christians on these same islands amounted to $1,650.

Dr. Arthur F. Jackson was sent out from England in 1910, by the United Free Church of Scotland, to assist in the new medical college at Moukden. The plague was then raging and Dr. Jackson was assigned to work in the quarantine quarters. Unfortunately he contracted the dread disease and died on January 25, 1911, scarcely two months after arriving at his China home. Rarely has the death of a missionary so touched the Chinese mind. In recognition of the doctor's services the provincial treasury made a grant of $10,000 to his bereaved mother.

It is said that seven per cent of the ministry of the American Unitarian churches have withdrawn from their profession during the past year.

A Seventh Day Adventist, Naumann, who has declined to do military duty on Saturday for the German Government, has been condemned by the German army courts to terms of imprisonment, aggregating something like twenty-five years.

What is said to be the largest order for Bibles ever given has just been placed with two publishing houses, by the Gideons, the Christian Commercial Travelers' Association of America, whose plan it is to place 100,000 Bibles in as many hotel rooms throughout the country.

After a thorough investigation the American Baptist Home Mission Society has decided to enter San Salvador and there begin work. This is said to be the most densely populated republic in the world, and to most of us is as unknown as Asia and Africa. The need is just as great, so we are told, and it is on our own shores.

"The Moslem seeks Mecca, the Hebrew Jerusalem, the Catholic Rome, each looking for the Holy City. The Protestant goes to his closet and shuts the door. The Moslem finds the tomb of a long-dead man; the Hebrew finds only a wall against which to wail; the Catholic finds a self-beleagured Roman citizen. The Protestant finds the 'Father who seeth in secret!'"

A Mr. Rosenwald promised the negroes of Atlanta, Georgia, $25,000 towards a Y. M. C. A. building, provided they themselves would raise $40,-

000 for the purpose. In a whirlwind campaign of ten days $67,000 had been pledged, or $27,000 more than was necessary to assure the gift.

A Hamburg pastor in the German State Church writes: "Our city, with its numerous liberal pastors and its masses lapsed to heathenism, can thank God on its knees for the Salvation Army which, as a good Samaritan working among us, saves whom and where it can. I myself know a lawyer brought back to the faith in Salvation Army meetings. He reports that three others in his circle have been converted in the same way."—*Record of Christian Work.*

The Mission to Lepers in India and the East was last year responsible for or assisted in the upkeep of seventy-nine leper asylums. In these were found over 10,000 lepers, of whom over 3,500 are Christians, nearly all having been baptized in the asylums. Last year 545 were baptized in these asylums.

BOOK REVIEWS.

The Young Christian and the Early Church is a new book issued by American Baptist Press. The book belongs to the Christian Culture courses coming from these same publishers, a splendid idea for young people. This book like the others combines both the interesting study feature as well as ready reading. The author, Rev. J. W. Conley, has divided the volume into two parts of ten lessons each, the first coming up to Paul's conversion, and the second closing with Paul's death. The author has selected his material well and presented it with tact, making the text valuable for class work. Price, 50 cents, postpaid.

The Gospel at Work in Modern Life.—When Robert Whitaker, the author, conceived the plan and scope of this work, he laid hold on the most practical, useful and helpful and dealt with them in a sensible manner. Indeed, the method of treatment of such subjects as "The Gospel that Works," "The Gospel and Worship," "Home Conduct," "Working in the Church," "For Social Betterment," "Business, Recreations," "Home Making," "Modern Miracles," and so on, has unusual helpfulness for the reader, and it is a pity that this book is not in the hands of every young man and woman in the land. How true is such a statement as the following, found in one of the first chapters: "Sound doctrine means first of all sound living, and when it means less the clamor for it is a false cry." Or again, "The foremost problem of the modern Christian is the Christian's first problem in every generation—to translate the timeless truth of Jesus, not the temporary forms of that truth, into the most convincing and commanding terms of contemporary life." Well arranged for profitable reading or careful study—a splendid text for a study class. Boards, 50 cents, postpaid. American Baptist Publication Society, Philadelphia.

*The Church of Christ in Corea.**—Mr. Fenwick, missionary in Corea, has written a most unusual book, the kind that but few flow from any generation's pen. It is neither biography, though it has enough of that to make the reader's knowledge of the author helpful to understand the questions discussed; it is not historical, and yet it tells enough of the acts of a body of Corean Christians to understand that they are making history akin to the Acts of the Apostles. First the book describes how Christ found the author and took him to this field. The unusual in this is the credit given to the Lord for His wonderful work wrought. The next takes up the

*A review of Malcom C. Fenwick's recent book, published by Geo. H. Doran Co., New York, and may be had thru Brethren Publishing House, Elgin, Illinois. Cloth, net, $1.

preconceived ideas of the author as he entered the mission field, and the almost total failure of his efforts. The third step gives account of how the untutored natives, with the power of the Gospel within them, work mightily among their fellows towards building and organizing churches. The stories of sacrifice, deprivation willingly and willfully imposed, and of faith are most thrilling. "Native Sons Sent Out to Work," "The Splendid Success of the Native Pastor Where I Had Hopelessly Failed," "The Simple-hearted Believer in Any Country Is God's Sufficient Instrument in That Country" are titles to chapters that, for insight to mission work and wisdom in laboring through native workers, are worth several times the price of the book to any reader interested in missions. Students of missions can hold a theory that most effectual work can be done through the native, but this book transforms theory into deep conviction and the incidents of sacrifice will stir every reader to redouble his effort. If the church today would,—she can if she will,—go back to the methods advocated in this volume, she would again become apostolic, practical, effectual and greatly multiply her efficiency both at home and abroad. She should go back. Why does she not?

Children's Missionary Stories.—Every wide-awake worker among children uses stories; for the great demand of child life is "tell me a 'tory." Made-up stories, nursery stories—the whole realm of the story world—seems to have been canvassed, save the unique field of missionary endeavor. Seeing not only a need for missionary stories for junior bands but knowing the value of the story, Alice Moreton Burnett, corresponding secretary of the Woman's Board Home Missions, Christian church, has brought together thirty splendid missionary stories. The editor turned over to one that attracted his eye, and when he was through his heart was touched, for tears of sympathy flowed. The stories will grasp the heart of the child. The book will furnish excellent material for leaders of little missionary bands, Sunday-school teachers, and mothers in the home who delight to tell their children good stories. You cannot miss in buying the book; 128 pp. neatly bound in cloth, with a few illustrations, postpaid, 35 cents. Published by Christian Publishing Association. Orders may be filled through Brethren Publishing House, Elgin, Illinois.

FINANCIAL REPORT.

(Continued from Page 256.)

Minnesota—$1.00.

Mrs. Ross Workman,	$	1 00
Total for the month,	$	22 47
Previously reported,		95 55
Total for year so far,	$	118 02

CONFERENCE OFFERING.

(Continued from Page 260.)

DENVER COLORED MISSION.

North Dakota—$11.06.
Congregation.

Hebron,	$	11 06

Iowa—$2.00.
Middle District, Individual.

Harrison Shaffer,		2 00
Total,	$	13 06

INDUSTRIAL WIDOWS' HOME.

Pennsylvania—$12.00.
Middle District, Congregation.

Tyrone,	$	12 00
Total,	$	12 00

CHINA ORPHANAGE.

California—$5.00.
Southern District, Sunday-school.

Primary Dept., Glendora,	$	5 00
Total,	$	5 00

CUBA MISSION.

Missouri—$2.26.
Southern District, Christian Workers' Society.

Nevada,	$	2 26
Total,	$	2 26

SUMMARIZED STATEMENT OF THE CONFERENCE OFFERING.

World-wide Missions,	$13,563	01
India Dormitories,	240	00
India Mission,	149	76
India Industrial Work,	104	36
India Native Workers,	50	00
India Widows' Home,	12	00
Second Virginia Long Fund,	50	00
India Orphanage,	27	00
China Mission,	651	48
North Dakota Hilton Fund,	63	92
China Orphanage,	5	00
Denmark and Sweden,	30	00
Denver Colored Work,	13	06
Cuba Mission,	2	26
Total Conference Offering,	$14,961	85

BEFORE THE THRONE

I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: Thy word is truth. As Thou didst send Me into the world, even so sent I them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth. . . . . O righteous Father, the world knew Thee not, but I knew Thee; and these knew that Thou didst send Me: and I made known unto them Thy name, and will make it known; that the love wherewith Thou lovedst Me may be in them, and I in them.—*Jesus.*

* * *

While it is the constant testimony of our missionaries that the prayers of their brethren at home are what help them most, yet when interceding for our comrades at the front we should not cease to ask God for much on behalf of those who remain at home. Possibly in the missionary endeavor of the Church of the Brethren the following are some of the most urgent needs. Ask God often that the Holy Ghost, whom He has sent to us, may

1. Draw our ministry in all places to take their rightful positions as the leaders of our missionary enterprise.

2. Prompt the laity of our church to become active interceders at the Throne of Grace, as well as living examples of workers and speakers for missions.

3. Influence our congregations everywhere to work as one man for union, harmony and good fellowship, for advance in giving and going.

4. Lead our young people to become more active in their Christian Workers' Societies; teach them to sing, to speak, to pray.

5. Richly bless those who are stirred to give their lives for the propagation of the Gospel.

6. Give us individually a deeper sense of the need and power of prayer to win the world for Christ.

"TOO GOOD TO HEAR ALONE."

In the *C. M. S. Gleaner* for March an account is given (p. 38) of a visit paid to some Singhalese villages in the Kandyan Itinerancy, Ceylon, by Miss Earp. "We stopped at one house" says the writer, "and only one woman was to be seen. We sat down and talked to her; suddenly she sprang up and said, '*This is too good to hear alone;* I must find some other women!' In a short time she returned with five."

"Too good, this Word, to hear alone;" thus thought
Samaria's daughter standing by the well;
And hast'ning village-wards she quickly brought
Others to hear what Jesus had to tell:
"Too good to hear alone, and I must share
With other folk the gladness of this Word."
So spoke a daughter of Ceylon who ne'er
Before the Gospel of God's grace had heard.
And we—who know the power of Jesus' Name,
And countless precious Gospel-blessings own,—
Can we account ourselves as free from blame,
Whilst myriad souls in heathen bondage groan?
Oh, may these women make us feel some shame
And deem that Word "too good to hear alone!"

Arthur J. Santer.

St. Leonards-on-Sea, March 20, 1911.

FINANCIAL REPORT

COMPARATIVE STATEMENT FOR JUNE 1910 AND 1911.

	June '10	June '11	Apr.-June '10	Apr.-June '11	Increase	Decrease
World-Wide,	$ 466 30	$ 352 29	$18,213 91	$15,138 69		$ 3,075 22
India,	396 12	414 27	1,615 50	1,868 14	$ 252 64	
China,	52 11	178 18	615 47	889 23	1,273 76	
Miscellaneous,	2 00	4 60	7 50	85 96		
Totals,	$ 916 53	$ 949 34	$20,452 38	$17,982 02		$ 1,470 36

CORRECTION.

The amounts contributed during the past months by D. W. Miller, T. C. and Lizzie Martin and Dry Creek congregation, Iowa, should have been credited to the Middle District of Iowa, rather than the Southern as the credits have appeared in the Visitor.

During June the General Mission Board sent out 99,702 pages of tracts.

The General Mission Board acknowledges the receipt of the following donations for the month of June, 1911:

WORLD-WIDE.

Indiana—$67.32.
Northern District, Congregation.
Baugo, ... $ 11 47
Individuals.
J. E. Newcomer and wife, $5; A Nappanee Sister, $5; Permelia and Gertrude Greenwood, $2; Rebecca Geyer, $1.75; "J. H. M." $1; D. R. Yoder, $1; John G. Bollman, $1; Sarah Mishler, $1, ... 17 75
Middle District, Sunday-schools.
Salimonie-Lancaster, $21.42; Burnett's Creek, $7.23, ... 28 65
Individuals.
I. E. Grisso, $1; Priscilla Ohme, $1, 2 00
Southern District, Christian Workers.
Buck Creek 4 45
Individuals.
Mollie M. Peffley, $2; An Invalid Widow, $1, ... 3 00
Idaho—$53.95.
Congregation.
Nampa, ... 6 20
Sunday-school.
Twin Falls, ... 22 75
Christian Workers.
Nezperce, ... 25 00
Ohio—$52.15.
Northeastern District, Congregation.
Black River, ... 8 60
Individuals.
Elizabeth King, $5; Katie Beath, $1, ... 6 00
Northwestern District, Congregation.
Lick Creek, ... 5 05
Individuals.
E. A. Miller, $12; Clara Anspach, $5, ... 17 00
Southern District, Sunday-school.
Oakland, ... 9 50
Individual.
A Brother, $5; Elmer Bright, $1, 6 00
Virginia—$30.99.
First District, Sunday-schools.
Troutville, $12.89; Oak Dale, $1.60, 14 49
Individuals.
W. A. Rux, $10; Sarah J. Hylton, $1, ... 11 00
Second District, Sunday-school.
Pleasant View, ... 3 50
Northern District, Individuals.
Noah Rhodes, $1; Lydia F. Whisler, $1, ... 2 00
Nebraska—$19.00.
Christian Workers.
Pioneer, ... 17 00
Individual.
Mrs. Elizabeth Smith, ... $ 2 00
West Virginia—$17.10.
First District, Congregations.
Harman, $7.75; Bean Settlement, $6.35, ... 14 10
Individuals.
Thomas Harrow, $2; Elvie Spaid, $1, ... 3 00
Iowa—$16.65.
Northern District, Congregation.
Grundy County—Ivester, ... 6 65
Southern District, Congregation.
English River, ... 10 00
Missouri—$16.25.
Northern District, Individual.
George Eby, ... 2 00
Middle District, Individual.
G. W. Lentz (marriage notice), .. 50
Southern District Congregation.
Oak Grove, ... 3 50
Individuals.
Emma E. Wyland, $10; Isaac D. Gibbel, 25 cents, ... 10 25
Washington—$14.00.
Individuals.
D. B. Eby, $12; Piccola Castle, $2, 14 00
Kansas—$12.75.
Southeastern District, Individual.
David Crumpacker, ... 5 00
Northwestern District, Congregation.
North Solomon, ... 3 00
Sunday-school.
E. C. Garber's Class, Portis, ... 4 75
Oregon—$9.10.
Congregation.
Weston, ... 9 10
Pennsylvania—$8.95.
Eastern District, Individuals.
G. G. Minnich, $2.05; Ella G. Famous, $2; S. S. Beaver (marriage notice), 50 cents, ... 4 55
Southern District, Individuals.
D. H. Baker (marriage notice), 50 cents, Geo. M. Mummert, 30 cents, .. 80
Middle District, Individual.
Phœbe Zook, $1; Mrs. A. B. Dilling, $1, ... 2 00
Western District, Individual.
Amanda Roddy, ... 60
S. E. Dist., E. Shore Md. & N. J.
Individual.
T. F. Imler (marriage notices), ... 1 00
Illinois—$6.11.
Northern District, Individuals.
Daniel Hepfer, $1.04; Sarah Royer, 52 cents, ... 1 56
Southern District, Sunday-school.
Astoria, ... 3 55
Individuals.
S. W. Garber (marriage notice), 50 cents; G. W. Garber (marriage notice), 50 cents, ... 1 00
Michigan—$5.32.
Congregation.
Saginaw, ... 3 57
Individuals.
Mrs. Sarah A. Garver, 75 cents; Peter B. Messner (marriage notice), 50 cents; Miss Amanda Wertenberger, 50 cents, ... 1 75

Louisiana—$5.00.
Individual.
M. S. Bolinger, ... $ 5 00
California—$4.20.
Northern District, Individuals.
D. M. Musselman, $1.90; Mrs. Clara A. Holloway, $1; I. F. Betts (marriage notice), 50 cents; Mrs. Effie Miller, 30 cents, ... 3 70
Southern District, Individual.
W. E. Trostle (marriage notice), 50
Tennessee—$4.10.
Congregation.
Limestone, ... 4 10
North Dakota—$2.30.
Congregation.
James River, ... 2 30
New Mexco—$1.55.
Congregation.
Sunshine, ... 1 55
Colorado—$1.50.
Southeastern District, Individual.
Miss Blanche McClave, ... 1 00
Western District, Individual.
S. Z. Sharp (marriage notice), ... 50
Wisconsin—$1.00.
Individuals.
Mr. and Mrs. J. E. Zollers, ... 1 00
Oklahoma—$1.00.
Individual.
A Sister, Oklahoma, ... 1 00
Minnesota—$0.50.
Individual.
D. H. Keller (marriage notice), .. 50
Unknown—$1.50.
Unlocated, $1; Individual, 50 cents, 1 50

Total for the month, ... $ 352 29
Previously reported, ... 1,223 39
Annual Meeting Collection, ... 13,563 01

Total for year so far, ... $15,138 69

INDIA ORPHANAGE.

Virginia—$40.00.
First District, Individual.
Mrs. T. C. Denton, ... $ 20 00
Northern District, Individual.
"A Brother," 20 00
Pennsylvania—$38.00.
Eastern District, Sunday-school.
Indian Creek, ... 16 00
Middle District, Aid Society.
Lewistown, ... 20 00
Individual.
"Sister G. S. A.," 2 00
California—$31.00.
Northern District, Individuals.
John K. and Elizabeth Sharp, ... 25 00
Southern District, Sunday-school.
San Dimas, ... 6 00
Illinois—$20.00.
Southern District, Aid Society.
Cerro Gordo, ... 20 00
Ohio—$20.00.
Southern District, Sunday-school.
Greenville, ... 20 00
Indiana—$19.00.
Northern District, Sunday-school.
First South Bend, Primary Dept., 5 00
Middle District, Sunday-school.
Loon Creek Primary Class, ... 10 00
Individual.
Ira Kauffman, ... 4 00
Nebraska—$10.16.
Sunday-school.
Bethel, ... 10 16
Kansas—$3.00.
Southwestern District, Individual.
A. J. Crumpacker, ... 3 00

Total for the month, ... $ 181 16
Previously reported, ... 561 76
Annual Meeting Collection, ... 27 00

Total for year so far, ... $ 769 92

INDIA MISSION.

Iowa—$54.57.
Southern District, Congregations.
Fairview, $17.64; Salem, $13; Richland, $12.86; Batavia, $7.17; Osceola, $3.90, ... $ 54 57
California—$25.00.
Northern District, Individuals.
John K. and Elizabeth Sharp, ... 25 00
Kansas—$20.28.
Northwestern District, Congregation.
North Solomon, ... 20 28
Missouri—$17.50.
Northern District, Congregation.
Smith's Fork, ... 17 50
Ohio—$10.00.
Sunday-school.
Eagle Creek, ... 10 00
Indiana—$5.76.
Northern District, Congregation.
Yellow Creek, ... 5 76

Total for the month, ... $ 133 11
Previously reported, ... 499 49
Annual Meeting Collection, ... 149 76

Total for year so far, ... $ 782 36

INDIA WIDOWS' HOME.

Pennsylvania—$10.00.
Eastern District.
Indian Creek Willing Workers, ... $ 10 00
Virginia—$10.00.
First District, Individual.
Mrs. C. E. Kinzie, ... 10 00

Total for the month, ... $ 20 00
Previously reported, ... 10 00
Annual Meeting Collection, ... 12 00

Total for year so far, ... $ 42 00

INDIA INDUSTRIAL.

Kansas—$50.00.
Northwestern District, Individuals.
J. R. Garber, $10; I. S. Lerew, $10; Geo. Lerew, $10; George Breon, $10; J. E. Small, $10, ... $ 50 00

Total for the month, ... $ 50 00
Previously reported, ... 20 00
Annual Meeting Collection, ... 104 36

Total for year so far, ... $ 174 36

INDIA NATIVE SCHOOL.

California—$30.00.
Southern District, Individual.
J. H. Brubaker and wife, ... $ 30 00

Total for the month, ... $ 30 00
Previously reported, ... 69 50

Total for year so far, ... $ 99 50

INDIA NATIVE WORKERS.

Receipt No. 5129, $35; Receipt No. 5143, $5; Receipt No. 5144, $12.50, .. $ 52 50

Total for the month, ... $ 52 50
Previously reported, ... 315 76

For year so far, ... $ 368 26

CHINA MISSION.

Indiana—$78.75.
Northern District, Congregations.
Elkhart City, $40.06; Yellow Creek, $22.76; Baugo, $8.93, ... $ 71 75
Individual.
A Brother, ... 7 00
California—$50.00.
Northern District, Individuals.
John K. and Elizabeth Sharp, ... 50 00
Virginia—$5.00.
Northern District, Individual.
A Sister, Mill Creek, ... 5 00
Colorado—$5.00.
Western District, Individual.
Nancy D. Underhill, ... 5 00

Oklahoma—$5.00.
Individual.
C. C. Clark, ... $ 5 00
Maryland—$2.00.
Eastern District, Individuals.
Mr. and Mrs. C. M. Driver, ... 2 00

Total for the month, ... $ 145 75
Previously reported, ... 458 75
Annual Meeting Collection, ... 615 40

Total for year so far, ... $ 1,255 90

CHINA FAMINE FUND.

California—$23.43.
Southern District, Congregation.
East Los Angeles, ... $ 13 43
Individual.
Belinda Riley, ... 10 00
Ohio—$5.00.
Northeastern District, Individual.
Jesse A. Sheets, ... 5 00
Virginia—$2.00.
Second District, Individual.
C. D. Cline, ... 2 00
Iowa—$1.00.
Northern District, Individual.
Mary D. Welty, ... 1 00
Illinois—$1.00.
Northern District, Individual.
Lovena Andes, ... 1 00

Total for the month, ... $ 32 43
Previously reported, ... 100 82

Total for year so far, ... $ 133 25

CHINA ORPHANAGE.

Missouri—$4.10.
Northern District, Individual.
Mrs. J. C. Bashor, ... $ 4 10

Total for the month, ... $ 4 10
Previously reported, ... 5 00

Total for year so far, ... $ 9 10

AFRICAN MISSION.

Indiana—$0.50.
Northern District, Individual.
A Brother, ... $ 50

Total for the month, ... $ 50
Previously reported, ... 3 00

Total for year so far, ... $ 3 50

DENVER HOME AND TRAINING SCHOOL FOR THE COLORED RACE.

Iowa—$120.75.
Individuals.
H. H. Wingert, $3; Frank Lehman, $1; Wm. Lehman, $2; E. J. Beeghley, $2.50; I. H. Vannorsdel, $2; J. D. Bell, $5; Sarah Beeghley, $1; W. E. Wilson, $2; Henry Sheeler, $2.50; John Foft, $2; T. J. Yeoman, $1; Leo Brallier and wife, $2; Maud Whitmer, $1; E. C. Whitmer, $20; George Delaney, $1; Sadie Martin, 50 cents; F. C. Bohn, $1; R. Swanger, $1; Elmer Miller $2; Aaron Long $3; F. W. Ditch, $1; Minnie Long, $1.50; Bessie Schmudlach, $1; Harvey Gillam, $5; H. O. Adams, $2; C. E. Kimmel, $5; R. H. Glessner, $5; J. W. Kennedy, $1.75; J. O. Kimmel, $5; Anna Kimmel, $5; J. E. Ralston, $2; T. L. Kimmel, $2; An Individual, $2; B. F. Eikenberry, $1; Grace Prentice, $1; W. D. Grove, $25, ... $ 120 75
Kansas—$225.76.
Individuals.
F. S. Brown, $1; J. W. Ayers, 25 cents; S. B. Beeghley, $1; Asa Crist, $1; Reuben Myers, $5; J. A. Lauver, $1; Sarah M. Riggle, 50 cents; Daniel Yost, $6; W. G. Hoover, $1; S. H. Fisher, $1.50; Clyde Craney, $2; F. R Mellott, 36 cents; J. M. Stutsman, $5; E. W. Melendy, $5; G. Stutsman, $2; Mrs. Greene, 15 cents; J. J. Yoder, $5; Wm. Ulery, $1; Mrs. D. S. Hoerner, $2; J. A. Moomaw, $5; A. J. Crumpacker, $1; F. P. Detter, $15; R. C. Strohm, $2; F. A. Vaniman, $5; G. F. Blonderfield, $2; Elizabeth Vaniman, $5; Mrs. Peel, 25 cents; Susan Crumpacker, $5; Susannah Miller, 50 cents; M. B. Zook, $5; J. D. Yoder, $50; M. S. Buckman, $1; A. J. Buckman, $5; W. H. Clark, $1; Arthur Sell, $5; J. C. Peterson, $10; E. E. Strohm, $5; J. B. Stutzman, 75 cents; W. H. Klepinger, $5; Mae R. Wilson, $1; G. A. Lindholm, $1; J. W. Mishler, $5; E. E. Yoder, $5; H. M. Brubaker, $1; Dr. Heaston, $2; J. A. and Sadie Thomas, 75 cents; Mrs. W. H. Shomber, $5; W. C. Will, $5; Catherine Will, $3; John A. Myers, $1; Geo. Dudte, $1.25; Stella Hawkey, $5; A. D. Brubaker, $1.50; Sophia Dudte, $3; J. W. Miller, $7; J. A. Freeburg, $3; F. J. Chappel, $5, ... $ 225 76
Michigan—$105.65.
Individuals.
Chas. Pollington, $1; Wm. Pollington, 50 cents; Clara Landis, $1; D. O. Flory. $5; Wm. Saxton, $5; M. M. Bolinger, $2; S. K. Marsh, $1; Lillie Bolinger, $1; Samuel Bollinger, $2; C. E. Switzer, $1; C. H. Johnson, $1; Nellie Smith, 50 cents; Mrs. A. Keith, 50 cents; Carl Jehnzen, $1; D. B. Mote, $1; Ira Gernsey, $1; J. L. McKimmy, $1; Ora McKimmy, $1; J. W. Killian, 50 cents; E. Croweton, $1; Katie Patterson, $3; John Albaugh, $5; Hazel Albaugh, 25 cents; Flossie Albaugh, 25 cents; Bertha Albaugh, 50 cents; Mrs. John Albaugh, $1; J. L. Holder, 50 cents; R. Franch, $1; Wm. Flory, $1; R. Kantner, $1; Joseph Wise, $2; J. C. Wagamon, $5; J. M. Smith, $5; H. C. Warner, $5; J. W. Smith, $5; J. H. Townsend, $1; S. D. Katherman, $1; Lucy Sease, $1; J. J. England, $1; Lewis Oaks, $1; D. F. Oaks, $1; Hermon Towns, $2; Joseph Swihart, 50 cents; Minnie Swihart, 25 cents; Michael Miller, $1; Ella Keith, 50 cents; R. Miller, $1; R. J. Whitmer, $1; Jessie Blough, $1; Emma Weaver, $1; H. W. Blough, $1; Cyrus Blough, $1; Lydia Smith, $1; Elizabeth Neff, $1; S. S. Weaver, $2; James Rinehart, $5; H. D. Plott, $2; J. F. Sherrick, $2; C. L. Wilkins, $1; G. E. Emrick, $5; Vina Huff, $2; Elmer Winey, $5, ... 105 65
Ohio—$53.15.
Individuals.
David Hively, $1; B. E. Litt, $1; Minnie Bechtel, $2; Jackson Bechtel, $3; Millard Moore, $2; O. H. Bechtel, $1; W. H. Brubaker, $1; Joe N. Bechtel, $2; Mrs. J. W. Keller, $1; G. S. Strausbaugh, $1; D. B. Grub, $1; Cathren Fauber, 50 cents; M. W. Printz, $5; Noah Shrider, $1; L. E. Spring, $1; Sarah Mencle, 50 cents; Lavina Spring, 50 cents; J. L. Spring and wife, $2; M. A. Holloway, $5; D. H. Leckrone, $1; Marion Leckrone, $1; Ora Leckrone, $1; J. W. Horn, $2; Jacob L. Leckrone, $2; Sarah A. Dupler, $1; Clinton Helser, $1; Margaret Dupler, $1; Mary Dupler, $1; Rufus Dupler, $1; Allen Leckrone, $1; Albert Leckrone, $1; J. S. Leckrone, $1; C. B. Snider, $1; H. D. Snider, $1; Wm. Imes, $1; Amos Stoner, 65 cents; Jacob Mack, $1; Perry E. Cooperrider, $1; Emily Daughterty, $1, ... 53 15

Nebraska—$59.40.
Individuals.
J. C. Hirsh, $5; G. D. Couser, 75 cents; Lydia Netzley, $1; Geo. Barklow, 40 cents; L. M. Triddwell, 50 cents; Susan Roelofsz, 50 cents; Mrs. S. B. Castle, $1; Caroline Brown, $2; Sara Van Dyke, $1.50; Susanna Spire, $2; A. C. Heaston, $1; H. Frantz, $2; J. F. Bevan, 55 cents; F. L. Root, $1; Henry Boyd, 25 cents; Daniel Frantz, $5; Delilla Frantz, $1.30; Wm. J. Miller, 25 cents; Esther Martin, 25 cents; S. P. Van Dyke, $1.50; Noah Wrightsman, $1; B. A. Brubaker, $2; P. S. Overlies, $5; H. P. Wrightsman, $1; S. I. Cripe, 50 cents; Dora Geihart, $1; Bertie Cullen, $2.50; Beulah Cullen, 50 cents; H. D. Cullen, $5; J. S. Gabel, $10; Frantz, $1; South Beatrice congregation, $2.15, ... $ 59 40

Oregon—58.05.
Individuals.
J. W. Brooks, $5; O. M. Welch, $5; H. H. Keim, $10; F. D. Barron, $5; S. T. Caslow, $5; W. H. Heiny, $2; S. O. Etter, $5; Lorena Chenny, $5; M. M. Long, $1; Dora Mitchell, $1; Pearl Stump, 5 cents; James Fitch, 50 cents; Mrs. L. D. Minear, $5; G. W. Swisshelm, $1; Daniel Stump, $1; S. S. Keim, $1; C. H. Eller, $1; S. D. Decker, $2.50; M. C. Lininger, $2, ... 58 05

Missouri—$25.75.
Individuals.
V. C. Roop, $1; Chas. W. Ripp, $2; Lizzie Culp, 25 cents; Amos Markee, $1; Mrs. J. C. Christopher, $5; Susa Reece, $1; E. S. Katherman, $1; David Mohler, $2; Albert E. Scrogs, 50 cents; C. A. Baile, $5; Nannie Roop, $5; Sara L. Baile, $1; Grace Roop, $1, ... 25 75

New Jersey—$1.00.
A Sister, ... 1 00

Total for the month, ... $ 648 61
Previously received, ... 262 80
Annual Meeting Collection, ... 13 06

Total collected to date, ... $ 924 47

COLORADO CITY CHURCHHOUSE.

Kansas—$429.13.
Individuals.
H. Lauver, $1; D. H. Longanecker, 50 cents; R. Myers, $7.75; Henry Lauver, 50 cents; F. S. Royer, $2; I. A. Lauver, 50 cents; Leonard Carter, 50 cents; Mabel Graham, 25 cents; Jesse Kalebaugh, 50 cents; Furman Graham, 50 cents; Violet Ritchey, 25 cents; A. C. Drushel, $2; Emma Myers, $1; J. Hollinger, $1; S. R. Riffey, $5; Jesse Riffey, 50 cents; Alva Riffey, $4; Harvey Crist, $2; J. W. Brammell, $2.50; D. Weaver, 83 cents; Geo. Mariner, $10; E. Fishburn, $1.50; G. A. Fishburn, $9; Samuel Miller, $5; C. A. Ward, $5; W. S. Ward, $5; I. L. Hoover, $10; Dessie Postma, $5; Mary A. Postma, $2; J. S. Dillon, $1; Norman Banning, $5; Wm. Wolfe, $1; David Fox, $1.50; H. S. Eberhart, $5; E. L. Herr, $2; M. A. Eberhart, 50 cents; W. Postma, $2; O. E. Hoover, $10; F. Fishburn, $2.50; Wm. Kinzie, $5; Wm. Smith, $1; A. J. Wray, $15; J. B. Beckner, $10; Mrs. J. B. Beckner, $1; Ada E. Beckner, $2; J. W. Fishburn, $10; Mrs. J. W. Fishburn, $2; Catherine Michael, $1; I. J. Heckman, $2; S. L. Barnhart, 25 cents; John F. Shoemaker, $2.50; Jess Ikenberry, $3; S. H. Fora, $1; John Michael, $1; Mrs. Mary C. Kinzie, $1.50; J. T. Kinzie, $5; Geo. Helmes, $1; John Humbarger, $1; Hannah Humbarger, $1; Maud Rock, $2; J. S. Kauffman, $1; Ethel Kauffman, $1; Roy Rock, $1; Harietta Homler, $1; J. W. Homler, 50 cents; V. A. Summers, 75 cents; N. P. J. Sondergard, $5; F. M. Shirk, $10; J. E. Neher, $1; O. O. Button, $5; C. E. Hurt, $10; A. R. Enos, $5; Mrs. J. B. Shirk, $5; J. S. Strickler, $5; John Mellinger, $1; H. Brammell, $1; J. F. Keim, $2; Maggie Warner, 50 cents; Jesse Root, $2; Jacob Kientz, $1; W. H. Tigner, $1; W. L. Bailey, $1; Bettie Marker, $1; Allen Marker, $1; Noah Holler, 50 cents; Sarah Brammell, $1; Sarah Marker, $1; L. King, $1; Louisa Quiett, 50 cents; Rosa Brown, 50 cents; H. C. Taylor, $10; J. P. Stott, $1; W. H. Sheets, $5; E. E. Hoffman, $3; J. W. Brubaker, $1; W. R. Benedict, 50 cents; Job Sterner, $3; Thomas J. Vancil, $1; John W. Sheets, $1; D. S. Strole, $5; Geo. Manon, $1; Benjamin Ferney, $1; Frank Sargent, $1.30; G. M. Throne and wife, $2; S. C. Devilbliss, $5; Mary Giffin, $1; W. B. Devilbliss, $5; Mary Shomber, $1; J. F. Horner, $5 J. E. Ott, $1; C. Ullery, $5; T. A. Eisenbise, $2; J. E. Myers, $5; David Eisenbise, $5; Joe Peck, $1; I. L. Peck, $1; L. J. Smith, $6; Elmer C. Peck, $5; J. J. Myers, $2; Anna Phillippi, 25 cents; Rosie and Sylvia Wagner, $1; Mrs. Landis, 50 cents; C. B. Smith, $5; W. H. Halderman, $10; W. Flickinger, $1; W. S. Davis, $2; J. H. Kimmel, $2; D. R. Spare, $1; A. Sawyer, $2; J. A. Smith, $5; Jonas Forney, $3; M. W. Myers, $3; E. M. Hoover, $2; G. W. Springer, $1; N. N. Saylor, $2; Jacob Hahn, $5; E. D. Spangler, $5; Elizabeth Lichty, $2; J. M. Livengood, $5; John Zug, $5; W. H. Root, $5; Wm. Murray, $1; J. A. Root, $2; Clara Postma, $10; John Postma, $1; Ethel McClain, $3. Miscellaneous: Ozawkie Sisters' Aid Society, $5; Morrill Sisters' Aid Society, $1; Unknown, $1, ... $ 429 13

Total for the month, ... $ 429 13
Previously reported, ... 61 52

Total for year so far, ... $ 490 65

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Iowa—$12.65.
Coon River Sunday-school, ... $ 12 65

California—$10.00.
Intermediate Class No. 1 of Glendora Sunday-school, ... 10 00

Virginia—$9.50.
Lower Union Sunday-school, $1.75; Legato Sunday-school, $7.75, ... 9 50

Indiana—$4.30.
Locust Grove Sunday-school, $3.20; Union Grove Sunday-school, $1.10, .. 4 30

Maryland—$3.15.
Maple Spring Sunday-school, ... 3 15

Kansas—$1.56.
Kansas Center Sunday-school, ... 1 56

Pennsylvania—$1.25.
Wm. H. Hollinger, ... 1 25

Illinois—$1.00.
Macoupin Creek Sunday-school, ... 1 00

Total for the month, ... $ 43 41
Reported previously, ... 127 61

Total to date for year, ... $ 171 02

Building Fund.

Illinois—$16.82.
Hastings St., Sunday-school, Chicago, ... $ 16 82

Pennsylvania—$4.65.
Joseph R. Kitchen, Supt., ... 4 65

(Continued on Page 251.)

Conference Offering

The General Mission Board acknowledges receipt of the following donation received in the Annual Meeting Collection:

Pennsylvania—$2,003.91.

Eastern District, Congregations.
Springfield, $13.50; West Green Tree, $68.25; Elizabethtown, $48.74; West Conestoga, $10.25; Harrisburg, $22.09; Ephrata, $56.86; Chiques, $23.25; Mountville, $53.74; Lancaster City, $54.20; Fairview, $11.10; Spring Creek, $140; Elizabethtown, $23.50; White Oak, $34.50; Germantown, $42.17; Denton, $43.65; Mingo, $18.19; Tulpehocken, $17; Royersford, $9.54; Midway, $30; Big Swatara, $36.50, ... $ 767 03
Sunday-schools.
Ephrata, $18.50; Mingo, $5, ... 23 50
Christian Workers' Society.
Chiques, $2; Elizabethtown College Reading Circle, $5, ... 7 00
Individuals.
Harry K. Keller, Ephrata, $5; Amanda R. Kratz, North Wales, $10; Anna M. Brunner, North Wales, $10; Bro. and Sister M. B. Miller, $3; Kate Merkey, $1; Lizzie B. Beckner, Lititz, $1; D. G. Hendricks, Chester, $25, .. 55 00
Southern District, Congregations.
Three Springs-Perry, $10.25; Upper Codorus, $35.33; Codorus, $24.40; Back Creek, $51.53; Antietam, $95; York, $44.92; Falling Spring, $9.92; Chambersburg, $10.40; Hanover, $5.75; Conestoga, $29.14; Lower Cumberland, $70.25; Marsh Creek, $15.83; Lost Creek, $6; Pleasant Hill, $25; Lost Creek-Goodwill, $24.31; Upper Conewago, $55.26, ... 513 29
Individuals.
Receipt No. 15479, $3; C. G. Trimmer, York, $1; W. H. Trimmer, York, $1; Mrs. J. H. Potter, New Port, $2; A Sister of Lower Cumberland, $1; Rachel Zeigler, Shippensburg, $2; Nora V. Sieber, Mifflintown, $5, ... 15 00
Middle District, Congregations.
Roaring Spring, $5; Everett, $33; New Enterprise, $35; Carson Valley, $3.71; Artemas, $5.83; Altoona, $25; Fairview, $12.65; Clover Creek, $44.85; Snake Spring, $26.31; Yellow Creek, $27.15; Woodburg, $49; Lewistown, $22.90; Spring Run, $5.66; Ardenheim, $5, ... 301 06
Sunday-school.
Alice E. Long's class, ... 10 00
Individuals.
D. H. Glass and wife, $2.50; Chas. Sandras, $1; L. R. Over, $1, ... 4 50
Western District, Congregations.
Meyersdale, $21.90; Shade Creek, $17.67; Maple Glen, $10.50; Georges Creek, $15; Ligonier, $3; Summit—Middle Creek, $10; Plum Creek, and Glade, $12.33; Meyersdale, $34.55; Elk Lick, $17.11; Johnstown, $41.75; Pittsburg, $30; Elizabethtown, $3.50; Johnstown, $37.07; Shade Creek, $20; Georges Creek, $15.35; Middle Creek, $4.70, ... 294 43
Sunday-school.
Walnut Grove, ... 13 10

Ohio—$1,659.31.

Southern District, Congregations.
West Milton, $22.60; Middle District, $16.64; Brookville, $3.38; Springfield, $20.25; Union City, $20; West Dayton, $23.25; Oakland, $17; Ludlow, $67.75; Poplar Grove, $30; Palestine, $14.20; Upper Stillwater, $63.15; Beaver Creek, $8; Greenville, $25.50; Trotwood, $166.50; Salem, $57.83; Newton, $40; Salem, $1; Lower Paint Creek, $7.10; Parsons, $15.50, $ 133 51
Lower Twin, $28; Hickory Grove, $51.01; Eversole, $6.25; Salem, $1; Bremen, $8.25; Springfield, $65.53; Sidney, $16.75; Upper Twin, $9.15; Beaver Creek, $52.25; Beech Grove, $13.16; Covington, $41.34; Lower Stillwater, $12; Pleasant Valley, $8.12; Ft. McKinley, $22.83; Beech Grove, $14.06, ... $1,012 01
Sunday-schools.
Bremen, $5; Beech Grove, $5; East Dayton, $5.25, ... 15 25
Sisters' Aid.
Rose Creek, ... 5 00
Northeastern District, Congregations.
West Nimishillen, $17.93; Kent, $4.62; County Line, $6.02; Akron, $12.30; Mahoning, $15; Jonathan Creek, $5; Greenspring, $8.86; Canton, $14; Wooster, $54.60; Black River, $49; Owl Creek, $5; Freeburg, $17.55; Chippewa, $15.06; Ashland, $50.82; Maple Grove, $46.67; Mohican, $11.60, 334 03
Individuals.
D. F. Kelley, Homeworth, $1; M. Speigle, Ada, $5; C. E. Burns, $8, ... 14 00
Northwestern District, Congregation.
Sugar Creek, $84.82; Lick Creek, $21.60; Blue Creek, $5; Baker, $1; Lima, $19.79; Swan Creek, $15; Silver Creek, $38.94; Rome, $20.76; Logan, $23.11; Eagle Creek, $30; Bellefontaine, $15, ... 275 02
Individuals.
Mrs. Addie Mishler, $1; E. H. Rosenberger and wife, $3, ... 4 00

Indiana—$1,387.73.

Northern District, Congregations.
Bremen, $5.65; English Prairie, $14.75; North Liberty, $7.50; New Salem, $34.16; Rock Run, $37.87; Pleasant Hill, $10; Bethel, $40.97; Maple Grove, $22; Osceola, $2.53; Union Center, $71.12; Solomon Creek, $70.34; South Bend, $12.70; Goshen City, $15.98; Turkey Creek, $19.03; Cedar Creek, $40; Cedar Lake, $19.25; West Goshen, $40.50; Nappanee, $45.12; Pleasant Valley, $17.68; Springfield, $11, ... 538 15
Individuals.
John Neff and wife, $2; Jennie Eckman, $1; Angeline Ruggles, Andrews, $1; Chas. H. Bunyan, $3.50; Lottie Hummel, $2; Joseph Weaver, $3, ... 12 00
Middle District, Congregations.
Clear Creek, $20; Wabash, $15.50; Salimonie, $42.77; Somerset, $10.15; Huntington City, $14; Mexico, $57.50; Markle, $19.50; Bachelor Run, $65.17; Monticello, $26.22; North Manchester, $73.37; Roann, $13.35; Pleasant Dale, $25; Beaver Dam, $5; Landessville, $3; Sugar Creek, $11.30; Ft. Wayne, $13.11, ... 414 94
Sunday-school.
North Manchester, ... 10 00
Individuals.
Mrs. Ellis Miller, $1; W. L. Hitcher, $7; Lydia Rairigh, $5; A Brother, $1.50, ... 14 50
Southern District, Congregations.
Pyrmont, $43; Middle Fork, $15; Indianapolis, $22.50; Mississinewa, $43; Buck Creek, $14.55; Four Mile, $36; Arcadia, $11.35; Camden, $30; Howard, $16; Muncie, $5; Nettle Creek, $63.31; White, $35.60; Fairview, $19, ... 354 31
Sunday-schools.
White Branch, ... 1 58
Aid Societies.
Brick, $5; Locust Grove, $5; White Branch, $10, ... 20 00
Individuals.
A Brother, $1.25; A Brother, $20; Benjamin Jackson, $1, ... 22 25

Iowa—$1,188.15.
Middle District, Congregations.
Panther Creek, $72.90; Brooklyn, $44.66; Indian Creek, $5.28; Des Moines, $37.67; Dallas Center, $33; Harlem, $5; Oak Grove, $7; Des Moines, $9.03; Garrison, $22; Cedar, $23.66; Muscatine, $13.80; Coon River, $17.15; Prairie City, $225, ... $ 516 15
Sunday-school.
Panther Creek, ... 5 10
Individuals.
Ella Royer, $25; Elmer Seehorn and wife, $5; S. Schlotman and wife, $2; Mr. and Mrs. H. Kurtz, $10; Mary Diehl, 25 cents, ... 47 25
Southern District Congregations.
Libertyville, $23; S. Ch. English, $53.47; North Church English, $15.10; Dry Creek, $15; Monroe County, $25.50; Osceola, $10.30; Salem, $11.47; Fairview, $12.90; South Keokuk $17.30, ... 184 04
Individuals.
Mrs. Geo. Replogle, $2; Eli C. Cox, $1; B. E. Gardner, $1.50; Mrs. Bangman, $1.05, ... 5 55
Northern District, Congregations.
Iowa River, $10.35; South Waterloo, $173.50; Kingsley, $18; Greene, $52.96; Sheldon, $30.25; Curlew, $20; Grundy Center, $110, ... 415 06
Individuals.
C. A. Studebaker, $5; David Brallier and wife, $10, ... 15 00

Illinois—$996.17.
Northern District, Congregations.
Chicago, $5; Naperville, $23.50; Pine Creek, $2.50; Batavia, $7; Shannon, $51.27; Rock Creek, $11; Lanark, $39.54; Chinese Brethren, $30; Dixon, $5; Hastings, Chicago, $27.90; Pine Creek, $36; Rockford, $8.84; Milledgeville, $23.50; Mt. Morris, $118.84; Sugar Creek, $8.70; Yellow Creek, $15.54; Sterling, $26.25; West Branch, $12; Polo, $28.52; Hickory Grove, $17.35; Cherry Grove, $16.50; Waddams Grove, $17.60; Elgin, $41.20, .. 573 55
Douglas Park Extension, $15.30; Mt. Morris, $22.07, ... 37 37
Individuals.
C. W. Lahman, $15.50; D. Barrick, $1; H. C. Baker, $4; Goldie Swartz, $1; Mrs. F. G. McNutt, $2; Mrs. R. E. Arnold, $10, ... 35 50
Southern District, Congregations.
Decatur, $6.25; Salem, $6.60; Lamotte, $14.30; Blue Ridge, $21.52; Big Creek, $10; Okaw, $36.20; Macoupin Creek, $26.30; Oakley, $39; West Otter, $9.10; Roanoke, $10; Pleasant Hill, $63.89; Woodland, $27; Kaskaskia, $2.25; Hudson, $20; Cerro Gordo, $34.84; Cerro Gordo, $2.50, ... 329 75
Individuals.
Mrs. Delilah Wilson, $1; Sarah A. Eichenberg, $1; E. H. Brubaker, $1; J. M. Angle, $1; Lizzie Slaven, $1; J. J. Schrogum, $4; M. D. Hershey, $10; Serilda Wilson, $1, ... 20 00

Kansas—$974.84.
Northeastern District, Congregations.
Wade Branch, $11; Vermillion, $35.76; Ozawkie, $9.50; Washington, $9; Chippewa, $25; Sabetha, $17.21; Washington Creek, $18.20; Kansas City, $26.92; Abilene, $94.50; Morrill, $125.63; Ottawa, $29.55; Olathe, $16.12; Overbrook, $21.05; Ottawa, $20.55; Ramona, $75.50, ... 535 49
Individuals.
D. P. Neher, $5; Josiah Barnhart, $1; John Shumaker, $1, ... 7 00
Southeastern District, Congregations.
Parsons, $5; New Hope, $29.85; West Creek, $4.25; Scott Valley, $9.06; Mont Ida, $10.75; Grenola, $8; Independence, $5.66; Fredonia, $6.30; Verdigris, $21.50; Osage, $10.54; Paint Creek, $7.10; Parsons, $15.50, $ 133 51
Individuals.
L. Hodgden, $1; Susan Cochran, $1; W. H. Leaman and wife, $5, 7 00
Southwestern District, Congregations.
Slate Creek, $25.30; Pleasant View, $9.50; McPherson, $35; Monitor, $33.50; Bloom, $10; Eden Valley, $15; Newton, $4; Larned City, $9; Prairie View, $7.35; Garden City, $3; Larned, $35.13; Walton, $11; Salem, $7; Peabody, $7.50; Belleville, $20.85, ... 233 13
Sunday-school.
Chas. Newton's class, ... 5 00
Northwestern District, Congregations.
Maple Grove, $6.25; White Rock, $21; North Solomon, $6.94; Burr Oak, $5.75; Dorrance, $8.77, ... 48 71
Individuals.
Lydia A. Humphrey, $2; Lester E. Williams, $5, ... 7 00

Virginia—$903.95.
Second District, Congregations.
Valley Bethel, $3.50; Middle River, $44.18; Beaver Creek, $10; Pleasant Valley, $40; Barren Ridge, $32.75; Sangerville, $22; Forest Chapel, $12.50; Bridgewater, $100; Beaver Creek, $7; Trevilians, $6.55; Mt. Joy, $5.50; Valley Bethel, Run, $2,66, ... 286 64
Sunday-school.
Forest Chapel, ... 10 00
Individual.
Mrs. P. O. Cline, ... 1 00
Northern District, Congregations.
Woodstock, $9; Flat Rock, $20.29; Linville, $10.53; Cooks Creek, $37.17; Harrisonburg, $7; Linville Creek, $5.90; Mill Creek, $74.70, ... 164 59
Sisters' Aid Society,
Timberville, ... 19 25
Individuals.
Eliz. A. Showalter, $1; Katie M. Showalter, $1, ... 2 00
Eastern District, Congregations.
Nokesville, $29; Midland, $2; Manassas, $12; Fairfax, $24.21, ... 67 21
Individuals.
J. W. Good, $1; E. H. Jones, Fairfax, $10; B. F. A. Myers and wife, $5, ... 16 00
First District, Congregations.
Botetourt, $140.69; Germantown, $11.67; Peters Creek, $47; Bethlehem, $8; Red Oak Grove, $15.50; Antioch, $10.12; Roanoke City, $100; Burks Fork, $4.28, ... 337 26

California—$713.83.
Southern District, Congregations.
Long Beach, $28.05; Glendora, $135.55; Covina, $86.05; Egan, $14; Pasadena, $60.60; Lordsburg, $101.50; Inglewood, $35.16; South Los Angeles, $37.25; Santa Ana, $1; Pomona, $16.50; Los Angeles, $16.30, ... 531 96
Individuals.
D. S. Cline, 1; Belinda Riley, $5; Martha J. Gray, $5; S. A. Honberger, $5; Sarah Shiffler, $5, ... 21 00
Southern District, Congregations.
Chico, $15.80; Raisin, $13.90; Butte Valley, $33.87; Empire, $30; Sacramento, $16.30; Oak Grove, $13; Reedley, $37, ... 159 87
Individuals.
Hattie Woody, ... 1 00

Maryland—$453.81.
Eastern District, Congregations.
Beaverdam, $10.50; Piney Creek, $1; Monocacy, $7; Meadow Branch, $90; Fulton Ave., Baltimore, $13; Woodbury, $9; Louis Creek, $34.07; Wash. D. C., $28.60; Pipe Creek, $77; Frederick, $7, ... 277 17
Individuals.
Howard Myers, $1; Ellen Grossnickle, $1; Lydia A. Trostle, $2.50, .. 4 50
Middle District, Congregations.
Welsh, $19; Beaver Creek, $7;

Minor, $27.59; Licking Creek, $2.10; Brownsville, $30.45; Broad Run, Brownsville, $46; Hagerstown, $40, $ 172 14

Missouri—$394.48.

Middle District, Congregations.

Clear Fork, $10.05; Deepwater, $7.60; Mineral Creek, $40.65; 1st Church, Kansas City, $9.37; Prairie View, $11; Mound, $22.76; Warrensburg, $20; Spring Branch, $13.70, 135 13

Individuals.

Effie House, 50 cents; W. B. Maxwell, $1; Eva B. Barto, $1; Eldo Gauss, $1, ... 3 50

Southern District, Congregations.

Turkey Creek, $7; South St. Joseph, $15.45; Mt. Hermon, $4; Carthage, $10.50; Cabool, $9.45; Peace Valley, $2.75; Fairview, $12.40, ... 61 55

Sunday-school.

Nevada, ... 1 00

Individuals.

D. E. Bowman, $5; Emma E. Weyland, $5, ... 10 00

Northern District, Congregations.

Smith Fork, $27; Rockingham, $41.25; Wacanda, $69; North St. Joseph, $11; Pleasant View, $16.55, .. 164 80

Individuals.

S. A. Puterbaugh, $2.50; Theo. Snoberger, $5; Sister Susan Cline, $3; Etta Bashor, $1; Luther and Jane Rhodes, $2; Emma Schildknecht, $2; Sister Katie A. Lehman, $3, ... 18 50

Nebraska—$229.18.

Congregations.

Omaha Mission, $4.45; Beatrice, $4; Red Cloud, $2.50; Kearney, $5.15; Firth, $4; Arcadia, $10; Silver Lake, $5.11; Alvo, $10.40; South Loup, $4.50; Lincoln, $61.32; Bethel, $80; South Red, $5; Falls City, $12.75, . 209 18

Individuals.

H. D. and Bertie Cullen, $5; J. E. Young and family, $15, ... 20 00

North Dakota—$192.88.

Congregations.

Berthold, $43.36; Kenmare, $11.30; Turtle Mountain, $3.21; Williston, $8.45; Egeland, $6.91; Cando, $100.35; Snyder Lake, $13; Englevale, $6.30, 192 88

Idaho—$192.70.

Congregations.

Nezperce, $40; Nampa, $18.50; Twin Falls, $100; Weiser, $10; Winchester, $5; Boise, $2.20; Payette Valley, $15, ... 190 70

Individuals.

Sadie Shank, $1; T. Y. Henry, $1, 2 00

Michigan—$149.38.

Congregations.

Lake Odessa, $34.03; Bronson, $9; Onekama, $3.25; Long Lake, $5; Sunfield, $6.75; New Haven, $30.94; Chippewa Creek, $4.15; Woodland, $37.60; Sugar Ridge, $9.25; Riverside, $2.16, ... 142 13

Sunday-school.

New Haven, ... 7 00

Individual.

A Sister, ... 25

Oklahoma—$105.78.

Congregations.

Cement, $14.25; Washita, $36.10; Big Creek, $17.17; Elk City, $11.65; Paradise Prairie, $6.50; Mound Valley, $20.11, ... 105 78

Colorado—$103.75.

Congregations.

Rockyford, $48.26; Sterling, $6.30; Lowland, $3.16; McClave, $10.60; Denver, $12.50; Hartman, $10.85; Fruita, $12.08, ... 103 75

Individual.

Sallie E. Schaffner, ... 1 00

Washington—$102.38.

Congregations.

Wenatchee, $20; Sunnyside, $8.72; Centralia, $25; Tekoa, $14; Tacoma, $14.66, ... $ 82 38

Individuals.

Mr. and Mrs. L. Clauin, $2; L. E. Fainter, $2; Mrs. Julia Fainter, $4; A. M. & R. S. Dickey, $2; S. H. Miller, $10, ... 20 00

West Virginia—$74.90.

First District, Congregations.

Sandy Creek, $13.50; German Settlement, $5.50; Beaver Run, $26.75, . 45 75

Individuals.

A brother and family, $5; Mena Cassady, $1; Geo. T. Leatherman, $10; Nora M. Ebert, $2, ... 18 00

Second District, Congregation.

Bethany, Antioch, ... 11 15

Minnesota—$37.00.

Congregations.

Hancock, $4; Morrill, $5; Lewistown, $5; Worthington, $21; Winona, $1, ... 36 00

Individual.

Mrs. E. Sharp, ... 1 00

Texas—$36.70.

Congregations.

Pleasant Grove, $4.45; Mineral, $20; Portland, $6; Bethel, $6.25, .. 36 70

Oregon—$65.25.

Congregations.

Rogue River, $12.50; Newberg, $15; Portland, $22, ... 49 50

Individuals.

Rachel B. and Louis Dyck, $5; S. E. Decker, $10; H. H. Keim, 75 cents, ... 15 75

New Mexico—$28.85.

Congregations.

Miami, $12.75; Pecos Valley, $16.10, 28 85

Wisconsin—$27.67.

Congregation.

Ash Ridge, ... 24 00

Sunday-school.

Willard, ... 3 67

Canada—$26.85.

Congregations.

Mountain View, $12.50; Irricana, $7,85, ... 20 35

Individuals.

W. H. Stutzman and wife, $5; Benj. Protzman, $1.50, ... 6 50

Tennessee—$41.65.

Congregation.

Walnut Grove, $10; Pleasant Hill, $6.25; Pleasant Valley, $2.65, ... 18 90

Sunday-school.

Boons Creek, ... 16 50

Individuals.

M. M. Fine and Frank Fine, $1.25; Lucy E. Swiney, $1; D. F. Bowman, $2; J. F. Swiney, $1; A. A. Nine, $1, ... 6 25

South Dakota—$20.00.

Congregation.

Willow Creek, ... 20 00

North Carolina—$17.05.

Congregations.

Melvin Hill, $13; Golden, $4.05, .. 17 05

Alabama—$15.00.

Individuals.

Alma M. Crouse, $5; W. B. Neher, $5; E. J. Neher and wife, $5, ... 15 00

Louisiana—$14.00.

Congregation.

Jennings, ... 14 00

Cuba—$9.00.

Congregation.

Omaja, ... 9 00

Montana—$8.00.

Congregation.

Medicine, ... 6 00

Individuals.

J. C. Cripe, $1; Lizzie and Elmer Cripe, $1, ... 2 00

South Carolina—$6.20.

Congregations.

Brooklyn, $2; Mill Creek, $4.20, .. 6 20

Kentucky—$4.00.

Congregation.

Covington, ... 4 00

India—$1.00.
Individual.
J. M. Blough, ... $ 1 00
Arkansas—$1.00.
Individual.
A Sister, ... 1 00
New Mexico—$0.20.
Congregation.
Miami, ... 20
Unclassified—$90.56.
Conference Sunday-school Collections.
Beginners' Class, $1.68; Primary Class, $3.85; Intermediate Class, $46.09, ... 51 62
Unknown, $50; Edna Basor, $1; J. A. Brome, $5; No name given, $30.26; Pennies, 30 cents; a lover of unsaved souls, $2; Jno. B. Bailey and wife, $2, ... 90 56

Total acknowledged, ... $12,404 04
Loose in hat, ... 1,158 97

$13,563 01

INDIA DORMITORIES.

Pennsylvania—$240.00.
Southeastern District, Congregation.
First Philadelphia, ... $ 240 00

Total, ... $ 240 00

INDIA MISSION.

Iowa—$56.00.
Northern District, Individual.
G. A. Moore, Eldora, ... $ 55 00
Middle District, Individual.
A. M. Logan, Red Oak, ... 1 00
Pennsylvania—$54.00.
Western District, Congregation.
Pittsburg, ... 50 00
Eastern District, Individual, ... 3 00
Southern District.
Receipt No. 15479, ... 1 00
Illinois—$17.26.
Individual.
A Brother, ... 10 00
Southern District.
Sugar Creek, ... 6 26
Individual.
H. E. Pittman, ... 1 00
Virginia—$14.50.
Second District, Congregation.
Barren Ridge, ... 5 00
Northern District, Congregations.
Cedar Run, ... 4 50
First District, Sunday-school.
Roanoke, ... 5 00
Indiana—$5.00.
Middle District.
Lydia Dereck, Chili, ... 5 00
Canada—$1.00.
Individual.
Cora Rinehart and Mary Booze, .. 1 00
Missouri—$1.00.
Southern District, Congregation.
Nannie Harman, Topaz, ... 1 00
Colorado—$1.00.
Western District. Congregation.
Fruita, ... 1 00

Total, ... $ 149 76

INDIA INDUSTRIAL FUND.

Pennsylvania—$70.25.
Southeastern District, Congregation.
First Philadelphia, ... 70 25
California—$34.11.
Southern District, Sunday-school.
Primary Department, Glendora, ... 34 11

Total, ... $ 104 36

CHINA MISSION.

Idaho—$500.00.
Individuals.
Mr. and Mrs. J. A. Bowers ..... $ 500 00
Indiana—$98.85.
Northern District Congregations.
Turkey Creek, $12.06; Pine Creek, $51.52; North Liberty, $30.26, ... $ 93 84
Middle District.
Lydia Dereck, Chili, ... 5 00
Colorado—$25.50.
Northern District, Individual.
Daisy and Ira Jones, Longmont, .. 25 00
Congregation.
Fruita, ... 50
Pennsylvania—$7.09.
Western District, Sunday-school.
Meyersdale, ... 5 09
Individual.
Miss Carrie E. Rininger, Windber, $1, ... 6 09
Southern District.
Receipt No. 15479, ... 1 00
Canada—$7.15.
Sunday-school.
Irricana, ... 5 15
Individuals.
Cora Rinehart and Mary Booze, .. 2 00
Kansas—$5.00.
Southwestern District, Individual.
Susan Crumpacker, McPherson, ... 5 00
Virginia—$4.50.
Northern District, Congregation.
Cedar Run, ... 4 50
Illinois—$2.00.
Southern District, Individual.
H. E. Pittman, ... 1 00
Northern District, Individual.
Rebecca Albaugh, Chicago, ... 1 00
Missouri—$1.00.
Southern District, Individual.
Nannie Harman, ... 1 00
Miscellaneous—$0.40.
A little girl, ... 40

Total, ... $ 651 48

CHINA HILTON FUND.

North Dakota—$37.42.
Congregations.
Minot Mission, $13.75; Surrey, $23.67, ... $ 37 42
Canada—$26.50.
Congregation.
Fairview, ... 26 50

Total, ... $ 63 92

INDIA NATIVE WORKERS.

Virginia—$50.00.
Second District, Christian Workers.
Forest Chapel, ... $ 50 00

Total, ... $ 50 00

SECOND VIRGINIA LONG FUND.

Virginia—$50.00.
Second District, Congregation.
Beaver Creek, ... $ 50 00

Total, ... $ 50 00

DENMARK AND SWEDEN.

New York—$30.00.
Congregation.
Brooklyn, ... $ 30 00

Total, ... $ 30 00

INDIA ORPHANAGE.

Maryland—$16.00.
Eastern District, Congregation.
Fulton Ave., Baltimore, ... $ 16 00
Pennsylvania—$11.00.
Western District, Congregation.
West Johnstown, ... 10 00
Middle District, Individual.
Sue Sell, ... 1 00

Total, ... $ 27 00

(Continued on Page 251.)

Brethren's Tracts and Pamphlets

In the following list the one-page tracts are for free distribution. They are nearly all envelope size, very convenient, and intended to arouse interest, in which case inquiry will be made for larger tracts. The larger tracts may be had either through tract coupons which are given on the basis of ten per cent of any donation sent to the General Committee, or as given below.

Numbers having "E" before them means the tract is published in envelope size, 3¼x5½ inches. All others are pages 5¼x7½ inches. "G" following the number means the tract is published in the German, "S" in the Swedish and "D" in the Danish languages.

Order by number.

Prices given herein are by the hundred. Less quantities at the same rate.

One-Page Tracts

E302. The Lighthouse. A. W. Vaniman.
E303. Why Am I Not a Christian? S. W. Hoover.
E304. Christian Baptism. B. F. Moomaw.
E305. Trine Argument for Trine Immersion.
E306. Feet-Washing. J. H. Moore.
E307. Lord's Supper. J. H. Moore.
E308. Close Communion. I. J. Rosenberger.
E309. Salutation. J. H. Moore.
E311. Church Entertainments. I. J. Rosenberger.
E312. Gold and Costly Array. S. W. Hoover.
E313. Christian Giving. I. J. Rosenberger.
E314. Modern Skepticism. I. J. Rosenberger.
E315. Christ and War. D. Vaniman.
E316. Secret Societies.
E319. The Old Way of Baptizing. W. B. Stover.
E320. Are You Prepared to Die? James A. Sell.
E321. The Blessings of Divine Association. Adaline Beery.
E322. Infant Baptism. I. Bennett Trout.
E323. Helping Jesus. D. Vaniman.
324. Saturday or Sunday, Which?
E325. The Ministry of Sorrow. James A. Sell.
E326. The Judgment. S. N. McCann.
E327. Stop and Think. D. Vaniman.
E328. Secret Prayer.
E329. The Importance of Church Membership. D. Hays.
E330. Spirituality.
E331. A Few Open Questions. Andrew Hutchison.

Four-Page Tracts

This Series 25 Cents Per Hundred.

270. Atoning Blood of Christ. C. Hope.
271. Design of Baptism. W. B. Stover.
272. What Shall I Do With the Commandments of Jesus? J. E. Miller.
273. Close Communion Examined. I. J. Rosenberger.
274. Christian Giving. I. J. Rosenberger.
275. Are Christians Allowed to Swear? S. Z. Sharp.
276. Anointing. L. W. Teeter.
E277. The Safe Church Doctrine. L. W. Teeter.
E278. Standard of Nonconformity. Daniel Hays.
E279. Three Links of Oddfellowship. I. J. Rosenberger.
E280. Organization of the Church. B. E. Kesler.
E281. How and Whom to Baptize. Daniel Hays.
E282. The Second Coming of Christ.
E283. The Gospel Door Into the Church.
E284. Why We Should Speak of Secret Societies.
E285. Secret Societies and the Word of God.

Eight-Page Tracts

This Series 50 Cents Per Hundred.

101. Why I Love My Church. W. B. Stover.
102. Which Is the Right Church? S. T. Carpenter.
103. Come, Let Us Reason Together. (Tobacco Tract.) D. L. Miller.
104. Communion. H. C. Early.
105. The Bible Service of Feet-Washing. Landon West.
E106. The House We Live In. D. Vaniman.
107. Origin of Single Immersion. James Quinter.
108. Intemperance. Jacob Rife.
E109. The Lighthouse. A. W. Vaniman.
110. Vocal and Instrumental Music in Worship. I. J. Rosenberger.
E111. Plain Dressing. D. L. Miller.
E112. Prayer Covering. S. N. McCann.
113. Christian Salutation. Salome A. (Stoner) Myers.
114. Modern Skepticism in the Camp. I. J. Rosenberger.
E115. The Lord's Supper. D. L. Miller.
116. Woman's Work. Sadie Brallier Noffsinger.
117. Our Standard of Religion: What Is It? D. Hays.
118. Sisters' Prayer Covering. S. Z. Sharp.
E119. The Dual Crucifixion. L. W. Teeter.

Pamphlets

41. Christian Baptism. D. C. Moomaw, 16 pp., $0.90.
E 42. The Church of the Brethren. D. L. Miller, $0.70.
43. Church Entertainments. I. J. Rosenberger, 11 pp., $0.70.
44. Trine Immersion. J. H. Moore, 52 pp., $2.80.
45. Path of Life. Daniel Hays, 36 pp., $2.15.
46. The Sabbath or Lord's Day. I. J. Rosenberger, 28 pp., $1.75.
47. Perfect Plan of Salvation. J. H. Moore, 25 pp., $1.60.
48. Secret Societies Incompatible with Christianity. I. J. Rosenberger, 17 pp., $1.10.
49. One Baptism. J. H. Moore, 42 pp., $2.35.
E 50. Baptism,—Historical and Exegetical. Quincy Leckrone, E. 48 pp., $1.10.

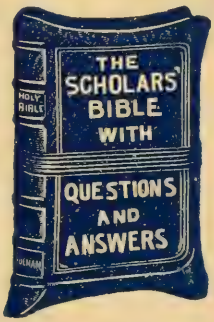
Send all orders to

General Mission Board, Elgin, Illinois

FOR CHILDREN AND YOUNG SCHOLARS

"Character is made by the Bible. Daily Bible readers are sure character builders. But they must read the Bible, not skim it, so many verses a day. To read one beatitude and keep it before the mind is better than to read many chapters and forget them as soon as you close the Book."

For Intermediate Scholars



Holman Pictorial Scholars' Bible

Size **7 x 5** inches.

SPECIMEN OF TYPE

AND it came to pass, when Solon finished the building of the hou LORD, and the king's house, and a mon's desire which he was pleased t

Beautifully printed on fine white paper from new, clear type. Containing, in addition to the Old and New Testaments, 32 Beautiful Photo Views of Scenes in Bible Lands. These views are printed on enameled paper and are made from recent photographs, which show places as they actually are today. In addition, this Bible also contains Helps to the Study of the Bible. Four Thousand Questions and Answers, Presentation Plate and Maps in colors.

No. 21. French Morocco, overlapping covers, headbands and marker, round corners, red under gold edges.
Special Price, **$1.20.**
Postage, 12 cents.

RED LETTER EDITION

Same Bible with Helps, etc., as above and with the Sayings of Christ in the New Testament printed in RED.
No. 21 RL. Binding same as 21. Special Price, **$1.45.**
Postage, 12 cts.

The Holman Home Bible

Printed from large, clear Pica type, with Marginal References, Family Record, and Maps. This Home Bible is new and very desirable for eevryday use in the Home, containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for births, marriages and deaths. This is the best Bible obtainable for Old Folks who need extra large clear print and a lightweight book.

Size **5⅜ x 3½** inches.

No. 91. French Seal Leather, overlapping covers, round corners, gold edges, gold titles. Special price, **$1.**
Postage, 10 cents.

SPECIMEN OF TYPE

NOW when JĒ'SUS Bĕth'lē-hĕm of Jū days of HĒR'od the k

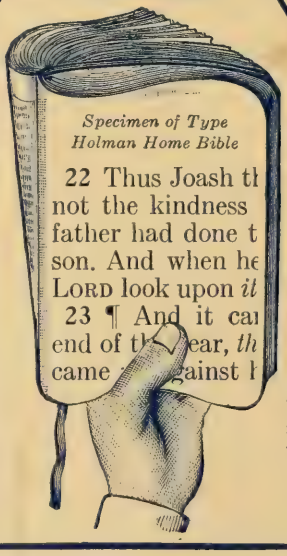
PICTORIAL BIBLE

With beautiful photo views of scenes in Bible lands distributed throughout the text. Also six maps of Bible lands in colors. Also with new Practical Helps to Bible Study, especially designed for instructing children in scriptural information.

The text is self-pronouncing, by the aid of which children can learn to pronounce the difficult Scripture proper names.

Four Best Editions of the World's Best Book

FOR OLD FOLKS



Specimen of Type
Holman Home Bible

22 Thus Joash th
not the kindness
father had done t
son. And when he
LORD look upon *it*
23 ¶ And it cai
end of th[illegible]ear, *th*
came [illegible]gainst h

For Teachers and Preachers

Holman Self-Pronouncing Large-Print Teachers' Bibles

Size **8 x 5½** inches.

SPECIMEN OF TYPE

the priests, the Lē'vites, the the singers, the Nĕth'i-nims, they that had separated then

Containing New Copyrighted Helps: A Practical Comparative Concordance. Illustrated Bible Dictionary, Four Thousand Questions and Answers. Fifteen Colored Maps.

No. 47. Egyptian Morocco, overlapping covers, round corners, red under gold edges. Special price, **$2.00.** Postage, 25 cents.

RED LETTER EDITION

Same large type and Helps as described above. The words of Christ in the New Testament, Prophecies relating to Christ in the Old Testament, etc., are all printed in RED.

No. 81 RL. Same binding as No. 47. **$2.50.**
Postage, 25 cents extra.

INDIA PAPER EDITION

The finest Bible made; will last a lifetime.

No. 75X. Genuine Morocco, overlapping covers, leather lined, silk sewed, red under gold (without questions and answers), **$5.00.**
Postage, 16 cts.

FOR THE HOME

The exact size of Bible when closed is **6½ x 9 inches.**

No. 201. Bound in Flexible **French Morocco,** grained lining and fly leaves, silk headbands, and purple silk marker, round corners, red under gold edges.

Publishers' price . . . **$3.00**
Our special price . . . **$2.10**
Postage, 24 cents.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XIII SEPTEMBER, 1911 No. 9

China's Great Sage, Confucius.
A Reconstructed Portrait from the Chinese Recorder.

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for September, 1911

EDITORIAL,— 284

ESSAYS,—

China in Throes, By F. H. Crumpacker, ... 261
Gambling Swept Away, By W. W. Clayson, ... 265
Did They Love the Baby? By Anna N. Crumpacker, ... 266
Confucian Sacrifices in China, By the Right Rev. W. C. White, ... 268
Our First Love Feast in China, By F. H. Crumpacker, ... 271
True Philosophy by a Chinaman, By Mrs. G. Stott, ... 272
The Chinese of America, By Martha B. Shick, ... 275
Why I Am Going Back to China, By Geo. W. H. Hilton, ... 277
Our Hope for Mission Work, By J. M. Blough, ... 278
The Missionary Visitor and the Dollar Donation, ... 280

THE LITTLE MISSIONARY,—

Taro, the Boy and the Soldier, ... 281

WORLD-WIDE,— 287
FINANCIAL REPORT,— 289

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, Union Bridge, Md.
L. W. TEETER, Hagerstown, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.
Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XIII September, 1911 Number 9

CHINA IN THROES

F. H. Crumpacker

NE could make a lot of quotations these days that might fit China if we dared to risk; such as "The greatest darkness comes just before dawn;" "The greatest pain just before birth," and that kindred class. However, we dare not risk too much on China at present, for she is making such strides that one can scarcely say where she will land in the next few years. Have a short survey of the empire. In far north Manchuria she is struggling with Russia about boundaries and various treaty rights. In this all is manifested a wonderful lot of real patient wisdom, and out of it China is sure to come forth with the best interests of her own people at heart and the good will of the leading powers of the world.

Plague.

Here we venture to put in a real victory shout, for through the dreaded plague China has come, not sparing effort nor money to find the cause and finally the eradication of the dreaded disease. Many of China's young physicians went boldly to the front as though they were summoned by a great king to battle for right. Their peculiar, enduring qualities fitted them for the work even better than the foreigner, and from all reports the young physicians acquitted themselves with the credit of men working for principle. While one, a foreign actor, succumbed to the plague there was mourning throughout China where men stopped to think of the cause of the one man's death and the cause he was defending. Memorial services were held, in which the leading speakers were Chinese. This is a great step for the once-sleeping China. No sooner had the plague subsided till the physicians of the world, represented in Manchuria, held a conference to find the cause of the plague, so that they can in the future make every precaution in the knowledge of man to prevent it. In this China was the most interested party in the whole conference.

Parliament.

Wander on south a little from the plague-stricken district and we come to the empire's capital. One can scarcely think of times more stirring—not even at the coronation of a king and queen—than that at Peking in these days. Here is a wire message telling of an uprising in Canton, away to the south; a class trying to get rid of the present ruling class in China. Another message from the capital of Russia, from China's representative there, telling his people to look out for a certain war commission that is coming that way. He, the minister, fears that they are not filled with good motives. In the government there are great changes. A cabinet has been

Ancient Bridge, Peking.

appointed, consisting of forty-two members, who are to be approved by the throne and they are to serve as his helpers, much as our cabinet in the United States of America. The government has put forth and is making stringent laws to stop the use of opium. In this they are helped by the whole world, and even England seems to have come to the point that they are now ready to join the rest of the powers in helping China in this terrible struggle.

Money Reforms.

Along with her multitudinous tasks of reconstruction China is trying to get on her feet in money matters. She has made a ruling that the whole empire is to have money of one kind and standard. It will be based on the decimal system. With this there will come the millions of dollars' worth of reminting. This is going on as fast as can be managed. The last order was for the mints to put out $10,000,000 worth of new coin. The powers are helping to tide over this time by making a loan to China of $50,000,000. All this piling up of interest in the Far East is sure to result in great things for the old country.

Army and Navy.

Apparently China is taking the right course in this matter, for some of her best thinkers are saying, "Get the other matters of progress right first and later we will see to the army and navy." All of us can well hope that China will be kept busy for years in reconstruction, so that this particular line of reconstruction will be left out. Her magazines and other papers are urging and agitating reforms in all other business ways before time is spent on the army and navy.

Education.

With her other affairs she still is giving some to this one of the leading influences in China today. This has its head in the capital also, but each provincial capital has an educational commissioner, and though he can give much or all the direction to the work, still the head officer must be kept posted as to the ways of working. Education will go slowly in China, for there is a terrible barrier in the way. That barrier is pride. The educated men of China are mostly educated under the old system, and with the pride which goes with this it is terribly hard for them to see real education coming in. It will put them out of business, for their principal qualification is that pride above mentioned, and when the real scholar gets to work he soon finds that that is only a hull and has no middle to support it. Here we can really say this class is having a death throe or pain. How hard it must

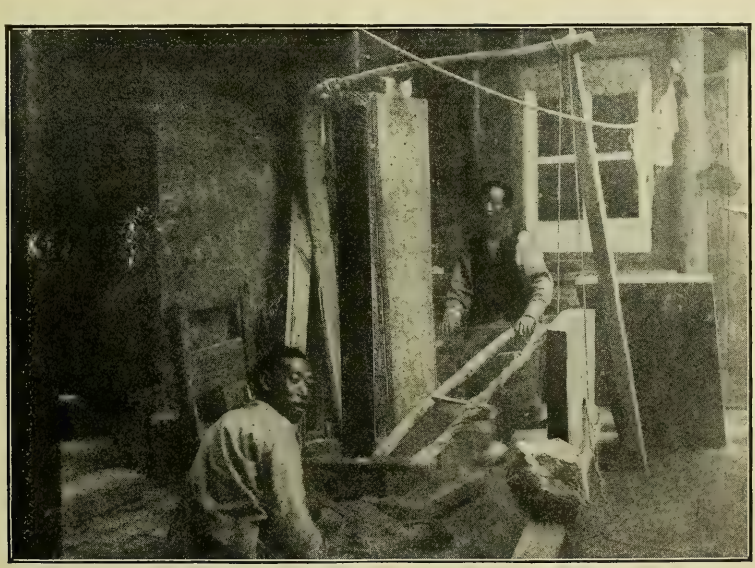
be for this ancient-sage class to see the young educated Chinese boys knowing much more of the real things of the world than they do! They are among the class who cause bitter feelings when the new light of things is taking hold; and possibly they are to be heard less than any others, for their fight is not in the front, for that is not according to their traditions. They are the gentry or ruling bodies of the small towns, and since these small towns make a big part of China's population they are directly influenced. But these fellows are giving way to the pressure that is in the progressive movement.

Railways.

Again here is a subject that the missionary can not help but be interested in, for it is assisting him to go from place to place. In other words, the railways are lessening the distances in China. The Gospel is having no easier time where the railways have gone, but it is sure to have opportunity to go at a more rapid speed. In all these lines of progress there are the two great hindrances: First, *superstition;* and second, "it is not like our fathers did it." My teacher said to me the other day that many of these customs of the Chinese are observed to keep people from laughing at them. He said that the educated people knew that one day was no better than another to bury the dead, or get married, or start on a journey, but he said if one dared to stop the observance of it every one would laugh at him. Here is that empty pride again.

Famine.

Here is a calamity that China, as well as any other heathen country, is not able to take care of. The three sections or provinces affected by the floods, and later the famines, have long been to their extremities, and it is a happy thought to know how the Chinese and all the helping influences have worked together in this struggle to save life. Catholic, Protestant, and heathen have used all the means possible to tide over to this crop time. Apparently the worst of the famine is over for the present, but the effects of these three years will wear heavily on the people for a long



A Chinese Sawmill.
They Are Always Glad to Saw Near the Bottom for Then One or Both Can Sit Down. Average Wage Is 10 Cents, Gold, Per Day.

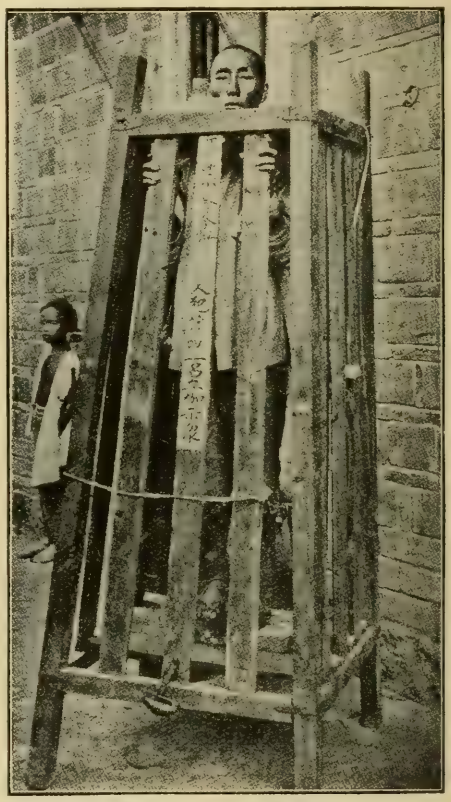
time. Bitter suffering will still hang on for many days and weeks.

The Throes Indicate What?

These struggles are but the moving of a great inner force that will influence the entire world in a wonderful way. It is not to be wondered that there are uprisings here and there throughout the great empire. Now and then a governor resigns and here and there a leader is killed by enemies. What is all the unrest about? Well, Christ once said He came not to bring peace but a sword. And here is the leaven of Christ at work. It is not overreaching the bounds at all for one to say that the work of the Christian missionary is responsible for all this movement. The mission schools are setting a pace for the educational efforts and are furnishing many of the educated young men to man the government schools that dot the country. The medical hospitals and medical schools are furnishing some, and in fact most, of the young doctors thus far that will be moving influences in awakening China. The mission printing presses have opened the way for Chinese literature, and today young China is mad in the rush for the literature of the hour. The postal and telegraph service is a result of the people being interior and wanting news from outside. They simply fill the demand. In this terrible struggle, though, one can easily see the hard time all the sides of Chinese life have in getting in line. Pride, superstition, custom and idol worship are going as the progress and love of Christ come in.

Our Part.

Possibly this is the most important of all, for when a great boat gets up steam on the waters, if there is no one on board to guide who can tell where the boat will land? Most likely it will hit on a rock and wreck either itself or run into some wharf, and injure others. The civilized and Christian world are the wharfs, and unless we are at the place we should be and are at work there will be great distress to ourselves. It is a matter of no small consequence to view new China as she is putting on new power. To be sure, if the right influences can be kept at work she will be in her proper place as long as time lasts, but if not helped to get on her feet religiously, who knows but that the whole world will get a taint of her heathenism? How sad it would be for the bright Christian lands to be overcome by the aggressive, crafty heathen and cause us to be cast from the wharf! Pray, brethren, that the Christian forces in China and outside may have the right influence in this great awakening, so that when she arises and takes her place beside the other powers of the world such benefits as these may be hers: A day of rest for her people; a freedom to be-



A Prisoner in a Cage, Chony-Pa.

long to such a religious body as conscience may dictate; a school system with freedom to use any textbook in print as a part of the course; an official body influenced by the cries and wishes of her people; a land free from the curse of opium; a country with a people who will be strong enough to stand a little criticism and thus free themselves from the old customs, which mean nothing but a following in the steps of the ancients, footbinding, observing days to do certain duties, and such foolish rites.

Brethren, to help China at this critical time is the burden of our hearts out here on the field. All missionaries will vote the same opinion, and let me be frank enough to say that were it not for the missionary forces in China today she would soon go on the rocks and be in a condition worse than several thousand years ago. How our heart yearns to be of service to the awakening dragon! In Jesus' Name.

Ping Ting Chou, Shansi, China.

GAMBLING SWEPT AWAY

W. W. Clayson

ARCH 30, Thursday, was a red-letter day in the history of Canton. On that day something was done which a year ago no one in their wildest dreams would have imagined. All the licensed gambling shops of Canton were closed. It marked the end of these places, which have been the dens of Satan, and the snare and ruin of thousands. All day, and well-nigh all night, year in, year out, these places were open. Many a fortune, reputation, and life too, has been lost in them. For some time there has been a great agitation in favor of closing them. The difficulties in the way were enormous. The officials were either lukewarm or openly opposed. When the matter was first discussed in the provincial assembly, a strong party were against it. The revenue accruing to the government from the monoply was tremendous. The total revenue of the province is 12,000,000 taels a year, and more than half of this came from the gambling monoply, which was let to a company, who controlled all the gambling houses of the provinces. In spite of the opposition of officials and vested interests, the agitation went on. The press threw themselves nobly into the fight. They carried their point. The fiat went out that on the first of the third moon all the dens were to be closed, and most stringent penalties were announced for any one found reopening them, or gambling in secret, that is at "fan-tan" or roulette—the universal form of gambling in these places—or in lottery tickets, for the lotteries were prohibited as well. The people will have to pay heavily for this, in the way of increased taxation, to make up for the loss of revenue. New taxes have been imposed, and increased duties put on wine, tobacco, and salt. One of the new taxes is most interesting. It is one of four per cent on firecrackers. So the firecracker, used so much to frighten away demons, has to pay a tax because the gambling hells have been closed!

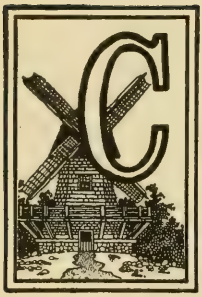
The Cantonese determined to celebrate the event. The day was a public holiday. A huge procession, well-nigh a mile long, was organized. The chief feature was an enormous figure of a

dragon, covered with beautiful silk, and gold and silver ornaments. Besides, there were numbers of tableaux to represent the evils of gambling. One man carried an enormous broom, on which were the characters "Sweep away the poison of gambling." Another had a large piece of wood split half way down, with the words "Rend asunder the curse of gambling." From nine in the morning till late in the afternoon this procession paraded the streets.

Streets formerly lit from end to end with the glaring lights of these centers of temptation are now quite dim. It has been of immense cheer to us. One often hears of the money-grubbing Chinese, and sometimes we are tempted to believe that they care for nothing else. To see such a wonderful display of moral enthusiasm and a willingness to pay the cost in increased taxation was a splendid evidence of the strength of character of the people. There was no tenderness towards the vested interest, no word of compensation to the holders of the monopoly, only a determination to see the end of what had been a devastation and a curse. When will England treat the public houses in the same drastic manner? Can not our Chinese brethren teach us a lesson?—*London Chronicle.*

DID THEY LOVE THE BABY?

Anna N. Crumpacker



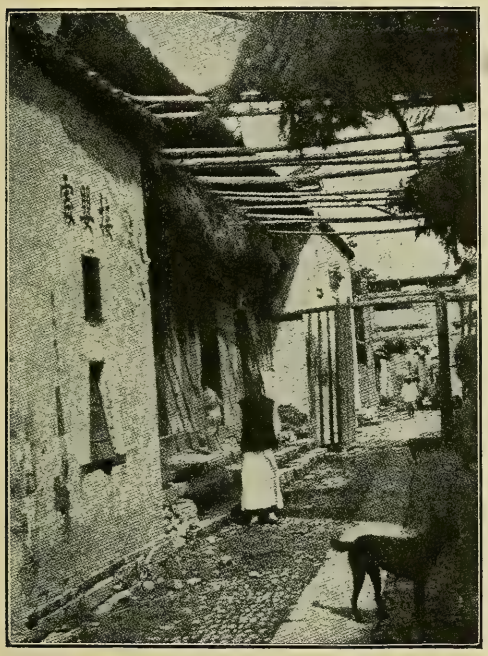
COME, will you not, for a little visit into one of the humbler homes of China? The father is a mason. His name is Ya Tou. That means "Slave Girl." Do you wonder why he has such a name? It is not at all becoming to a boy, but ofttimes when several little boys have died they give a little boy a girl's name so as to deceive the gods and they will not come and take away another little boy. So this boy was named, and now has grown into manhood and has five children. His oldest is a boy and they call him "Chin Tang" (Gold House). Then came another litttle boy and they called him "Yin Tang" (Silver House). Then came a little girl and she was called a "Cloud;" another little boy was called "Lai Tang," and then came the baby girl and she has no name. I asked the father why, but he said that was not important.

Often have we visited the home, and nearly as often have they asked us to take the baby girl. When being told it was very nice to have so many little folks the reply always came, "Yes, but it takes so much to feed and clothe them."

One day just at noon the father came to our home and said he thought the baby was going to die and wanted to know if we could not give her some med-

The Godmother to Whom Mothers Pray for Children.

icine. Sister Metzger and myself went to see what we could do for the suffering babe. She was very sick indeed with a severe cold on her lungs, and the fever was high. The quarters were most unsanitary, for their best room had been abandoned for the benefit of their silk worms. In this one little room the family cooked, ate and slept. The stove had no pipe, and the room had no ventilation but one door, and the flies seemed to be swarming in at that one opening. We could not help feeling



A Chinese Foundling Hospital.

The Foundling Hospital is the building in the left foreground of the picture, with the Chinese characters on the wall. The lower recess below the "characters" contains a tub in which the infant is placed by the person desirous of getting rid of it, together with a paper on which are written the date of birth, and other particulars about the child, which as a rule is only a baby girl.

rather doubtful over the situation, but administered our simple remedies and trusted God to bless them to His glory. The father wanted to give us the baby and the mother joined in and insisted that we take her home. I kind of put them off. Then they wanted me to ask muhsi (Bro. C.), and tell them the next day. Promising to return the next day we left, and they escorted us to the street. The next day we went as promised, and we could see no change in the baby. The conditions were very unfavorable there and we thought that with careful nursing there was some hope for the baby's recovery. Accordingly the proposition was made that I was to take the baby home with me. I would care for her the very best I could and would try to have her get well; but if she died they must not blame me. "Not blame you at all," said the father. They could come to see her as often as they liked, and when she was well they could have her again. "Good plan," said the father, but the mother did not say a word.

We were sitting on the kang and I took the baby in my arms and was giving her some treatment. The baby cried and the mother reached out her arms and said, "Baby is afraid of you; I will take it." There were tears in the mother's eyes and she said, "Baby will cry at your house; she is sick; I don't want her to cry." Lai Tang crept up close to his mother and took hold of baby's hand. We went on with the treatment.

At a moment when we could not see the father's face we saw the mother shaking her head a most decided "No." Then the father said, "The baby would trouble you." "Not at all," we replied, promptly. "We will be very glad for the baby." Then they were told of the plan where the baby would sleep, and how glad our own baby would be to see her, and how we would love her, but the mother sat silent, holding baby closely to her heart, and there were tears in her eyes. She only insisted that the baby would cry at my house, and she didn't want it to cry.

"You love the baby too much to give her away, so I can't have her."

"Baby would cry; I don't want her to cry."

"Jesus gave you the baby, and so you

love her, and she loves you and she couldn't love me so well."

"Yes, Jesus gave me the baby, I love her."

Then we bowed our heads and prayed the Loving Father to heal the baby and help us all to love Him more.

The next day the baby was a great deal better and she continued to improve. The mother said it was her "love baby," and when baby was well she would give us presents.

"But Jesus healed the baby, so the baby is His. Don't you want her to tell others how Jesus loves them?"

"When baby is big she shall go to school and learn to read and then tell others of Jesus," and as the mother talked about it her face was radiant with joy. Again we bowed our heads to God in prayer and thanked Him and prayed His continued blessing, and they all joined in a hearty "Amen" as the older boys had learned to do in the mission school.

CONFUCIAN SACRIFICES IN CHINA

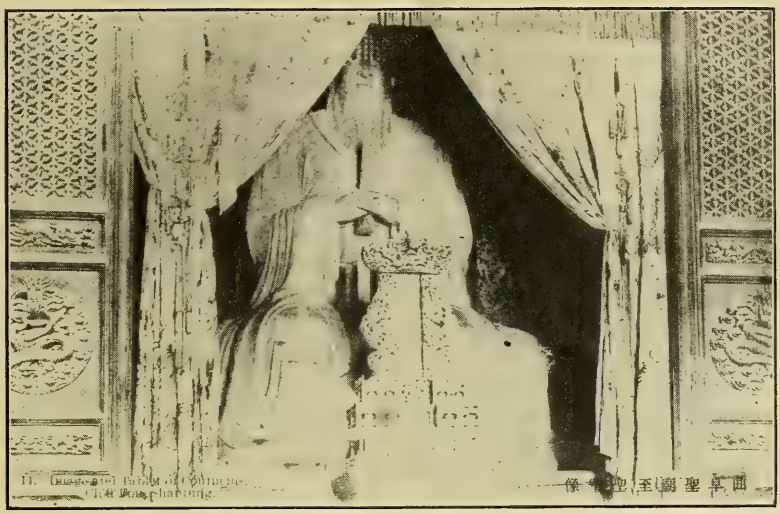
The Right Rev. W. C. White

IN about 1,500 temples dedicated to his worship in China, twice a year sacrifices are offered to Confucius by all civil officials, from the Emperor down to the lowest magistrate.

The ritual observed is one of the most ancient in China, having been used with little or no change for over 1,200 years. Any changes in this sacrificial ceremony have been mainly those consequent upon the gradual elevation of Confucius to deified rank.

Confucius died under a cloud, and it was not until the Han dynasty (206 B. C.) that his name began to be accorded official reverence. At that time the Emperor Kau-Te visited his tomb and there offered a bullock in his honor. In A. D. 1 another emperor conferred upon him the posthumous title of "The Complete and Illustrious Duke." In A. D. 89 he was entitled "The Illustrious and Honorable Earl." Nearly 400 years later he was called "The Accomplished Sage," and this was followed as the years passed by higher-sounding titles. In 715 he was dignified with the name "Accomplished and Perspicacious King," and with this royal rank his tablet took precedence in the center of the Imperial College and in other places where his tablet or image was to be found.

In 1068 he was called "Emperor," and in addition to other names he has been entitled since 1506 "The Perfect Sage." Last year witnessed the culmination of this progression, for by imperial edict Confucius was given divine honors and placed in the same category as "Heaven"—"August Heaven, Supreme Ruler," as the tablet in the Temple of Heaven has it. Only the Emperor can worship "Heaven," and logically only the Emperor should now worship Confucius; but this spring the Confucian sacrifices at Fuh-chow took place as usual, with one significant change. The Viceroy always used to enter the Confucian Temple by the smaller door on the right, the official next in order entering by the left-hand door, the central door being used by the Emperor if present. This time, under instructions from Peking, the Viceroy entered by the *left*-hand door, on the supposition that if



An Image of Confucius.
The Chinese Love Beauty and They Say He Was a Very Ugly Man, So They Are Substituting Tablets for His Images.

the Emperor were present he would enter by the right-hand door, before the Viceroy, and not by the central door as formerly. This, we were told by officials taking part, was because of the divine rank that had recently been accorded Confucius.

Twice a year, in the spring and autumn, these sacrifices and attendant ceremonies take place in the Confucian temples, and all officials of civil rank must take part. The Confucian Temple at Fuh-chow is situated just inside the south gate. It is a large quadrangle, one end of which is the main building containing in the central place the tablet of Confucius which states that this is the place of the spirit of Confucius, and on either side the tablets of the four more important disciples of Confucius. Down both sides of the quadrangle are smaller buildings containing spirit-tablets of other disciples of Confucius, all of whom have been canonized as "holy ones."

The animals are not killed in the temple, but outside the gate, and after being prepared are brought inside and placed upon large trays before the tablets. Before the tablet of Confucius was an ox, while pigs, goats, etc., were before the other tablets. Candles and incense were burning, antique vases, musical instruments, silks and scrolls and fruit, etc., were laid out in order, and immediately in front of the Confucian tablet were two small trays containing some clotted blood of the victims.

The attendants, as well as the choristers and musicians, were dressed in a peculiar style of garment used only on these occasions. Besides the musicians who had charge of the drums, bells, and other very ancient musical instruments, there were about sixty boys, carrying reed flutes and wands decorated with two long pheasant tail feathers. At the beginning and end of the ceremony these boys circled the quadrangle in procession, but during the ceremony itself they sat in two groups in front of the main building and played their flutes or waved their wands in unison, as the ritual required.

When we arrived at 4 A. M., having had to climb over the city wall by a ladder, as the city gates were not yet open, the officials and their attendants had already come, but were waiting for the

Viceroy to arrive before beginning the ceremony.

Unfortunately it was raining hard, otherwise the upper courtyard immediately in front of the main building would have been filled with the musicians, and the larger courtyard down below would have been occupied by the officials in their highest state robes. As it was the musicians had to occupy the porch of the temple, and the officials the covered doorway porch at the extreme end of the enclosure, while the many torches and fires that burned at regular stations around the courtyard were quenched with the rain.

Mr. Guok Sek-Sang, the head of the Fuh-chow literati and custodian of the temple, with whom I was acquainted, appointed one of his attendants to take charge of us, and by this means, although the crowd was very great, we were placed in a most favorable situation to see all that went on, while the attendant was most kind in explaining the different parts of the intricate and interesting ceremony.

After the arrival of the Viceroy, the director of ceremonies, after warning notes from the drums, commanded all to take their respective places and prepare. The senior taotai took up his position immediately in front of the central doors of the main temple, whence he could see all that went on inside, as well as down at the end of the enclosure where the officials were congregated. Here he stood throughout the ceremony, on behalf of the Emperor, and any mistakes of ritual or demeanor he was supposed to note and report to Peking.

At the word of command the musicians and singers began their parts, and the officials made their prostrations. Then came the command to "bury the blood," and attendants brought out the two trays containing the clotted blood, and carried it outside the enclosure to bury it. Our attendant told us that the shedding of the victims' blood meant the

These Are the Ones Present at the First Communion Services of the Church of the Brethren in China. Our Hope Is in the Lord.

giving up of their lives, and the blood was buried "out of compassion for them;" whether or not with the idea that by the burial of the blood their life was returned to them in some way was not clear.

After this the Viceroy, with the provincial treasurer, provincial judge, literary chancellor, and the taotai, came up into the main temple, and, while they were on their knees before the different tablets, eulogistic addresses in honor of Confucius were read, and prostrations were made, with music and singing in the intervals. Three times this was done, the officials each time leaving the temple and returning to it. Formerly I believe it was only done twice, but Confucius' new rank now requires that it should be done three times.

After this the addresses read and the pens with which they were written were carried out in solemn procession and burned in a brazier at the end of the compound, the officials, in obedience to the command, all standing at attention with their faces turned to the fire.

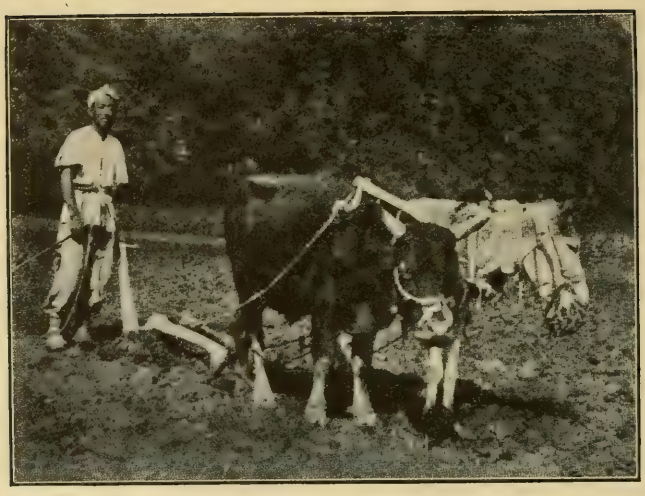
With further music and prostrations the ceremony was concluded. We were told the animals offered were to be cut up and divided among the participants to be eaten.—*Church Missionary Gleaner.*

OUR FIRST LOVE FEAST IN CHINA

IT was with much real Christian joy that we sat together on May 10, 1911, and enjoyed the feast. In machinery it was much like a love feast at home. In number we were seven. In desire we were in unity to eat the Lord's Supper, observe the rite of feet-washing and then partake of the emblems of His broken body and shed blood. In place we were in an upper room. No onlookers were present.

Our first service was that of examination. This was necessarily a little tedious, but the most inspiring service of the kind I was ever in. There seemed to be a real desire on the part of all to have an inward look. The native brethren were curious and anxious. You know it was their first experience in such a service. But there was an anxious desire on the part of all, not only to do the outward acts of devotion in a correct way, but they also wanted to enter into the real spiritual meaning of it all. This was in the mind of the writer of most importance, for these heathen have all of the formality that is needed, and it is our desire to get them to see that the change, from the outward to the inward, is the thing most needed. Our hearts fairly leaped as we tried to get them to see the significance of each step. How thoroughly we did this can never be told by human tongue. As for time, we went slowly and endeavored to make all possible help to real appreciation. In our preparation we had each had a word with our Lord in prayer. Here was manifest a desire to be clean enough to be acceptable at the altar of service.

A very quiet service it was. What was in the mind and thoughts of each one we do not know, but the things said were right. The inner help can only be told in service in after days. The service closed as our services close at home, and we missionaries felt better for having had the experience after an absence from the communion table, for most of us, for more than two years. F. H. C.



A Chinese Plowboy and His Outfit.

TRUE PHILOSOPHY BY A CHINAMAN

Mrs. G. Stott

IN a village sixty li, that is, twenty miles, from an out-station, which again was twenty miles from the central station, there lived a lad who had never learned Chinese characters, and who could not read the simplest books. He was a poor boy, but one of more than average intelligence, yet there was nothing to indicate in any way that he was destined to become a great power in his district.

He had an old aunt who was a Christian and who did her best to persuade the lad to attend the services, to which she went every Sunday morning. Long before daylight she would start in her boat for the twenty-mile journey, but without her nephew, who declined to have anything to do with the foreigner or the foreigner's religion.

However, in response to the aunt's request he finally consented to go, but he afterward declared he had never heard anything so outrageous as the singing! Why people should produce such extraordinary sounds he did not understand, and he told his aunt that he would never go again if he could help it.

One day he was sitting in front of his home. Right before him was a large tree which had been there all his life and all his father's life, besides which there was no one in his village who could remember the planting of that tree. As he sat at his work he said to himself, "There is that tree, those branches, those leaves, but down underneath all we can see there is the root. Here are my parents, and before them their parents—but far back there must have been an ancestor. What if that ancestor was the God of whom I heard at the chapel?"

That thought took possession of his mind. He pondered over it until it took such a hold on him that he went to the

homes in the village and called upon the people to listen: "We have discovered a great Ancestor. These idols are not our ancestors. We have a living God who is our Ancestor, a God who created all things and who lives above. Although we can not see Him, let us worship Him." Years after he told me he was very much surprised to find, when he was able to read the Bible, that much of what he said at that time coincided with the words of the Scripture. This was before he knew practically anything of the gospel story. The little ray of light which had dawned in his soul took such a hold upon him that he determined to read and to search for himself into the truths contained in the Word of God. He came to school, and, although nearly twenty, he began to study with boys of fourteen or fifteen, reading diligently and enquiring into matters concerning the Christ and His work. Day after day he would come to us for explanations of portions of Scripture which puzzled him. He often studied late into the night. The love of learning having become a part of his being, today he is considered a scholar by scholars. Those of literary standing who know him respect him greatly, not only for the knowledge he has acquired, but also because of his ability to write the difficult characters of the Chinese language.

But the reading and writing of Chinese characters was not all that he learned. He developed into a man of a very beautiful spirit, and of exceptional understanding of the Scriptures. His memory was a storehouse of many beautiful passages, which he is able to repeat. He has for years been the chief pastor in our work in Wenchow, and when I was left in charge he became my right-hand man.

For many years he was very delicate, yet he would wait upon God—often into the small hours of the morning—for the message which he would give to the congregation on Sunday. When he got the message it so filled his own soul and heart that all felt the power as he gave it out on the Lord's Day. But often the physical and mental exertion was so great that when he had finished he was scarcely able to speak. Once I asked him: "Why do you not begin the preparation of your subject in the beginning of the week, and take time to think about it? thus, when Saturday comes, you can go to bed, and on Sunday wake up ready to deliver your message." He smiled and said: "I tried that, but by the end of the week it had lost its savor in my own soul. I have to wait to get my message, and then, when I get it, I have to study it—and then, while it is hot in my own heart, I have to deliver it." And we foreigners have listened with the greatest joy to that man's teaching, and have been fed with "the finest of the wheat."

The confidence of the people of the district was his. More than one man, when dying, has committed his affairs into the pastor's keeping, knowing that his family would receive every consideration and care. Our Chinese teachers also respected him to such an extent that they would willingly work under his direction.

We have a band of voluntary preachers who leave home Saturday afternoon, preach on Sunday, and return to their ordinary duties on Monday. Their boat hire is the only remuneration which they receive, and this expense is borne by the native church. I remember how this work began. It was after I had returned to China without my husband. There were open doors on every side which we were unable to enter because the workers were so few, so I appealed to the Church: "Who will volunteer to go into these country places on Sunday and preach to the people, just giving what they themselves have learned?" and four volunteered. I formed them into a class, and as the needs grew and

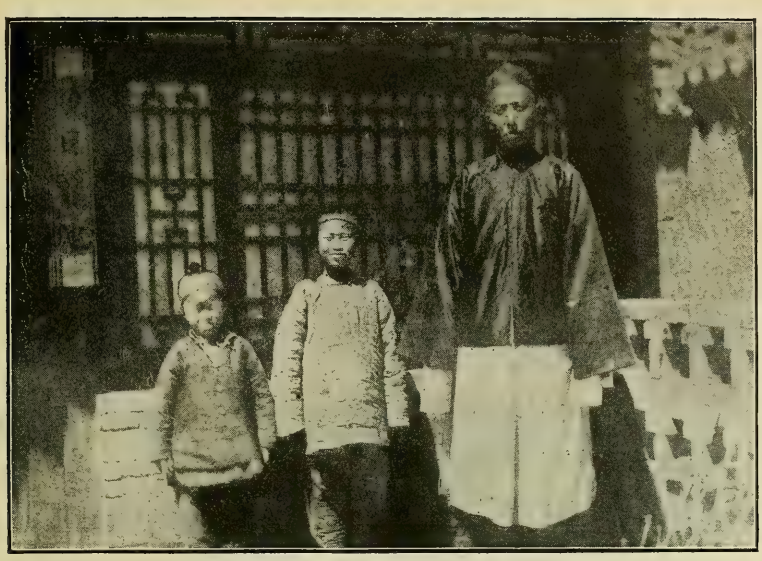
members increased and it became a question how they were to be fitted for the work, it was unreasonable to suppose they could have learned enough in one Sunday of the month with which to feed others on the remaining three. They were scattered over all the country, and, therefore, could not be brought into evening classes. I consulted with the pastor and asked him to see whether it would be possible for them to come in for a period of consecutive Bible study. They chose the first month of the year and began to assemble on the first or second day of the month. I devoted two hours of each morning and afternoon to this Bible teaching. That was quite enough for me, but not so for them. They filled up all the time in between the classes in teaching themselves to read. Later on came the question, How do these men preach? I had to confess I did not know. I had heard one or two whom I had taken with me into the country, but I did not know how the rest preached, and it was a great responsibility to send them out when ignorant of their ability in this respect. Again I turned to the pastor: "Do you think these men would be willing to preach before us as if we were the people they wanted to reach? Suppose you consult with them and tell them we are not going to criticise them, but will only give them help and advice in dealing with their subjects, and show them where they made wrong deductions, etc." They consented and were of course very timid at first. However, we were gentle in our criticism. Of course we had a great many peculiar sermons. I will close with one; perhaps it may be of help to some of the pastors here.

It was the story of the Good Samaritan. "This man went from Jerusalem to Jericho. Now Jerusalem was where God dwelt and Jericho is the world. It is always a dangerous thing to go from where God dwells into the world. This man fell among thieves. The Scriptures do not say how many, but I believe there were three: first, the world; second, the flesh; third, the devil. And these three robbed him of all he possessed. Presently some one came along, but he was a Confucianist, so he passed by on the other side. The next man was a Buddhist, and he also passed by on the other side. And then there came the Good Samaritan, and He was the Lord Jesus Himself. He came and poured in the oil of the Holy Spirit and bathed his wounds with the blood of Christ, and put him on His own beast." Here he came to a full stop and looked appealingly in my direction, but I gave him no information on the subject just then, so he concluded by saying, "I do not know what the beast was, except, perhaps, it was the gospel message."

He did not see the absurdity of delivering the gospel message after the blood and oil had been applied.

We have many who are a fruit of the work done by our native workers, who tell out of a full heart the story of the Gospel of Christ. The present church membership for the Wenchow district alone is 1,124, while 2,802 attend the services.—*The Evangelical Christian.*

"Doing nothing for others is the undoing of one's self. We must be purposely kind and generous or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good doing something for others."



The School in China as It Was on the Opening Day.

The man is the teacher and an inquirer at the chapel. The boys are products of heathendom. One school now has thirteen boys, some bright, some dull. We do not despise the beginnings of small things.—F. H. C.

THE CHINESE OF AMERICA

Martha B. Shick

IMMEDIATELY upon arrival of the Chinaman in America he desires to take up the study of the English language in order that he may be able to converse with the American about business matters in which he is concerned. He usually has as his destination one of the large cities of the eastern coast or western coast, or if he chooses to come to the interior of the United States he comes to Chicago. His first step is a study of our language long enough to have a limited speaking vocabulary.

For a number of years members of several church organizations in different cities have felt it their duty, as well as a privilege, to teach the religion of Jesus Christ to these Chinese in connection with the teaching of our language. In this way hundreds of these people have heard of the true God and His Son, but there are hundreds of them in the United States who have not come to a saving knowledge of the Truth.

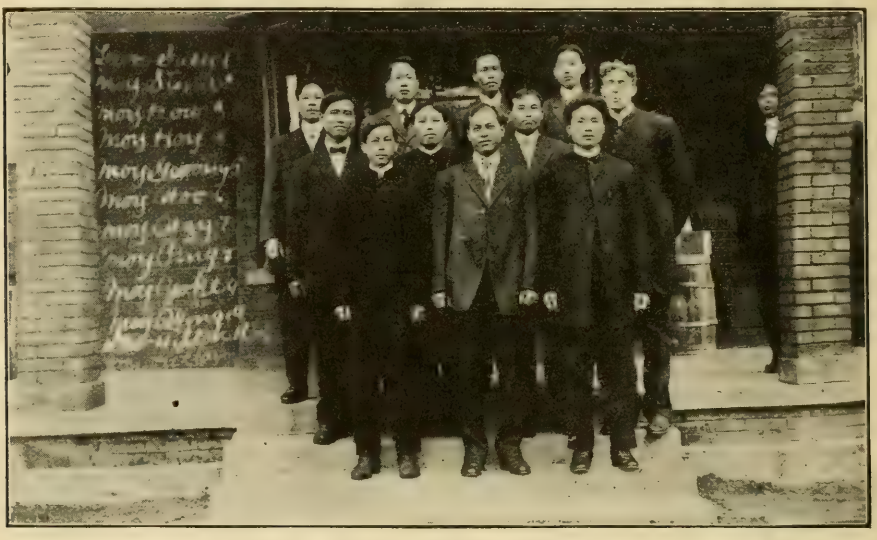
Not until in February, 1908, did the Church of the Brethren take any steps towards preaching the Gospel to the Chinese within our own borders. At that time Brother and Sister Hilton, who were making final preparations to serve their Master in China, investigated the methods of teaching the Chinese by other Christians in Chicago. They felt that our people were overlooking opportunities of making disciples of all nations. Upon request, privilege was

granted them to open a Chinese Sunday-school in connection with Bethany Bible School; the primary object being to teach the Word of God, using the teaching of the English language only as a means to accomplish that purpose.

Only those who had the responsibility of the work at its beginning appreciate know much earnest prayer and thought was needed in behalf of these sons of China, as well as repeated visits to their places of business, with as many repeated invitations to attend the school, before any pupils could be secured. And even after having a goodly number on the enrollment, there have been times when the enemy of souls has done his best to crush the work. But our Father has watched over all, and has been victorious through His Spirit's power.

As an immediate result of the limited amount of time spent in service among these people, eleven souls have been saved from eternal death, most of whom are doing active service for their Savior day by day among their friends for whom they work, and some are arranging to give their whole time to missionary efforts. Quite a few of our brethren and sisters who have been teachers in this Sunday-school have from their pupils received such lessons of consecration as they could have received in no other way. The One who is above and over all knows better than we to what extent the little mustard seed thus planted shall grow.

It may be helpful to all of us to know some of the reasons why these brethren have selected ours for their church home. The following are some of the reasons as given the writer by our Chinese brethren themselves:



The Chicago Chinese Sunday-school.

Our first Chinese brother, although having come to America to learn more about Christ of whom he had heard a little in China, says he would never go to a mission more than once or twice; that he began to think Christianity did not amount to much, because as he read his Chinese Bible he could not see the people doing as the Bible taught. When he learned that our mission had begun, he came with his cousin just to see what we would be like. At once he saw we were different from the other Christians he knew. We were humble, were not proud, were meek and modest in ap-

pearance and did not dress "foolishly" like others did. So he came back again and again. After six weeks he asked us to teach him the Bible, not only on Sunday afternoons, but one or two evenings during the week. He said, "Then I began to think there were some Christians who obeyed the Bible, and I wanted to learn more and do like you were doing, because you were following the Bible."

Another said we expressed a Godlike *love* for them, such as they had not known.

They felt more painstaking patience was taken with them by our people than by any one else. They were treated more kindly. They were made to feel that we had only one God, who was the Father of us all.

These brethren have come into the fold eager to obey *the whole Gospel* just as fast as they are able to read and understand it. As they have progressed in the Christian life they have not only given up the things which they once loved, but they have put on the Lord Jesus in manner of life and conversation. The accompanying picture shows ten of our Chinese brethren of Chicago, with Brother Hilton. Think you not that these faces, lit up with the love of the true God and His Son, prove to us that the Savior of the whole world regenerates even the heathen until he is as much like the image of God as we? If a few short years make such changes in character and countenance, why should we not do more for the hundreds of Chinese in America and the millions in China? Will you not help to bring them to a saving knowledge of Christ? Many of them will respond if only our brethren and sisters will obey the command to carry the message to them, and teach them to observe "all things."

Let all who can, teach and preach the Word in the foreign countries as well as at home. But if you *cannot go,* can you not help these, our Chinese brethren, four of whom have already begun to prepare for the mission field? Unless they receive some help in the way of a support we do not see how it will be possible for them to continue their preparations until they are fully equipped for the battle. May each reader of these lines humbly ask the Father, "Lord, what wilt Thou have me to do?"

Bethany Bible School, Chicago, Ill.

WHY I AM GOING BACK TO CHINA

Geo. W. Hilton

ONE year ago we came home. Since then, I have visited many churches, and so many good brethren and sisters ask me the question, "You are not going back to China are you, after all your sickness?" When I tell them yes they cannot understand. It is because they have never felt the call of the heathen, and have never felt the call of the Lord to service, and of course they cannot be expected to have the feelings of the missionary (Paul of old) when he said, "Woe is unto me if I preach not the Gospel." 1 Cor. 9: 16.

This is the feeling of every true missionary when he has once seen the need of these heathen people, who are without Christ. This is why every missionary at home on furlough can hardly wait to get back to his field again. This is why I am willing and anxious to get back to China, even though I passed through many severe times of testing before.

Shall a Christian soldier falter in the

face of the foe, simply because sickness or other trials may come? If all did this it is easy to discover who would come out victorious in the great conflict between the Christ and the enemy of souls.

It is because we have seen the great need, that we are willing to suffer and if needs be to die, if these people by our efforts can be freed from this pall of heathen darkness.

If each true follower of Christ in our beloved fraternity could go with me into these heathen homes, see for themselves the degradation, sin and idolatry of these people in their hopeless, lost condition without Christ, it would make a missionary of every one of them. Some would go, others would give, and all would pray. It is because these people are so far away that we do not feel their need. But if they were your sons and daughters, would you want us to go back then?

When I think of staying in America (and the temptation has come) my mind goes back to that day when I found I must come home; when around our bed gathered our teacher and servants, two of them just born into the Kingdom, and two more earnest enquirers after the truth; and in my mind's eye I see them again saying, as the tears flowed freely, "Who will teach us when you are gone?"

And then I hear Brother Feng Shu answering, with a heart of faith, "Perhaps it is best for our teacher to go now that he may come to us again and bring others with him." It was there that I promised my Lord that if my health should be fully restored I should again return to these people, who shed tears of sorrow at our parting. Not only this, but I remember my farewell to Brother Crumpacker on the platform at Yang Chwan. I shall never forget the tear in his eye and the look on his face as I left him, the only man from our church in China, to be responsible for nearly 400,000 people.

I promised him to return, I promised those Chinese men to come back, I promised my Lord if He would heal me I would go back. He has healed me, and those promises hold. When I left my work my heart stayed with it. I go back to take it up where I left off, and with the prayers of each one that the Lord will keep us well and make us a blessing to those to whom we go, we expect to be able to give many years of our lives to the Master in service among these people. This is our prayer, our aim; this is why we are going back.

Surrey, N. Dak.

OUR HOPE FOR MISSION WORK

J. M. Blough

AT times those interested in mission work in our church really feel discouraged, and it is no wonder. Many congregations are dead to the mission cause; their elders and ministers are ignorant of the needs and indifferent to the calls; Sunday-school teachers and officers never mention missions in their schools—in short, there is absolutely no life at all in mission work. The returned missionary comes into such a congregation, and when the opportunity is given to contribute to the best cause on earth he is pained to hear the elder of the church make an apology to his people for making a missionary offering.

What! Is the mission cause one to be ashamed of? What an effort he makes

to select words which will not offend any one, reminding them of how the Lord can use the "little" gifts, and saying how thankful we will be for "the little any one may feel like giving"!! This is almost enough to discourage a missionary, especially after he has worked hard for an hour or two to show the needs of the heathen world, and also how wonderfully the Gospel is saving and transforming them. Is it any wonder we lack for men and money to carry on the work and the Mission Board is obliged to go begging?

O elders and ministers, leaders of the church, watchmen on the walls of Zion! Wake up, wake up! See how your congregations suffer for the lack of the mission spirit. Can we not persuade you that the world is lost without Jesus? And that your own people are dying because they are not following the blessed Jesus in serving the world? And do you know that you are responsible for this neglect? And yet I fear those who need the warning most will not even read the VISITOR where they might get help.

But I am not discouraged—far from it. When I recall that eighteen years ago members who satisfied themselves by giving a quarter in the annual mission solicitation are now (as a congregation), and for seven years have been, supporting a missionary on the foreign field, I feel encouraged. The mission spirit has grown wonderfully in our church in eighteen years. Yes, after an absence of seven years one sees much in the church to encourage him. God be praised!

When our fathers grew up there was no interest whatever in foreign mission work, and when we were small our attention was never called to it; not in the home, Sunday-school nor church, so we had to learn it since. This accounts for the lack now. But, thank God! it is different now, and the cause for great joy and hope in my heart lies in the fact that the children are being interested in mission work. They are helping to support missionaries and orphans with their own money. They pray for them, make money for them, send Sunday-school pictures and cards to them, write letters to them and receive letters from them. They are real live missionaries already, and how happy they are! Parents, teachers, are your children in this number? In them is our hope. Among such children in our travels we find many who want to be missionaries when they grow up. And I prophesy that if we do our duty with the children now we will have missionaries and money in abundance ten and fifteen years hence.

Then, too, there are parents who can not go as missionaries, but who are training their children to go and praying for them. And I know of parents who are blessed financially, who hope to support their own children on the foreign field. How noble! Who will be the first to do it? How things have changed! Much, indeed, to encourage our souls! Let us train the children and push on hopefully.

AN ENTHUSIAST,—ARE YOU ONE?

The word "enthusiast" is from the Greek *en* and *theos*, God in you. Then an enthusiast is God-inspired, Spirit-filled, one with whom Jesus has His way,—one whose life and power of life is a miracle in the world,—one whom Jesus can use in the conversion of souls.

Oh, for a passionate passion for souls!
Oh, for a pity that yearns!
Oh, for the love that loves unto death!
Oh, for the fire that burns!

Oh, for the power that prevails,
That pours out itself for the lost,—
Victorious power in the Conqueror's Name,
The Lord of Pentecost!

THE MISSIONARY VISITOR AND THE DOLLAR DONATION

NUMBER are availing themselves of the following offer: "The subscription price is included in each donation of a dollar or more to the General Mission Board, either direct or through any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift."

Now and then there are those who misunderstand and think a subscription is given for every dollar donated. But it is not. The subscription is based on a donation, whether that donation be one dollar or ten dollars.

Why is this done?

Simply to develop missionary sentiment and giving. The VISITOR is doing this in a clear, concise way. Its contributors are not uncertain about their convictions on missionary questions. Its pages have genuine missionary enthusiasm and argument. One brother writes and says: "Last year the VISITOR was sent to a family who was opposed to missionary work. This year the head of that family gave more than some others who have always claimed to be missionary at heart, and he wants to send the paper to others."

But what right has the Board to take missionary money to send the paper? Simply the right of the donor. Note the terms: "The subscription price is included," but unless the donor asks for the paper it is not sent. But when he asks to have the paper sent either to himself or some other, he consents to the price being thus used. Furthermore, the Board feels at perfect liberty to send out among the churches traveling secretaries and missionaries home on furlough, to develop missionary sentiment. This costs the Board; but it also brings in good returns, so much so that the Board has no notion of stopping its campaign. For the same reason is the VISITOR sent. For the individual who gives a dollar or more has become a light from which radiate missionary rays, and these should be the brightest, best and most effectual possible. His judgment, too, as to another who should have the paper is as good as we can hope to get.

There are those who pay for their subscription at the regular price, 50 cents per year. This, too, is all right. There are those who say they have no time to read the VISITOR after getting through with other papers, and that is all right, too; but we feel sorry for their Christian enthusiasm that is at so low an ebb that they have no time to acquaint themselves with the most important phase of church work and church life. There are those who do not favor missions. These we are trying to reach. Their opposition is due to ignorance and prejudice, and in time if they are willing to open their eyes they will see better, grow enthusiastic and become willing for the Lord.

"'Call them in'—the poor the wretched,
Sin-stained wanderers from the fold;
Peace and pardon freely offer;
Can you weigh their worth with gold?

"'Call them in'—the weak, the weary,
Laden with the doom of sin;
Robe, and ring, and royal sandals
Wait the lost ones—'Call them in.'"

The Little Missionary

TARO, THE BOY AND THE SOLDIER

It was Sunday afternoon in Tokyo, Japan, a rather disagreeable afternoon. A drizzle was turning into rain. The streets were muddy, the air was raw and cold. Taro and his friends looked in vain for a dry spot in which to shoot marbles. It was out of the question to fly a kite.

Floating through the doors of a foreign-built house, set back a little from the street, came strains of music from an organ. It was strangely attractive. A chorus of childish voices followed. It had a martial ring. Taro and his friends loitered before the door, wondering what the words could mean:

"Stand up, stand up for Jesus,
Ye soldiers of the cross,
Lift high His royal banner,
It must not suffer loss."

What Would It Mean to You if This Were Your God?

Taro's father was a soldier, away off in China, fighting in the China-Japan war. Taro knew about banners and marches, but not about the strange word "Jesus."

"Don't you want to come in and join the singing?" It was a Japanese lady with another group of boys around her, who was hurrying up the path to the house. She stopped with her hand on the door to smile at Taro's party and invite them in.

Taro knew this was a Christian chapel. He did not like the name. He had been invited in before, but had never cared to go. Today it did look pleasant within and it was very unpleasant without.

"Let's see what it's like," suggested Taro, pressing in beside the gray-gowned lady, and as he was a natural leader, the other boys said to each other "Let's go along," and they pressed inside the door.

The singing ceased as the boys went in. A lady who was not a Japanese, a very tall lady, with light hair, and a queer dress, was standing at the other end of the long, narrow room. She bowed her head and began, "Our Father in heaven." Then all the room became at once very quiet. Taro stayed close by the door and stared ahead of him. There was an organ in the front of the room with a vase of red roses upon it. There was a picture roll on a tall rack, opposite. Between the two was a table, piled up with books, and beside the table stood the foreign lady, who went on speaking with bowed head and closed eyes. The room was filled

A Temple. Tokyo.

with benches and the benches with boys and girls, and they all had bowed their heads just as the foreign lady did. Her words were clear and distinct, though there was a foreign accent about them.

Taro could understand the words, yet he did not understand what she could be talking about. He was not frightened, yet a kind of awe crept over him as he listened,—a feeling that some one was there whom he could not see and did not know, as the others seemed to know. That one phrase,—"*Our Father,*" lingered in his mind. It was repeated several times before the prayer was over, and afterwards it used to ring softly in his ears, like a kind of charm.

When the lady raised her head a hundred small black heads bobbed up, too. Some boys on the back bench crowded up to make room for Taro's little party of strangers. The gray-gowned lady brought them each a hymn book from the table. Then she took her place beside the picture and told what it meant. It was a nice story about a son who had wandered to a far country and came back to his kind father to be forgiven. "And that father was like God, the great Father of all the children in the world," the lady said, and she told how this Father is wise and kind and always ready to listen to His children, always ready to forgive them and to help them.

When Taro went home after Sunday-school, his mother reproved him severely for going to the chapel. It was a dangerous place, she said, and the boys would better stay away. Taro never went back, and by and by the picture faded from his mind. Only those sweet words, "*Our Father in heaven,*" used to come back to him with a sense of comfort and good cheer.

Ten years passed. It was August in Tokyo. The sun was beating white and hot over the streets and into the garden where not a leaf was stirring on the trees. In the long ward of the hospital the doctor's rounds were over, the buzz of talk died away and it was even more quiet than in the garden. All the men seemed to be asleep. The tall soldier in the corner bed was once little Taro. He wondered whether the men were really sleeping, or whether they were suffering as keenly as he. His fever never ceased to burn, his head was always aching, and bitter thoughts were gnawing at his heart. It was his birthday, but

nobody knew or cared. His father had fallen in battle in China. His mother had died. His brothers and sisters were widely scattered and seemed to have forgotten him. He had had a rough, wild life of late years, and done things that made him ashamed when he remembered them. When the war with Russia came, he was glad to enlist, thinking that he could wipe out such stains by falling in battle, or by a grand military career. But he had lost his right leg in the very beginning. So all that dream was over. For him, now, there was only the life of a helpless cripple. He could not bear the thought of being a burden to others, yet that seemed to be before him. Perhaps it would be better just to die now. Nobody would drop a tear. These thoughts had come to him often lately, haunting his tired brain. He thought it would be brave to take his life in his own hands and end it. Why not do the deed today? Was there a better way? *"Our Father in heaven."* The words sounded softly, but very clearly in his ears, and he turned, as if to some one he had long known, to whisper, *"Our Father in heaven, show me a better way."* That was the soldier's first prayer.

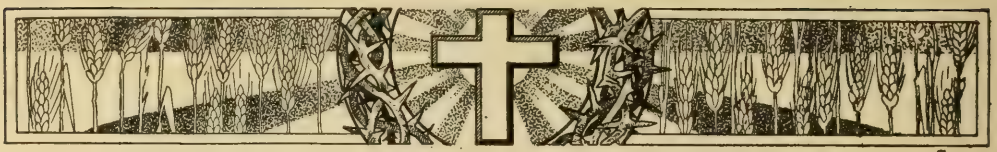
The door opened for some visitors. Many visitors went to the hospital during the war, all carrying gifts or kind messages. These ladies coming down the ward were distributing red roses and books among the cots. They were not stopping to talk lest they should disturb those who were resting.

The tall soldier, Taro, sat up with such an eager face that the lady passing his bed knew that he wanted something. "What are you waiting for?" she asked. "For comfort and guidance," he answered quickly. "God has promised both," she said. She put a little Bible into his thin hands. She showed him marked verses that answered the questions in the soldier's heart. To others the Bible seemed harder to understand, but not to him. Days of happiness were before him. Every word that Christ spoke about the Father he received. Ev-

(Continued on Page 286.)

Tinies in the Blind School, Foochow, Playing "Here We Go Around the Mulberry Bush."

EDITORIALS



In this issue of the MISSIONARY VISITOR we are pleased to give our readers several articles on China. The September issue of the VISITOR, regularly, is the special China issue and we are glad for the special articles that have been prepared.

* * *

The October number of the VISITOR is to be a special biographical number, containing the biographies of all our new outgoing missionaries. Our China workers expressed a desire that we print in this (September) number the biographies of the workers coming to that land, but since many of our people will wish especially to treasure the biographies of our workers, it has been thought best to reserve them all for one number. If friends of the workers desire extra copies of the October VISITOR we shall be glad to try and meet their requests.

* * *

The General Mission Board for some time has been looking with longing eyes towards the Mohammedan world, desirous of gaining a foothold in Moslem territory. Now, thank the Lord, the way seems open for starting a mission in Palestine and especially at Jerusalem. The means has been provided for the beginning, the Board has made a resolution, the time is most propitious, but—yes, *but*—there is one thing lacking. What is that, do you say? Think again. It's the workers, the Workers. Surely there is some brother in our great Brotherhood who is prepared and willing and anxious to go to this field, to become the entering wedge into the great sin-swept domains of Mohammed. Who is ready? Who will go?

Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savor.—Eph. 5: 2.

* * *

The Board of Foreign Missions of the Presbyterian church is sending out a party, sailing July 1, to visit the various countries of the Old World in the interest of foreign missions. Some months will be spent among the countries of Europe, studying their religious conditions as well as the beginning of missions. The party will then visit Greece, Turkey, Syria, Palestine, Egypt, Ceylon, India and Burma, the Straits Settlements, Siam and Laos, the Philippines, China, Korea, Japan and the Hawaiian Islands. The party will be abroad for possibly a little over a year.

* * *

The United States is seeking to encourage church work in the Canal Zone. At present there are thirty-nine churches in this zone, according to the *Canal Record*. Of this number, twenty-six are owned by the Canal Commission and all but two are built on land belonging to the United States Government. The Government recognizes the value of fighting the vice and corruption which has existed in that land for so many years.

* * *

I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live in the faith of the Son of God, who loved me, and gave Himself for me.—Gal. 2: 20.

Crucified with Christ! What a blessing! But how often is it missed, how seldom enjoyed! Desire for crucifixion with Christ manifests the desire for preparation for the life to come. Desire to escape crucifixion with Him manifests the desire for preparation for the life that now is. Crucifixion with Christ leads us to "deliverance from this present world." The road that affords the escape from crucifixion leads to the husks and the swineherd.

* * *

Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption.

* * *

Two men may live side by side. They may mingle together; one to marvel at the faith of the other, the other to marvel at the distrust of the first. One sees redemption in the Blessed Book, the other fails to discover a life-saving principle. To the one, the Book is the embodiment of unity and harmony; to the other it is a mass of contradictions. And their lives side by side lead, in different directions. One sees here no continuing city and looks forward to the city not made with hands; the other eats, drinks, and sleeps with the divinity of his life undeveloped, unsatisfied, and without hope.

* * *

Being justified freely by His grace through the redemption which is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare I say at this time His righteousness; that He might be just, and the Justifier of him which believeth in Jesus.—Rom. 3: 24-26.

* * *

A missionary had preached Jesus in an Indian village where that Holy Name had never been heard before. When he was about half a mile on his way home he heard a man calling after him so he waited. Coming up with him, the man said: "Sahib, this Jesus, of whom you have been telling us—when did He die for us? Was it this year or last?" And the missionary wrote to a friend, "I was ashamed as I told him that it was over nineteen hundred years ago."—*Missionary Review.*

* * *

Count Okuma of Japan announces that Andrew Carnegie has given $1,000,000 to Waseda University, Tokyo.

* * *

A contribution recently came to us for missions from a "Young Sisters' self-denial class" in Indiana. The name expresses the fact that this class has a very definite purpose in their lives. We venture to say that their class is alive and doing things; that the teacher has but little trouble in securing attendance. We need more classes of this name in our Sunday-schools, and fewer of the kind who deny Christ so much for the various frivolities of the day. Then, on the other hand, only God knows the number throughout the Brotherhood, who are willingly sacrificing in a quiet way, for the privilege of bringing their gifts to His altar.

* * *

A primary Sunday-school class in Indiana, that supports an orphan in India, having a grandfather for its teacher, is doing noble work. The teacher in sending us $10 in June for the support of the orphan, says: "Children are the best mission money gatherers in the world, and if all primary classes had teachers enthused with mission work and the classes were taught properly, thousands of dollars could be collected for missions that otherwise go for candy and chewing gum, and the money given would be a blessing to both donor and recipient and a glory to God."

Some time since some friends went together to make up a shipment of eatables which they thought suitable to send to their dear ones in India. We have a report from India upon the condition of the foodstuffs upon arrival: "Some $35.00 worth of hams so spoiled that we could hardly get the carrion eaters to carry it away. The buckwheat flour wormy, the dried fruit partly wormy. All this and $30.00 freight to pay on it." It is needless to say that there has been little if any advantage gained. The friends in India would have been far better off had the same things been sold and the money sent them to purchase such things as they need. Salt air of the ocean is hard on *unsealed* foodstuffs of any kind and the office would discourage any such gifts to the loved ones in India. This is not done to keep back one thing from those on the field,—oh, no! and if there was a way of doing it that did not entail such risk and disappointment not one word would be said.

* * *

Although the million mark was not reached in Korea's campaign for souls during the past year, many thousands were brought to a more complete realization of the Christian religion. Numerically, according to the *Record of Christian Work,* their campaign for a "Million Souls in Korea," has the following result:

700 workers gave six days to a house-to-house visitation.
6 daily newspapers each gave a column a day for two weeks to reports of the work.
7,000 within two weeks expressed a desire to become Christians.
600,000 copies of Mark's Gospel were distributed.
70,000 days (or 200 years) were given by Korean Christians to personal evangelism.
13 provincial capitals and 330 county seats were included in the campaign.

* * *

While Korea is awakening, as the foregoing report shows, Satan has not lost hope of enticing the souls of the simple-minded Christians. A missionary in that land says: "Failing with the instruments of persecution, Satan now turns his keener instrument—false doctrine—upon us with such fierceness that the simple Christians say, 'One cannot easily decide what is the true way of life.'"

* * *

The following is an extract from his mother's letter, which was written to a young man in the college at Coyoacan: "It is with great grief and sorrow that I have just learned you are in a Presbyterian college, a thing that we never expected of you—but once having chosen a career distinct from what your parents had hoped, I'll let you know that up to the present you could count on your parents, but from now on, you have no parents. At this very moment I hold in my hand the money that I was going to send you, but now I'll not send you a single cent. Now that you have set us right as to your intolerable, disgraceful and loathsome conduct, I repeat, you cannot count on your parents; you have none. All our friends were glad to know that you were studying to be a Roman Catholic priest and we were happy, but now that you have turned into a demon against God, for the third time I say that you have no parents; you have buried us. We have no heart to acknowledge a Protestant as a son. Oh, horror, horror!"—*Quoted by R. A. Brown in Presbyterian Work.*

* * *

TARO, THE BOY AND THE SOLDIER.

(Continued from Page 283.)

ery command he resolved to obey. Every promise he claimed as his own. The Father forgave him and he began anew.

There was still a warfare for him to wage as a good soldier of Jesus Christ. For Him he has since fought many a battle, and he means to be faithful to the end. Taro, the boy who heard of a Father in heaven, had become Taro, God's soldier, brave and true.—*W. P. E., in Over Sea and Land.*

WORLD WIDE

The drink bill of England for the last year was $750,000,000, or an average expenditure of over $15 per head of the population. This in quite large measure explains the intense poverty of England's working classes.

The Samoa Mission is now self-supporting. It has not only paid the support of the white missionaries but has also purchased land and erected some very comfortable, substantial buildings for mission purposes. Further efforts are projected, such as a girls' high school, the erection of a printing house, and the purchase of a suitable plant.

A book published not long since in Egypt, written by a Mohammedan, shows clearly what impression is being made on the Mohammedan mind by Christian schools. He says: "In Egypt they educate and instruct the people in five different ways: (1) Through schools, and churches connected with them; (2) Through preaching in the houses and upon streets; (3) Through colporteurs, who sell and spread the Bible everywhere; (4) Through hospitals, and (5) Through tracts and other literature." Further he says of the Christian schools: "The child which attends one of these schools leaves it either as a Christian or, at least, as a doubter in the truth of Islam."

During a single week recently ninety families of negroes, about 500 persons in all, started from Oklahoma for Canada, intending to take up homesteads in the Northwest. This is said to be only the beginning of quite a large movement in that direction. Many of these negroes are of those educated in the government schools for Indians.

Writing from Africa to the *Christian Observer,* Rev. J. O. Reavis says: "It would take one missionary's whole time to handle the delegations who are coming in from the villages on the plains, and far out in the jungles, urging that teachers be sent speedily to tell the people that are in darkness of the Savior's love and the way of life. One day as we waited at Luebo some men came who had walked about 175 miles. They told the missionaries that they had come from a dark village far away; that all their people were in darkness. They had heard that if they would build a church in their village a teacher would come to teach them the way of salvation. They built a church, and they had waited and waited. The church had rotted down; no teacher had come."

It is stated on good authority that the new Portuguese Government proposes to give full religious liberty to all beliefs, including Catholics, Protestants, Jews, and those of no faith.

In the South Sea Islands zeal for the spread of the Gospel does not decrease. The number of volunteers for work in Papua has not fallen off, either in Rarotonga or in Samoa, and now the Gilbert Islands are beginning to take some small share in this common Christian enterprise. Large numbers of Chinese laborers have been introduced into Samoa by the Germans, and the Samoans are organizing efforts to Christianize these invaders. From Samoa contributions to the society's funds have, during the past five years, gone up year by year to a remarkable extent, and from Samoa the society has recently received about £4,600 as the contribution of the churches towards general missionary work for the past year.—*The Chronicle.*

The population of Africa is estimated to be 175,000,000, and among these masses about 2,470 Protestant missionaries are at work, with 13,089 native assistants.

Recent dispatches from England to this country announce that England has at last yielded to China's plea and agrees to suppress the traffic of opium from India to China as fast as China suppresses the poppy. This is cheering news. If China continues suppressing the poppy with the same vigor so far displayed, then the end of this evil for China is not far distant.

For many centuries hardly a year has passed by without, in some center of Jewish population, wicked or foolish men putting forward a "blood accusation," charging the Jews with having murdered some Christian child in the desire to seure his blood for sacrificial purposes.

In 1909 the Samoan church sent $20,000 to the London Missionary Society, besides raising $50,000 for home work. They are sending many evangelists from their islands to assist in the missionary work in English and German New Guinea.

Dr. Grenfell, who has become famous the world over in connection with mission work in Labrador, will this year complete the new Fisherman's Institute at St. John's, Newfoundland, a building which is to cost $150,000. All but $20,009 has been raised, and this amount Dr. Grenfell is undertaking to raise in the United States during the present year.

"Why did you become a Christian?" I heard a Mohammedan ask a fellow-tribesman who had recently been baptized; and the answer was in these words: "There is one verse in the Gospel which alone would be enough to make me wish to be a Christian." "What is that?" "It is the words in St. Matthew: 'Come unto Me; I will give you rest. You shall find rest to your soul.' I know the book of Islam, and there is no promise of rest there. I want that rest." The baptized man added, "I have believed on the Man who made the promise, and I have the rest."

HOW THE IMMIGRATION OF LEADING NATIONS TEN YEARS AGO COMPARES WITH THAT OF TODAY.

Race	1901	1910
Armenian,	982	5,508
Bulgarian, Montenegrin, and Servian,	611	15,130
Chinese,	2,462	1,770
Croatian and Slovenian,	17,928	39,562
Dutch,	3,299	13,120
English,	13,488	53,498
Finnish,	9,999	15,736
French,	4,036	21,107
German,	34,742	71,380
Greek,	5,919	39,135
Hebrew,	58,098	84,260
Irish,	30,404	38,382
Italian (North),	22,103	30,780
Italian (South),	115,704	192.673
Japanese,	5,249	2,798
Lithuanian,	8,815	22,714
Magyar,	13,311	27,302
Mexican,	350	17,760
Polish,	43,617	128,348
Portuguese,	4,176	7,657
Roumanian,	761	14,199
Russian,	672	17,294
Ruthenian,	5,288	27,907
Scandinavian,	40,277	52,037
Scotch,	2,004	24,612
Slovak,	29,343	32,416
Spanish,	1,202	5,837
Syrian,	4,064	6,317
Turkish,	136	1,283
Welsh,	674	2,244
African (Black),	594	4,966

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR JULY 1910 AND 1911.

	July 1910	July 1911	Apr.-July 1910	Apr.-July 1911	Increase	Decrease
World-wide, ...	$325 31	$ 839 32	$18,491 22	$15,978 01		$2,513 21
India, ...	429 85	477 05	2,131 80	2,345 19	$ 213 39	
China, ...	27 50	165 48	142 97	1,563 81	1,420 84	
Miscellaneous, ...	1 00	34 00	9 50	110 86	101 36	
	$783 66	$1,515 85	$20,775 49	$19,997 87		$ 777 62

During the month of July the General Mission Board sent out 155,988 pages of tracts.

CORRECTION.

In the report of Annual Meeting Collection, the amounts credited to Conference Sunday-school Session, under World-wide, should be credited to India Native Schools.

The $5.00 credited in the July Visitor under India Orphanage to Sunfield congregation, Michigan, should have been credited to Sunfield Sunday-school.

The $10 which was credited in the August Visitor under Denver Colored Work, to W. D. Grove, Iowa, should have been credited to Sister Susanna Goon, Iowa.

FINANCIAL REPORT.

The General Mission Board acknowledges the receipt of the following donations for the month of July, 1911:

World-Wide.

Ohio—$539.36.

Northeastern District, Individuals.
Estate—Esther H. Baker, $500; Elizabeth Harshman, $2; D. F. Eby, $1, ... $ 503 00
Northwestern District, Congregation.
County Line, ... 4 86
Individuals.
Anna Shawyer, $20; Daniel Bock, $10; H. A. Neubert, $1, ... 31 00
Southern District, Individual.
Ruth Delk (marriage notice), ... 50

Indiana—$70.69.

Northern District, Congregation.
Maple Grove, ... 19 00
Individuals.
Elias Fashbaugh, $7.50; Addie Olinger, $1.34; Nora Whitmer, $1, .. 9 84
Middle District, Congregation.
Burnetts Creek, ... 20 00
Individuals.
C. F. and Ida L. Sink, $10; W. Wilfert, $8.60; Andrew Paul, $1; Geo. Sotzing, $1; Frank Morris, 75 cents; D. B. Garber (marriage notice), 50 cents, ... $ 21 85

Pennsylvania—$44.51.

Southern District, Individuals.
Solomon Strauser, $5; A Brother and Sister, $3.75; Mrs. S. F. Rieman, $1; J. H. Keeny, $1, ... 10 75
Middle District, Congregations.
Spring River, $26.76; Leamersville, $5, ... 31 76
Individuals.
Rachel Christner, $1; Eleanor J. Brumbaugh (marriage notice), 50 cents, ... 1 50
Western District, Congregation.
Greensburg (marriage notice), ... 50

Florida—$30.00.

Individual.
E. E. Smith, Wabasso, ... 30 00

Louisiana—$25.00.

Congregation.
Roanoke, ... 23 00
Individuals.
Flora E. Myers, $1; W. B. and Pearl Troutman, $1, ... 2 00

Maryland—$22.70.

Eastern District, Individuals.
Wm. H. Swan, $2; J. S. Geiser (marriage notice), 50 cents. Thos. C. Ecker, 20 cents, ... 2 70
Middle District, Individuals.
Clara A. Mullendore, $10; A Sister, $10, ... 20 00

Iowa—$20.00.

Northern District, Individuals.
J. D. Gnagy, $2; S. A. Powers, $1, ... 3 00
Middle District, Individual.
W. I. Buckingham (marriage notice), ... 50

Southern District, Individuals.
W. H. Black estate, $13.50; Mattie J. Simmers, $2; Simon Arnold, $1, ... $ 16 50
California—$21.00.
Northern District, Individual.
"A Sister," 1 00
Southern District, Individuals.
C. E. Davis, $15; H. J. Vaniman and wife, $5, ... 20 00
Missouri—$10.50.
Middle District, Individual.
Mary M. Cox, ... 50
Southern District, Individuals.
Emma E. Wyland, $5; "A Sister," $3; Martha Heaston, $2, ... 10 00
Illinois—$10.00.
Northern District, Individuals.
John Weber and wife, $5; A Sister, $2; A. C. Wieand, $1, ... 8 00
Southern District, Congregation.
Oakley, ... 2 00
Oregon—$10.00.
Individuals.
A Sister, $5; Mrs. A. J. Swingle, $5, ... 10 00
Oklahoma—$8.25.
Congregation.
Washita, ... 4 25
Individual.
C. C. Clark, ... 4 00
Kansas—$8.11.
Northeastern District, Individuals.
James Brandt and wife, ... 2 00
Southeastern District, Sunday-school.
Grenola, ... 4 61
Southwestern District, Individuals.
Isaac B. Garst, $1; J. J. Yoder (marriage notice), 50 cents, ... 1 50
Washington—$5.00.
Individuals.
Mother and boys, ... 5 00
Nebraska—$3.50.
Individuals.
Wm. and Ruth McGaffey, ... 3 50
North Dakota—$3.20.
Sunday-school.
Williston, ... 1 70
Individuals.
D. A. Hufford, $1; Paul Mohler (marriage notice), 50 cents, ... 1 50
Virginia—$2.50.
First District, Individual.
Mrs. L. Bryant, ... 50
Second District, Individuals.
S. H. Miller, $1; James K. Wright, $1, ... 2 00
Michigan—$1.00.
Individual.
J. H. Andrews, ... 1 00
Arkansas—$1.00.
Individual.
F. S. Ronk, ... 1 00
Colorado—$1.00.
Western District, Individual.
D. M. Mohler, ... 1 00
New Mexico—$1.00.
Individual.
H. Swets, ... 1 00
Wisconsin—$1.00.
Individuals.
Mr. and Mrs. J. E. Zollers, ... 1 00

Total for the month, ... $ 839 32
Previously reported, ... 15,138 69

Total for year so far, ... $15,978 01

INDIA ORPHANAGE.

Pennsylvania—$50.00.
Eastern District, Individual.
Baron S. Heisey, ... $ 1 00
Southern District, Sunday-school.
York, ... 40 00
Western District, Christian Workers.
Meyersdale, ... 9 00
Indiana—$40.00.
Middle District Christian Workers.
North Manchester, ... 20 00
Sunday-school.
Primary Dept. North Manchester, $ 10 00
Aid Society.
North Manchester (City), ... 10 00
Michigan—$25.00.
Sunday-school.
Sunfield, ... 20 00
Aid Society.
Woodland, ... 5 00
California—$23.00.
Southern District, Sunday-school.
Junior class of boys and girls, Glendora, ... 20 00
Individual.
Josephine Knee, ... 3 00
Illinois—$20.76.
Northern District, Sunday-school.
Home Dept., Franklin Grove, ... 20 76
Virginia—$20.00.
Second District, Aid Society.
Middle River, ... 20 00
Florida—$20.00.
Individual.
"C. X." 20 00
Oregon—$20.00.
Sunday-school.
Portland, ... 20 00
Colorado—$5.00.
Western District, Christian Workers.
First Grand Valley, ... 5 00
Nebraska—$5.00.
Individual.
Mrs. Lydia Netzley, ... 5 00
Kansas—$2.00.
Southeastern District, Individual.
E. L. Crumpacker, ... 2 00

Total for the month, ... $ 230 76
Previously reported, ... 769 92

Total for year so far, ... $1,000 68

INDIA MISSION.

Iowa—$147.41.
Middle District, Congregations.
Dallas Center, $36; Cedar, $20.52; Brooklyn, $15.85; Prairie City, $13.75; Coon River, $11.50; Des Moines, $10.35; Indian Creek, $7.75; Muscatine, $7; Dry Creek, $7. Beaver, $5; Iowa River, $2,50, ... $ 137 22
Individual.
A Brother, Dallas Center, ... 5 00
Southern District, Congregation.
Franklin, ... 5 19
Illinois—$26.62.
Northern District, Sunday-school.
Waddams Grove, ... 6 12
Southern District, Congregation.
Children's Exercises, Allison Prairie, ... 10 50
Sunday-school.
Centennial, ... 5 00
Aid Society.
Centennial, ... 5 00
Pennsylvania—$22.70.
Middle District, Sunday-school.
Dry Valley, ... 2 50
Western District, Congregations.
West Johnstown, $15.20; Moxham house—Johnstown, $3, ... 18 20
Individual.
S. M. Fullem, ... 2 00
Ohio—$5.00.
Northwestern District, Individual.
Lenna D. Guthrie (deceased), ... 5 00
Virginia—$5.00.
Northern District, Individual.
Mrs. M. A. Burner, ... 5 00
Kansas—$2.00.
Northwestern District, Sunday-school.
Dorrance, ... 2 00
Michigan—$1.00.
Individual.
J. H. Andress, ... 1 00

Total for the month, ... $ 209 73
Previously received, ... 782 36

Total for year so far, ... $ 992 09

INDIA WIDOWS' HOME.

Iowa—$5.00.
A Brother, Dallas Center, ...$ 5 00
Washington—$3.56.
Sunday-school.
Sunflower Class, N. Yakima, ... 3 56
Indiana—$3.00.
Middle District, Individuals.
Mrs. Mary R. Rensberger, $1; Nellie Whitacre, $1; W. H. Gaunt, $1, .. 3 00
Maryland—$2.00.
Eastern District, Individual.
C. H. Roop, ... 2 00

Total for the month, ...$ 13 56
Previously reported, ... 42 00

Total for year so far, ...$ 55 56

INDIA NATIVE SCHOOLS.

Iowa—$13.00.
Middle District.
Hannah C. Badger's Sunday-school class, Adel, ...$ 13 00
Maryland—$10.00.
Eastern District.
Washington City Miss. Society, 10 00

Total for the month, ...$ 23 00
Previously received, ... 99 50

Total for year so far, ...$ 122 50

CHINA MISSION.

Iowa—$39.00.
Northern District, Individual.
J. D. Gnagy, ...$ 1 00
Middle District, Individuals.
W. I. and Katie Buckingham, $31; A Brother, Dallas Center, $5; Mr. Buckley, Prairie City, $2, ... 38 00
Illinois—$38.84.
Southern District, Congregations.
Fourth of July Union Meeting, Decatur, Oakley, Okaw and Cerro Gordo, ... 28 40
Oakley Sacrifice Mission Fund, ... 10 00
Missouri—$21.44.
Northern District, Sunday-school.
Rockingham, ... 21 44
Indiana—$11.50.
Northern District, Individual.
Emma Rupel, ... 1 50
Middle District, Individual.
A. R. Bridge, ... 10 00
Maryland—$6.00.
Eastern District, Individual.
C. H. Roop, ... 1 00
Middle District, Individual.
Joseph Mullendore, ... 5 00
Michigan—$2.15.
Sunday-school.
Thornapple, ... 2 15
Colorado—$1.00.
Southeastern District, Individual.
H. H. Weaver, ... 1 00

Total for the month, ...$ 119 93
Previously reported, ... 1,255 98

Total for year so far, ...$ 1,375 91

CHINA ORPHANAGE.

North Dakota—$45.55.
Congregation.
White Rock, ...$ 45 55

Total for the month, ...$ 45 55
Previously reported, ... 9 10

For year so far, ...$ 54 65

COLORED MISSION.

Indiana—$30.00.
Southern District, Individual.
Richard Cunningham, ...$ 30 00
Illinois—$2.00.
Northern District, Individual.
A Sister, ...$ 2 00

Total for the month, ...$ 32 00
Previously reported, ... 39 00

For the year so far, ...$ 71 00

JERUSALEM MISSION.

Illinois—$2.00.
Northern District, Individual.
A Sister, ...$ 2 00

Total for the month, ...$ 2 00
Previously reported, ... 1 00

For the year so far, ...$ 3 00

COLORADO CITY CHURCHHOUSE.

Kansas—$52.75.
J. H. Saylor $20; Norman Flora $7.50; H. B. Stoner, $5; C. W. Larsen, $5; C. M. Snyder, $5; Mary E. Needles, $5; J. S. Sherfy, $2; Roy Corn, $2; Chas. A. Miller, $1; Ellen Myers, 25 cents, ...$ 52 75
North Dakota—$34.95.
Lydia Garner, $1.50; W. E. Tompkins, 50 cents; U. T. Forney, $1; D. B. Cripe, $1; G. W. Shively, $1; J. J. Shively, $1; E. E. Rhodes, $1; W. H. Rhoads, $1. Add Rhoads, 10 cents; Daniel Gingrich, 25 cents; J. S. Simon, 50 cents; S. S. Blocher, $1; D. A. Peters, 50 cents; Thos. Allan, $1; D. C. Geiger, $1; W. E. Burns, $2; Eli Horner, 50 cents; A. X. Johnson, $1; H. L. Burns, 25 cents; A. A. Burns, 10 cents; Roy Long, $1; B. E. Johnson, 50 cents; Ed. Fike, 25 cents; J. E. Glessner, $10; Henry Slusher, $2; A. E. Hecker, $5, ... 34 95

Total for the month, ...$ 87 70
Previously reported, ... 490 65

For the year so far, ...$ 578 35

DENVER COLORED WORK.

Iowa—$351.05.
J. B. Spurgeon and wife, $6; N. S. Eby and wife, $3; Laura Crouse, $1; L. A. Walker, $1; D. F. Walker and wife, $20; R. W. Bentall, $10; O. E. Messamer, $10; A Brother, $1; F. C. Wicks, $2; A. F. Reiste, $1; J. H. Wilcox, $1; E. S. Crouse, $2.50; A. B. Sheaffer, 25 cents; John Reiste, 25 cents; Ida Messamer, $1; Nina Messamer, $1; Mary Messamer, $10; C. E. Simpson, $1; Mrs. O. D. Emmert, $2; Hannah Badger, $1; S. W. Brook, $2; I. C. Stine, $1; Samuel Badger, $1. Phil Noland, $1; Josephine Ulrich, $1; Jos. Benner, $2; Emma Deardorff, $1; Winnie Caslow, $5; Mrs. Ed. Rometsch, $5; C. K. Burkholder, $5; O. W. Diehl and wife, $5; O. S. Nickles, $5; W. H. Stine, $5; J. C. Barcus, $5; C. H. Erb, $5; Irving Haughtelin, $5; Jacob Deardorff and wife, $5; Susan Erb, $2; S. H. Ott, $3; E. D. Fissel and wife, $3; Jacob Long, $1; John Long, $1; Chas. Diehl, $1; F. M. Diehl and wife, $2; Curt Ferree and wife, $2; Helen McClellan, 50 cents; Melinda Warner, 25 cents; J. N. Reynolds, $1.25; Anna Austin, 50 cents; E. F. Caslow, $2.50; Chas. B. Renolds, 60 cents; Ira J. Erb, $2; Patience Whitnabel, $1; John Zuck, $5; J. Wolfe, $1; Noah Miller, $1.50; A. W. Miller, $10; Joseph Sniteman, $2; J. K. East, $1.50; Adam Brower, $5; Israel Miller, $1; John

Wenger, $5; John Keiser, $1; H. W. Coder, $1.50; Elder Peter Brower, $10; J. H. Flory, $2; W. D. Grove, $15; Joseph H. Wenger, $1; Eng. River congregation, $10; Elder Samuel Flory, $5; W. Baylock, $5; Mrs. S. Goon, $25; Elizabeth Correll, $5; James Keiser, $2; J. S. Graves, $5; H. C. N. Hoffman, $5; B. F. Hoffman, $5; Jacob Snell, $3; David Keiser, $1; W. F. Kerr, $2; J. W. Borden, $2; S. M. Flory, $5; W. H. Brower, $2; Otus Coffman, $2; W. W. Coffman, $1; C. O. Gibson, $3; J. J. Smith, $1; Isaac Shelly, $2.50; A. Senger, $3; Susanna W. Brown, $5.50; Ray Shelly, $1; Emma Lemley, $1.50; Maud Williams, 50 cents; Sarah M. Yule, $5; F. H. Heilman, $2; Sarah Williams, $1; D. F. Shelly, $5.20; Adam Wonderlick, $2; Glennie Williams, 25 cents; Addie Bales, $1; H. N. Butter and wife, $2; Mary Wonderlick, 50 cents; B. F. Gillam, $5; Elizabeth Gable, $1; Earl Watson, $2; Ida M. Brown, $1, ...$ 351 05

Ohio—$230.90.

Lower Twin cong., $44.50; Upper Twin cong., $61.20; Palestine cong., $38.75; W. C. Royer, $5; Mary Klopfenstine, 50 cents; J. C. Stuckey, $1; Ira Martin, 25 cents; Wm. Winkler, 50 cents; John Benner, 25 cents; E. S. Coder, 25 cents; James Murray, 50 cents; H. S. Yoder, 50 cents; A. C. Bowman, $5; David Worst, $3; Joseph Kesler, $1; Mrs. S. M. Friend, $1; S. M. Friend, $1; John Yoder, $2; A. Grissinger, $1; W. P. Wertz, $1; J. E. Miller, $1; J. F. Garver, $1; S. H. Orr, $5; L. Dague, $1; J. Nolt, $1; I. M. Meyers, $1; Talitha Martin, $5; Lizzie Coble, $2; W. L. Desenberg, $1; W. A. Wiley, $1; Susan Rudy, $1; Sarah Shidler, $2; G. A. Cassel, $2; A. L. Hivebaugh, $5; Jacob Beeghly, $2; H. W. Martin, $5; C. Berkey, 70 cents; A. J. Myers, $1; J. J. Beeghley, $1; A. G. Dague, $5; W. H. Gerber, $1; G. H. Shidler, $5; L. Thomas, $4.50; Ida Helm, $1; Bert Scott, $5; H. T. Crane, $1; Mrs. L. T. Bailey, $1.50, ... 230 90

Kansas—$70.55.

Ira Frantz, 50 cents; John Masters, $2; Geo. Manon, $1; B. Alles, $2; John Manon, $1; H. L. Lehman, $3; Bertha E. Shetter, 50 cents; F. E. Spicer, $1; Mrs. W. H. Entriken, $1; B. A. Myers, $2; R. E. Deardorff, 50 cents; Clara Hutchison, 25 cents; W. H. Hutchison, $1; E. E. Hoffman, $2; Lester Ohmart, $1; David Neff, $1; Geo. R. Herr, $1; Wm. R. Phillipi, $1; C. W. Larsen, $2; A Brother, $1; Roy Rock, $2; Geo. Himes, $2; J. A. Sheets, $1; E. M. Reed, 55 cents; J. W. Sorbutt, $1; A. Sheets, $1; W. E. McDonald, $1; Anna Davis, $1; J. S. Kauffman, $1; J. O. Buck, $5; John Humberger and wife, $5; B. Forney, $5; J. F. Hantz, $5; C. L. Brown, $5; Will McGaffey, $1; J. A. Sword, 75 cents; T. W. Slifer, $1; E. Schmidt, $1; W. J. Vandyke, $1; E. Derrick, $1; J. H. Cakerice, 50 cents; I. Coffman, $1; Paul Lenheart, $2; Willing Workers' Class, Chapman Creek cong., $1, ... 70 55

Washington—$72.77.

H. M. Rothrock and wife, $3; J. U. G. Stiverson, $1; Ernest Kleut, 25 cents; E. A. Thomas, $1; John Rehom, $5; A. E. Musser, $1.50; S. F. Hylton, $5; Joe Myers, $2.50; E. L. Whistler, $1; Wm. Harlacher, $1; Sister Flory, 70 cents; Alice Christlieb, $15; Geo. Wrench, 50 cents; J. S. Secrist, $6.50; John Boone, $1; Jacob Boon and wife, $1; J. M. Stanley, $5; Finley Michael, $1; Sister Robinson, 32 cents; Emanuel Martin, $2; W. C. Lehman, $5.50; J. L. Peters, 50 cents; R. S. Boone, $2; M. S. Prine, $5; C. A. Wagner, $5.50, $ 72 77

Oregon—$69.25.

J. C. Norris, 50 cents; J. F. Mumford, $2.50; J. S. Root, $2.50; Sister E. E. McCrackin, 50 cents; Sister Mumford, 50 cents; Sister C. Barker, 50 cents; Sister Wagner, 50 cents; D. Root, 50 cents; Sister Bertha Snell, 50 cents; Susana Brower, $1; H. N. Hewitt, $1; Ernest Root, $1; I. Barklow, $1; J. H. Adams, $1; Joel Root, $2; H. K. Root, $2; Susana Brower, $1; Marie Aasen, $1; Sarah Otto, $1; Sister Loni Hughes, $1; C. C. Nigholsen, $1; J. H. Roberts, $1; L. Hartley, $1; L. Lett, $1; B. F. Barklow, $1; J. E. Withers, $5; W. R. Mavity, $2; S. S. Reed, $5; T. L. Knight, $2; W. A. Lett, $2; Wm. Chandler, $1; Thomas and Lizzie Barklow, $2; L. M. Assen, $1; B. Gant and wife, $5; Gustave S. Bruer, $1; N. J. Bonewitz, $1; Chester Root, $1; S. Bruer, $2; E. J. Michael, $5; C. Roberts, $5; W. B. Hughes, $1.15; Sister M. R. Chandler, $1.20; Nellie Root, 10 cents; Gracey Root, 10 cents; J. C. Norris, 10 cents; Perrina Root, 10 cents, ... 69 25

Michigan—$1.00.

Matie Randall, ... 1 00

Missouri—$0.50.

C. A. Lentz, ... 50

Total for the month, ...$ 796 02
Previously received, ... 924 47

For the year so far, ...$ 1,720 49

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Ohio—$10.50.

Children's Day.

Bremen Sunday-school, $5.50; Baker Sunday-school, $5, ...$ 10 50

Indiana—$8.30.

Country house.

Bachelor Run Sunday-school, $5.30; West Goshen, $3, ... 8 30

Virginia—$6.64.

Pleasant Run Sunday-school, ... 6 64

Iowa—$6.42.

Green Sunday-school, $5.17; Irma Sipling, $1.25, ... 6 42

Illinois—$5.08.

Cherry Grove Sunday-school, ... 5 08

Minnesota—$2.50.

Worthington Sunday-school, ... 2 50

Total for the month, ...$ 39 44
Previously received, ... 171 02

For the year so far, ...$ 210 46

Building Fund.

Washington—$1.00.

Barbara Secrist, ...$ 1 00

Pennsylvania—$1.00.

Unknown, ... 1 00

Total for the month, ...$ 2 00
Previously received, ... 118 02

For the year so far, ...$ 120 02

* * *

A mission at Nizamabad, having leper work in its care, recently received a gift of 10,000 rupees from a Hindu. When asked why he gave this gift to us he replied that he could find none of his own faith to care for these afflicted people and so he came to the Christians.

FINGER POSTS
ON LIFE'S HIGHWAY

By JOHN T. DALE

A BOOK FOR EVERYBODY

One of the most admirable attainments in the world today is SUCCESS. What an honor it is to a man or woman when it is said of him or her: "There is a successful career"! All the world honors the man who has pulled himself up through the multitudinous temptations and pitfalls and the thousands of obstructing and degrading influences of life and can at last stand on the pinnacle of fame and be happy and contented.

Just as the traveler on a country road needs some "finger posts" to guide him to his destination, so on life's highway the traveler must have finger posts to keep him on the right path. Our new book entitled "Finger Posts on Life's Highway" shows how to succeed in life. It is just the book to guide young and erring feet. Not only that, but it contains counsel and warning for maturer minds, and calm and soothing reflection for the aged.

Would you want your young son or daughter to be led astray by the alluring attraction of a worldly, sinful life? Would you want your old and feeble mother to pass the remaining years of her life sad and comfortless? Would you yourself want to make some mistake now that might cause you untold misery in the future? If the answer to these questions is "No!" then read this book written by a man who has spent many years right in the midst of the busiest life of our busy country. Coming from a country home to a great metropolis, the author of this book has seen the growth and development of successful careers, the overthrow of great financiers and fortunes, and the accumulation of great wealth by men of humble beginnings.

The book contains 620 pages of maxims of wisdom, words of caution, warning and comfort. As a book for a family library it is indispensable. It is bound in cloth, and profusely illustrated. Will be sent postpaid to any address for $1.50.

Persons desiring the agency to sell this book should write us at once. We pay the best commission.

Brethren Publishing House

Elgin, Illinois

Sunday School Supplies

FOR FOURTH QUARTER

SHOULD BE ORDERED AT ONCE

BRETHREN TEACHERS' MONTHLY:—A superior help for teachers in all grades. Eight to nine pages of matter to each lesson, giving important information, the best of teaching material, practical points and valuable suggestions. The lesson writers are experts in the departments they represent. Each issue also contains a dozen or more pages of helpful editorials and other articles written by practical workers.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c each; single subscription, per year, 50c.

ADVANCED QUARTERLY:—Especially adapted to the senior and intermediate departments. Besides the lesson text, **daily home readings, Golden Text, introduction, time** and **place,** it contains two pages of explanatory matter by the editor, to each lesson. Also illustrations, making it one of the best helps to be had.

Single copy, per quarter, 5c; five or more copies to one address, per quarter, 3c each.

JUVENILE QUARTERLY:—Perfectly suited to the children in the primary department. The lesson is given in story form, in simple language. **Steps to the lesson** and **comments** are given in such words as to be of practical value to the teacher and scholar. The illustrations are attractive and suggestive.

Single copy, per quarter, 4c; five or more copies to one address, per quarter, 2½c each.

OUR YOUNG PEOPLE:—A splendid paper for the scholars of the advanced classes. In editing this paper, the tastes, needs and welfare of the young people are constantly kept in mind. Only good stories, sketches, news items, etc., are admitted to its columns. It is interesting, instructive and elevating. Profusely illustrated. Old and young read it with equal interest.

Single subscription, one year, 65c; in clubs of five or more to one address, per quarter, 10c each. Special introductory prices to schools where it has not been used. Write us.

OUR BOYS AND GIRLS:—This is a paper for the boys and girls, appropriately illustrated. The stories and articles are well written, and in a style to interest those for whom it is intended, and juniors and intermediates. It abounds in wholesome, moral and spiritual teaching.

Single subscription, per year, 50c; five or more copies to one address, per quarter, 7½c each.

CHILDREN AT WORK:—An excellent little paper for the little ones in the primary department. The stories, poems and items always please the little tots. The illustrations are an important feature, bringing to the minds and hearts of the children many helpful truths through the eye-gate.

Single subscription, per year, 20c; five or more copies to one address, per quarter, 3c each.

We handle a large variety of Home Department and Cradle Roll supplies. If you do not have our catalog ask for a copy.

We can supply you with anything you may want in the way of Sunday-school novelties, certificates, maps, blackboards, etc. Write us before ordering elsewhere. If you have not used our literature within the last two years write us for our special offer.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XIII OCTOBER, 1911 No. 10

BIOGRAPHICAL NUMBER

The evangelization of the world *now* is the measure of the responsibility of the disciples of Christ of the *present generation*. "Go ye therefore and teach all nations" is as old as the Christian era and as new as the birth of the year 1911. It comes to us, of the twentieth century, with all the force and power with which it fell from the Master lips on the slopes of the Galilean mountain in the first. In this great work every Spirit filled child of God can and *will* have a blessed part either in giving or going. He that gives willingly and cheerfully, as the Lord hath prospered him, does his part as fully as he that goes, unless perchance he fails to give heed too and and stifles the call in his heart. And more than this he that gives because he loves the Cause has God for a lover for "God loves a cheerful giver;" so both giver and goer are richly blessed of and rewarded for their efforts to meet the responsibilty laid upon the church by the Master, The Evangelization of the World.

D. L. Miller.

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for October, 1911

EDITORIAL,— 328

ESSAYS,—

A Message to Our New Missionaries, By Galen B. Royer 293
The Volunteers for France 295
Our Workers for Sweden and Denmark, ... 297
Our Recruits for India, ... 299
Reinforcements for China, ... 304
Some Home Impulses that Have Directed Me Toward the Field, By the New Missionaries, ... 312
We Bid You Godspeed, By Outgoing Missionaries, ... 315
A Little of My Experience, By Karen M. Jorgensen, ... 316
Two Sorrow-producing Thoughts, By I. S. Long, ... 318
A Better Way, ... 320
A Missionary Possibility, ... 322
Opening the Heart, By J. H. Morris, ... 324
"How Much Owest My Lord?" 324
"Go Ye," By Ida M. Helm, ... 327

THE LITTLE MISSIONARY,—

The Family Separation of Foreign Missionaries, ... 333
"Such as I Have" (A Poem), By Elizabeth Rosser, ... 334
Stephen, One of the Dumbies at Palamcottah, ... 335

FOR OUR MINISTERS,— 336

FINANCIAL REPORT,— 337

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, Union Bridge, Md.
L. W. TEETER, Hagerstown, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.
Address all communications to the
BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XIII October, 1911 Number 10

A MESSAGE TO OUR NEW MISSIONARIES

TO Our Missionaries, Sailing This Fall to China, India and Europe, Greeting:

May the joys of the Lord ever abound in your life as the days pass into years and the years into a lifetime of service in your chosen fields of labor.

That was a great day in the world's history when Christ was born into the world. It was a greater day for Jesus when, coming up out of the water, He had the visible recognition of the heavenly Father and heard the words, "This is my beloved Son in whom I am well pleased."

In each of your lives the day of spiritual birth was a great one,—angels in heaven joined saints on earth in rejoicing when you gave your heart to God for service. But methinks that was a greater day in your life and the welfare of the church when you declared that you would be obedient to the heavenly voice and go forth, as you are now doing, into unevangelized lands.

In thus responding to the quickening of the Spirit, to the call of God for your life of service, God has most wonderfully magnified you before His people. There were a few others who would have gladly joined your ranks, but are not permitted; but for the most part out of the great rank and file of a Brotherhood, you, a mere handful, have been chosen to go forth as ambassadors for Christ. Surely the Lord has magnified you. You have not been chosen because in you has been found perfection of Christian character and attainment. Far from that. After all your preparation, let it be more or less, no one knows your lack of fitness as well as you. Yet God knows it still better than yourselves, and in the face of all this He has chosen you. What wonderful condescension He has manifested to choose even each of you for so great a service! What unusual honor He has been pleased to place upon the homes from which you come to ask you to be His servants in foreign lands! Truly, the Lord has magnified you.

Now then, my brother, my sister, in the spirit of the Apostle Paul permit me to urge you to magnify your calling in Christ Jesus. Let the call of God break your hearts before Him as you contemplate His visitation into your life, and let your life be one of constant service in complete forgetfulness of self as did the Master live while here on earth.

To magnify your office is still before you. Allow me to say to you, not as one who has lived it, but observed it, that missionary life is still a theory with you; but it will soon be real and actual. Magnify your office when it becomes actual.

First, if I may judge through the experiences of others whose hearts have been opened to me, there will come the intense trial of being tempted to think that you missed your calling when choosing the life of a missionary. The language is difficult; to be able to speak

goes so slow; there is so much that should be done, and you can do nothing yet; the a, b, c end of it is depressing on body, soul and spirit. The climate tries you; the crude or repulsive surroundings bear in on your life and draw you down. Then it is that you shall have to hold fast on the Lord. Then it is that the well-planted conviction which I believe is in each one of you must come to rescue. Fortunate you will be if, like Bishop Thoburn, you can speak as confidently as he did when his sister urged him not to return to his field: "Yes, I never was more sure of anything than of my call to India." That anchored him so thoroughly that with joy did he spend his life there. He magnified his office wonderfully.

Second, I am convinced that the untried life of a missionary cannot be anticipated to the extent of its real experience. To leave comfortable homes, with good surroundings, with plenty on every hand and in few short weeks to step over into a land where good homes are few and far between, where the income is a "support" which means economy in every expenditure, and to mingle among the common people whose habits of life are not at all attractive, is a change beyond comprehension save to those who have lived it. It is a long way down in social and spiritual plains to step into the mire and miasma of idolatry. Carey likened it to going down into a well. When this trial comes forcibly to you, forget not the wonderful humiliation of your Christ before you, who forsook all and came to the world by way of the manger and endured even by way of the cross. That was a wonderful step for Him to make from the throne of heaven to the manger of Bethlehem. Yet in the lowest depths of the cross are the foundations of the Father's love. "Therefore doth My Father love Me, because I lay down My life for the sheep." The Lamb slain was worthy of all glory and honor, dominion and power, and each of you shall magnify your office just as you accept fully and freely the humiliation of station and association that will soon be upon you.

Two sustaining graces are within your reach, and I am sure that you know them both and prize them highly. The first is the greater fullness of the Spirit. Not this erroneous fullness that claims to manifest itself in tongues and kindred manifestations; but that fullness of the Spirit which, Christlike, beareth all things in quietude and patience,—the meek and quiet spirit of faithful, untiring, earnest, unpretentious labors which leaves it all with God what shall be the outcome.

The other is a systematic study of the Word. Much study will not acquaint you with all its treasure. But it is the Word that you are sent to give. Acquaint yourself fully as possible. Study it, live it, preach it, give your life to its dissemination, for that is just what you are sent to do, and as you do this more and more shall you more and more magnify your office.

In your going forth be assured of these things. You are in full line with the Lord's command. We who stay back must explain why we are not on the field; not you. God grant that our excuses will answer when we come before His judgment. You have the prayers of a Brotherhood following you and the prayers of the righteous avail much before the Lord. You have the promise of rich reward. "How beautiful are the feet of those who proclaim glad tidings of salvation." Yea, my beloved, in our minds and hearts we stand as one beloved Brotherhood at the wharf of sailing and with prayerful, heartfelt good wishes we give you a farewell greeting as you leave for other shores. God bless and keep you and make you a blessing wherever you go.

In behalf of a loving Brotherhood,

GALEN B. ROYER,
Secretary-Treasurer.

Elder Paul Mohler and Family.

THE VOLUNTEERS FOR FRANCE

IT is of some importance that the working members of the body of Christ should know one another personally. It helps us to pray for one another and to sympathize one with another. It is especially important that the members of the church know something of the personality of those whom they send out into the mission field. For this reason this sketch is written.

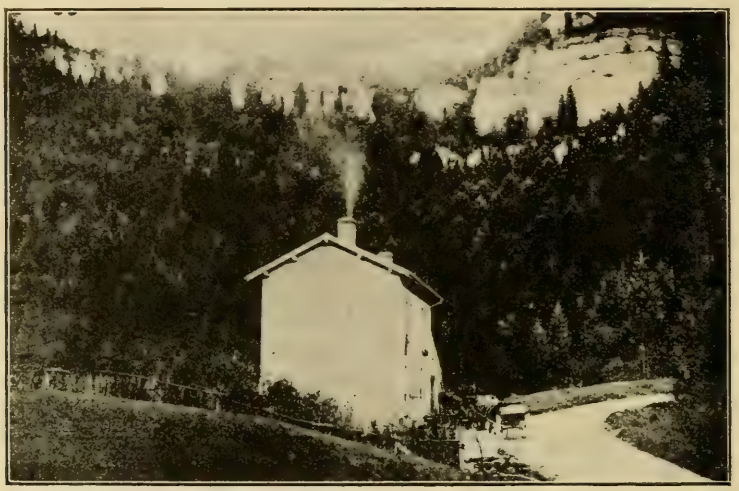
The readers of the VISITOR already know that Brother and Sister Paul Mohler have been accepted for the mission field of France and Switzerland. They feel that theirs will be a difficult as well as important work, and that they do need the earnest prayers and supplications of all the brethren, that the Word of the Lord may be ministered by them with power unto the salvation of souls, and that they themselves with their little family may be kept so free from the corruptions of the world that their lives may also adorn the name of Christ in that land of great wickedness. Biographical sketches like this do not generally mention the weaknesses of those whom they describe, nor will this one; but Bro. and Sister Mohler want the brethren to remember that they do have weaknesses which only the power of God in answer to prayer can enable them to overcome. Your prayers in their behalf are earnestly solicited.

Bro. Mohler has abundant reason for being a worker in the church. His grandfather, Eld. Samuel Mohler, of Covington, Ohio; his father, Eld. S. S. Mohler, of Johnson County, Mo.; his older brothers and many other relatives and associates were active church workers. He was brought up in a religious atmosphere; trained in devotion by the family altar, taken regularly to church and Sunday-school as most of us have been. When he was a child his father's time was devoted almost entirely to the work of the church, and the visitors in the home were largely the active workers of the church. It would be strange indeed of he were not also a worker.

He was born Dec. 5, 1876, the youngest of ten children; was baptized in the fall of 1888, becoming a member of the Mineral Creek church of Johnson County, Mo. He was called to the ministry by the Smith Fork congregation of Clinton County, Mo., in 1902. He was married in Cando, N. Dak., April 6, 1900, to

Sister Lucy F. Leatherman, whom he had met in Missouri. In 1908 he decided to withdraw from secular employment and devote the remainder of his life to the Lord's work of saving souls. In preparation for this work he entered Bethany Bible School in September of that year and pursued the course regularly until his graduation in the spring of 1911. During these last years of preparation, his firm faith that the whole Gospel was meant by God to be carried to the whole world, and that only the whole Gospel will save the world, impelled him to seek a large field of labor. The awful conditions of corruption in France mark that as a needy field, and the fact that God has kept alive in a remarkable way the work begun and afterwards all but destroyed in Oyonnax, France, and Geneva, Switzerland, encouraged him to volunteer for that special field. He does not go out anticipating easy and quick response to his work, but rather hard work, and much opposition before results will appear.

Aside from his special religious training Bro. Mohler has both education and practical experience of some value. Educated in the public schools and in the State Normal at Warrensburg, Mo., he was well equipped for his chosen profession of public-school teaching, which he followed for ten years. Brought up in the home of a minister who gave most of his time to the work of the church, he early learned to do without the luxuries of life. His experience as a homesteader in North Dakota taught him how to endure hardship and to meet unusual conditions. His nine years of activity in the ministry have given him experience in several lines of church work, and have taught him the absolute necessity of depending upon God for both strength and guidance.



A Cozy Scene in France, near Oyonnax.

Bro. Mohler goes out believing that God is sending him and will uphold him, you also helping by your prayers and supplications in his behalf.

Sister Mohler has also had many advantages. She is the eldest daughter of I. W. Leatherman, for years an active minister in the Church of the Brethren. From her parents she received a careful home training, and with them enjoyed the blessings of church and Sunday-school from her childhood. While attending Juniata College, in 1893, she was baptized, since which time she has seen much service in Sunday-school

work and such other lines of work as were open for her. Her home duties have hindered her later development in public work, but she, too, has enjoyed the benefit of some special training in the Bible School. It is but due her to say that it was she who first recognized the call of God to France, and that she is looking forward eagerly to the work before her.

Her general education is above the average. After completing the common school course, she entered Juniata College, taking the normal English course, which she completed in 1894. After this she took almost a year of further work in the same institution.

She was born in Mineral County, W. Va., Nov. 19, 1877, and has lived in quite a number of States in the Union. She has twice experienced the hardships of homesteading; once as a child with her parents in Ness County, Kans., and once with her husband in Towner County, N. Dak. She knows how to pack up and move and make a home under any circumstances—not a bad thing for a missionary. She is the mother of three children: Myrtle, aged ten; Robert, aged seven; and Donald, aged almost five. These children go with them willingly. Myrtle, who is a baptized member of the church, understands much of what it means to her, and goes with the intention of being a little missionary from the first. To those who doubt the propriety of taking so many children into such a field, Bro. and Sister Mohler say that if God cannot enable them to bring up their own children as Christians in France, how can He enable the French to bring up their children in the faith? The children even of our brethren in America are not free from temptation. Surely if anyone may count on the help of God in bringing up his children, the missionary may.

Our volunteers to France go out in fear and trembling, knowing that they must meet the devil intrenched behind centuries of Catholicism, infidelity, and moral pollution, all of which have worked together to make of France a stronghold of the enemy. When you pray for the missionaries, pray especially for these who are now going forth to problems and difficulties which no man can foresee.

OUR WORKERS FOR SWEDEN AND DENMARK

J. F. Graybill

Jacob F. Graybill, appointed missionary for Sweden, was born June 10, 1874, near Annville, Lebanon County, Pa. He was left without a father when three years old, after which he was raised by his pious grandparents, who were not members of the Church of the Brethren.

Bro. Graybill received good Christian training, and was given the advantage of the public schools and also a private academy.

After making choice of a life companion at the age of twenty-one, being raised on a farm, he became, for four years, a farmer. His life as a farmer was followed by working two years in the flouring-mill and three years in the Pennsylvania car-shops at Harrisburg, Pa., at which time he was called to the ministry of the Harrisburg city church.

Our brother's Christian life began at

the age of twenty-three. Two years after his marriage he united with the church of his choice,—the church he now serves, being baptized by Eld. Jacob Longenecker. Shortly after uniting with the church he was appointed assistant superintendent of the Palmyra Sunday-school, and has been closely connected with the work of the Sunday-school since then.

When Bro. Graybill, at the age of thirty, was called to the ministry he realized the need of preparation for his life work. A Bible course was completed at Elizabethtown College. His connection with the Mission Study Class at this institution fanned into a flame the spark of missionary zeal that possessed his heart shortly after his call to the ministry.

This period of school life was followed by two years' service for the Mission Board of Eastern Pennsylvania as pastor of the Amwell and Union churches of New Jersey, at which time studies were taken at the Bible Teachers' Training School of New York City.

The last two years our brother was a member of the faculty of Hebron Seminary at Nokesville, Va., teaching Bible English and mathematics. At this place he was again connected with the Volunteer Mission Band, serving as president one year. This aided in the development of his missionary zeal to the extent of giving his life as a foreign missionary. He has been assigned to the Sweden field, for which cause he desires the prayers of God's people.

ALICE M. GRAYBILL

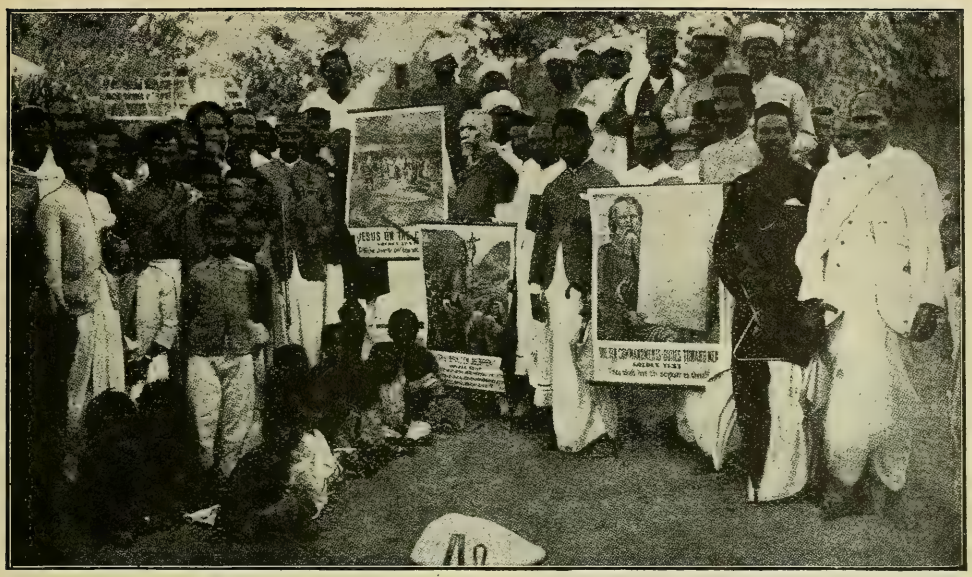
The subject of our article was born Sept. 1, 1874, in Lebanon County, Pa. Her parents were members of the Church of the Brethren. She united with the same church May 25, 1894. She soon afterwards began teaching a class in the Palmyra Sunday-school and has served in this capacity most of the time since then.

While Bro. Graybill was pursuing his school work at Elizabethtown College she served as culinary matron and cook. While they were at Hebron Seminary, she was preceptress, and in connection with these duties she took Bible studies and completed a State Teacher-training course. This, in connection with the best public-school advantages, constitutes her school training.

She was a member of the Volunteer Missionary Band of the Nokesville church, also superintendent of the home department of the Nokesville Sunday-school.

She goes out with her husband to the Swedish field, desiring to do the greatest good in the world and so advance her Master's kingdom to the greatest possible extent.

"What wouldst Thou have me to do, Lord?
Whatever it may be,
Though mine is a weak and trembling hand.
I'm willing to do at Thy command,
Anything, Lord, for Thee.
Where wouldst Thou have me to go, Lord?
Wherever it may be,
My feet Thou hast placed on the King's highway,
Thy grace doth enable me to say,
'Anywhere, Lord, for Thee.'"



The Tinnevelly (South India) Preaching Band.

OUR RECRUITS FOR INDIA.

JOHN I. KAYLOR

John I. Kaylor, the only son of Joseph and Nancy Kaylor, was born April 14, 1884, near DeGraff, Ohio, which place has been his home until the present time. As John had no brothers—but an older half-sister, Mrs. P. B. Fitzwater—there were no other members of the family of his own standing to question his juvenile activities. His boyhood days were spent much like those of most boys who are reared on the farm.

In December, 1897, Brother Daniel Wysong held a series of revival meetings in the Logan congregation, John's home church. It was during these meetings that John gave himself to God in Christ.

After completing the eighth grade work in the public schools he entered high school at DeGraff, from which school he graduated in the spring of 1904. During the greater part of the time he was in high school he was the only student who was a member of the church of the Brethren. His loyalty to the distinctive principles of the church often brought him under the special notice of his fellow-students, but his fidelity to the principles of right, his aptness and diligence in his studies, soon won and retained for him the esteem of his classmates.

After completing the high-school course John spent one year at home helping his father on the farm, at the same time pursuing a correspondence

course in mechanical drawing. Feeling the need of greater preparation and especially a closer study of the Bible, he entered Manchester College in the fall of 1905, and graduated three years later from the full Bible course. He continued his work at Manchester another year, finishing the commercial teachers' course and acting in the capacity of instructor in mechanical drawing.

Brother Kaylor's religious activities while in college were marked by his active participation in the various religious movements and organizations of the school. In his home church he served as Sunday-school teacher and superintendent, and always took active part in the Christian Workers' Meetings. Larger responsibilities and duties were laid upon him when, on August 20, 1911, he was called to the office of the ministry. In the church District of Northwestern Ohio he served as member of the District Mission Board for several years, and as lecturer in Bible Institutes.

It was during his latter years in college that he met Sister Rosa Wagoner, whom he later chose as an helpmeet, and to whom he was married August 2, 1911. It was also during these years in college, while deep in the study of God's Word, that he imbibed the missionary spirit which pervaded the school. Frequently, when in conversation with the writer, he would express himself as anxious to enter greater fields of activity for his Master, and yet, for some time, he wrestled with the Spirit, as he did not feel ready to go to the foreign field. It seems, however, that God had called him to this field of work, and when Brother Kaylor felt convinced of the definiteness of the call he answered, "Here am I, send me." May many more do likewise!

It was as a layman that Brother Kaylor offered himself to the General Mission Board at the Annual Conference at St. Joseph, Mo., in 1911, and was accepted as a mission helper. He is the first layman that has been accepted and assigned work on the foreign field by the General Mission Board. May this new step be but the beginning of a new era of progress in the missionary activity of the church! C. H. Y.

A GREAT GIFT

The church people had not given
  As much money as they ought,
And they were not "interested"—
  So the missionary thought;
And his heart was greatly burdened—
  "No one cares," he sadly sighed,
"No one cares for my poor heathen
  Out beyond the ocean wide."

But that night he got a letter,
  Written in a boy's round hand,
And a silver dime was in it.
  He began to understand
As he slowly read, "Here's ten cents;
  When—you—want—more—call—on—me."

Then his eyes grew rather misty
  And the words he scarce could see.

"Bless the little chap!" he murmured,
  "If the boys like this will give,
We can risk the future with them
  And the cause we love will live.
For if hearts are only willing,
  When the dimes to dollars grow,
There will be the same glad spirit,
  And our wealthy men will show
In their gifts to foreign missions,
  The same generosity
As this boy who says, 'Here's ten cents;
  When you want more call on me!'"

—L. A. S.

ROSA WAGONER KAYLOR

J. W. Vetter

To be born of parentage that has from one generation to another been infused with the spirit of the Brethren church, and whose blood tingled with the hardships of early pioneer life, through which was imparted to their posterity strong will and vitality, is indeed a goodly heritance.

The grandparents of our subject were of sturdy Ohio and Virginia stock, who emigrated from their native homes to Carroll and Clinton Counties, Ind., in the early '40s of the nineteenth century to make for themselves homes and rear their families. The grandparents on the father's side were both Wagoners, while those on the mother's side were Hufford and Neher. The relationships of each are very large and are scattered all over the United States.

Rosa Bella Wagoner was born Feb. 5, 1885, near Pyrmont, Carroll County, Ind., and was the third child and second daughter of Andrew and Susan Hufford Wagoner. She was always an obedient and trustworthy child and very respectful to those older than she.

Early in life she was impressed with the duty she owed her Master, and with the wisdom of a Solomon at the tender age of thirteen years on March 27, 1898, she gave her heart to God and consecrated herself to His service. Her love for the church and her work ever increased, and she was soon recognized by the Sunday-school as a teacher of rare ability and adaptability for the teaching of children.

Her common-school education was completed when she received her diploma with honors, after which she took a one year's course of high-school work in her home school. During these years she often expressed her desire for a broader field of labor, and her love toward those to whom the light had not yet come, and she earnestly desired and believed that in God's own time the call would come to go to the field.

After finishing her school work she was at home for several years, after which she went to Mexico, Ind., where she was caretaker of the orphan children in the Home.

In the spring of 1909 she entered North Manchester College. Her natural talent is that of drawing and art work, in which she became very proficient. After this she took up a Bible study course, graduating in June, 1911. While in college she met the one to whom she became affianced.

Stirred by the same noble impulses to serve fallen humanity, it was but a matter of time until their hearts were united in the noble desires for the Master's work. At the St. Joseph (Mo.) Conference they offered themselves to go to India as their chosen field of labor, and in accordance with their desires were accepted.

Sister Rosa was married August 2, 1911, to John I. Kaylor, of DeGraff, Ohio, and together they rejoice that they can go out in the field to serve, save and be saved.

Rossville, Ind.

QUINCY ADAMS HOLSOPPLE

Bro. Quincy Adams Holsopple was born in Indiana County, Pennsylvania, Nov. 7, 1885. He is the youngest of eleven children born to Elder Joseph and Catherine Holsopple. Of the family the father and five of the sons are ministers in the Church of the Brethren, while several serve in other official capacity.

His childhood was spent on the old home farm and his early education consisted in that provided by the common schools of his vicinity. From the very first he gave evidence of being a thoughtful, serious-minded lad, which characteristics grew more pronounced as he grew to manhood. At the age of fourteen he united with the Church of the Brethren.

After attending the public grammar schools he entered the preparatory department of Juniata College and ultimately completed the college course, graduating from that institution with the degree of A. B. in the class of 1910. Throughout his entire course he gave evidence of a strong mental grasp that always sought the mastery of the subject in hand.

His course of study was interrupted by one year's teaching in the public schools of his native county and two year's work at the linotype. He became quite proficient in mastering the intricate mechanism of this machine and was an operator for the Brethren Publishing House and later for the Methodist Book Concern, of Chicago.

Before his return to college in the fall of 1906 he was called to the ministry by the Elgin congregation. He was thus authorized to preach the Gospel and served in this capicity as opportunity was afforded. In 1908 he was advanced to the second degree.

After graduating he was elected to the faculty of the Huntingdon High School, where he served for a time as instructor in science. This place he resigned to accept a position in the Brethren Publishing House at Elgin, Ill.

While a teacher in the Huntingdon High School he was asked by the Mission Board to consider the India field. Since 1904 the Quemahoning congregation, Pennsylvania, have been trying to have a representative in the foreign field. Their first missionary-elect, Bro. J. W. Swigart, died before going to the field. The late Bro. Charles Brubaker was their representative for four years until he, too, was taken hence. This congregation decided to ask Bro. Holsopple to go. After careful deliberation he responded affirmatively to their request and immediately took steps to go to the field when approved by the General Mission Board.

At the meeting of the Board in April, 1911, Bro. Holsopple received their approval and their recommendation was passed by the Standing Committee, and at the Missionary Meeting at the St. Joseph Conference of 1911 he, with a number of others, became recognized as one of the associate missionaries for the India field.

On July 12, 1911, he was wedded to Sister Kathren M. Royer, daughter of Eld. Galen B. Royer, of Elgin, Ill. She also is a missionary-elect to India.

Bro. and Sister Holsopple have the interest and prayers of a large circle of friends.

KATHREN ROYER HOLSOPPLE

Kathren Royer Holsopple is the daughter of Galen B. and Anna Miller Royer, of Elgin, Ill. She was born at Mt. Morris, Ill., Nov. 2, 1892.

When the Brethren Publishing House was moved from Mt. Morris, Brother Royer with his family moved to Elgin and Kathren entered the public schools of that city. In 1906, having completed the prescribed grammar school work, she entered the city high school from which she graduated with honors in June, 1910, and was licensed to teach in the public schools of the county.

Kathren entered Sunday-school at the age of four and has been a constant attendant ever since. At the age of nine she united with the church. She has taught in the Sunday-school and was a teacher at the time she volunteered for India and until she resigned to prepare for her departure.

She took a course in teacher-training and graduated with the class of 1909. Almost from a child she has had a desire to become a missionary to the heathen and read many books with that end in view. She became the wife of Brother Quincy Holsopple July 12, 1911, and with her husband will sail for India in the early part of November.

THE MISSIONARY'S APPEAL

Oh, dark is the land where the Evil One reigns
And strong is his citadel there!
Oh, deep are the dungeons and heavy the chains
That his long-enthralled prisoners wear!
What can brace up the arm and confirm the weak knee
The Strong One to meet and o'ercome?
Like the message of cheer wafted over the sea:
"There's somebody **praying** at home!"

There are times when the enemy seems to prevail,
And faintness creeps over the heart,
When courage and confidence quiver and quail
At the glance of his fiery dart.
There are times when exhausted, we can but stand still,
When the sword arm hangs nerveless and numb,
Oh, then to the soul comes a whisper so chill:
"Are they weary of **praying** at home?"

O brothers, ye toil in the twilight, perchance,
Remember, we wrestle in night!
Cry unto the Lord, would ye have us advance,
And claim for us heavenly might.
Then, back to the arm will its vigor be given,
And lips that in anguish were dumb
Shall shout, as the foe from his stronghold is driven:
"'Tis because they are **praying** at home!"

Then away to the mountain top! Lift up your hands!
Let the strong breath of prayer never cease!
Only thus, as ye follow our Captain's commands,
His kingdom shall grow and increase.
If ye, while we fight, "strive together by prayer,"
The hour of victory will come,
When we in the vanguard our gladness will share
With those who are **praying** at home.

Train Entering Peking Thru the City Wall.

RE-ENFORCEMENTS FOR CHINA

ANNA M. HUTCHISON

Lula Emma Sanger

Near Oak Hill, Fayette County, W. Va., on a homestead among the Allegahany Mountains, Anna Martha Hutchison first opened her eyes upon this beautiful, wonderful world in which she was to play so useful and noble a part.

A goodly heritage was left her. Her father's parents, Samuel and Cynthia Hutchison, were of English and Irish descent, Samuel Hutchison and five of his sons having been earnest workers in the Master's vineyard as ministers in the Church of the Brethren. Her father, James Hutchison, and Elder Andrew Hutchison are of the number,—the latter being so well known as "The Walking Bible," and who, through divine power and grace, is so well fitted to be one of the leaders in the Master's harvest field.

Her mother's people were of German descent, grandparents being Henry and Susan Sanger, who came directly from Germany. Susan was a Miller, related to the long list of Millers in Virginia.

Anna was the fourth child of James and Susanna Hutchison, to whom were born ten children, seven boys and three girls, of whom eight are now living.

The early school days of this maiden of the hills were spent at the little Salem

schoolhouse located on her father's farm.

Anna, following in the footsteps of her Savior—who at the tender age of twelve years said, "Wist ye not that I must be about My Father's business?" —gave her young heart at that age to the Lord, and her life to His service. She enjoyed at this time Christian worship and fellowship at the Chestnut Grove church. Later, when she was fifteen, her parents left those "West Virginia Hills"—of which the poet sings—moving to Talbot County, near Easton, on the eastern shore of Maryland. Here they have continued to live until the present time.

While yet at home Anna spent several happy years in school; school-life always holding special attractions for her. At the close of her school life she left the parental roof to take up other employment. Three happy years the writer was privileged to spend with her in our home town, where we were employed. Many were the hours we talked and thought of the future, when we hoped to do more work for the Master, and it was with this purpose that in 1903 Sister Hutchison entered school at Union Bridge, Md., there taking up work as a student in the Bible department. Here again we spent three more years together, which so cemented a frendship,—a fellowship—that our great desire was that, if God so willed, our life's work might be together.

Anna was an earnest, diligent student. In her classwork she ranked among the foremost. After finishing her course she was asked, because of her splendid influence among the young people and her qualifications for teaching, to teach in the Bible department at the same place. This offer she accepted and continued with the school altogether six and one-half years, until in 1909, when, feeling the need of more thorough preparation for God's work, she discontinued teaching and entered Bethany Bible School, Chicago. Here, devoting much time to the study of God's Holy Word, in fellowship with God's deep spiritual children, in song, in prayer and meditation and in active mission work, she spent two of the most precious years of her life. During this time she had as roommate Sister Winifred Cripe. Both received their appointment to China at the same time and now go together as companions to take up their life's work.

Do we need to wonder that such an atmosphere, such consecrated lives, should inspire God's children to say,

"Take my life and let it be,
Consecrated, Lord, to Thee,".

and obey the great commission, "Go ye"?

It was within Bethany's walls that our sister felt the call to the pressing need in China, and holding no reservations gladly responded, saying, in answer to the heavenly voice, "Here am I, send me!"

"The heart that trusts forever sings,
And feels as light as it had wings,
A well of peace within it springs,
Come good or ill;
Whate'er today, tomorrow brings,
It is His will."

Hear Anna's own heart throb: "I count it a privilege thus to labor in the Master's vineyard," and she has repeatedly expressed her gratefulness that God permitted her to have two years at Bethany before going to her chosen field of labor. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." With Paul she can say, "I count not my life dear unto myself so that I might finish my course with joy and the ministry which I have received of the Lord Jesus Christ to testify the Gospel of the grace of God."

"In a service which God's will appoints
There are no bonds for me;
For my inmost heart is taught the truth
That makes Thy children free,
And a life of self-renouncing love,
Is a life of liberty."

Denton, Md.

WINNIE CRIPE

Sister Winnie Cripe was born near North Liberty, St. Joseph County, Ind., Sept. 13, 1884. Her father was Elder Jonathan Cripe, who will always be remembered by those who knew him as an able minister, a wise counselor and a leader in Sunday-school and personal work. Her mother was the daughter of Elder David Rupel. Those traits which best characterize her life are patience, kindness and cheerfulness.

In 1887 the family moved to Longmont, Colo., hoping that the change of climate would be beneficial to the mother's health. Their hopes were not realized, however, for there on Jan. 15, 1888, she passed to her reward. Her noble Christian life leaves every evidence of her welcome to the reward of the saints. The father with his children soon came back to Indiana.

Some time after this Sister Ella Bussard came into the home to be the mother of these children. Her careful teaching and religious influence helped much in bringing up the children and developing in them strong Christian characters. There were then four children: Una, now the wife of Lafayette Steele, of Walkerton, Ind.; Sylvia, now the wife of J. A. Netzley, of Glendora, Cal., and Charles C. Cripe, one of the energetic ministers of the Rock Run congregation, near Goshen, Ind. There are now two half-brothers, Galen and Wilbur, who live with their mother near Goshen, Ind.

On April 24, 1895, Winnie gave her heart to Christ and became a member of the Church of the Brethren. Since that time there has been a constant, healthy growth in her Christian life and her usefulness to those about her and to the church.

Conditions in the home placed duties upon her continually, which kept her there until the death of her father, Jan. 27, 1907. During his long sickness she cheerfully gave her attention to his needs, even to the extent of greatly endangering her own life, that she might bring comfort to him in those long hours of suffering. In the minds of those who best know her this one characteristic is most prominent—a cheerful willingness to sacrifice her own pleasures, comforts and rights for the good of others.

Since she was 15 years old she has been a teacher in the Sunday-school. Her work has been wholly with boys and girls. She was not satisfied with spending the half-hour each Sunday giving facts and stories. Her greater desire always was to fill each lesson with that which would inspire and draw each one under her care nearer to Christ. She possessed a rare ability in interesting those whom she taught. The bright, inquiring faces ever reminded her of the great opportunity of those who are to teach children. Then the great burden of thought was—What have I done for them? Thus keenly feeling the great responsibility and honestly desiring to fulfill her mission in life she was led to take up the study of God's Word. She entered the Bethany Bible School in the fall of 1908.

As a student at Bethany Winnie seemed to be in her element. She was perfectly hungry for a knowledge of God's Word, and with humility she grasped for the great truths that her own life might be the more fully transformed and that she might have a mes-

sage for those who know it not. She was apt as a superintendent and teacher of the primary department of the Sunday-school, but it was in the Chinese Sunday-school work that she seemed most of all at home, and it is from there that she will find an easy opening into the great mission of her life's choosing. May God abundantly bless her with all others who have laid their lives completely upon the altar of service for the Master.

MINNIE FLORY BRIGHT

In the beautiful Miami Valley, not far from Union, Ohio, on the twenty-first day of December, 1880, a little daughter was added to the family of Brother and Sister John Flory. Minnie was the youngest of nine children. Most of her life was spent on the farm, whence the majority of our missionaries come. And now that those scenes are past, the dear old place has many charms for her. It was there that her father and grandfather had lived. Youthful days were spent enjoyably with the beauties of nature round about. Regularly she was found in the country school. In due time she attended high school, but was only permitted to attend for one year.

At the age of fourteen she accepted Christ. In Sunday-school she was always active, not only in that work but willing wherever the church asked her to labor. Her home life led her in that direction. The father and mother were always earnest in teaching their children things that pertain to godly living, and lives of service and usefulness.

Minnie served as Sunday-school teacher for a number of years and was rejoiced to see most of her class of boys accept Christ. She attended school at North Manchester during the year 1899-00, taking mostly Bible work. After this she finished two correspondence courses in Bible work.

The lessons of service, imparted to her by her parents about the family fireside, were to bear fruit in her life in fuller service for the Master. In 1902 she was engaged in mission work in Sidney, Ohio. This was enjoyed immensely. Some time was also spent in mission work in Chicago during 1903.

Brother J. Homer Bright became her companion in 1904, and together they have spent much time in Bethany Bible School. While there they engaged most of the time in some line of practical work.

Two little girls have come to bless the home: Esther, past five years of age, and Cathryn, past nineteen months. These little girls are being raised for the service of the Lord.

Of Sister Bright's family two brothers, Ezra Flory, pastor of the Sterling congregation, Ill., and Charles Flory, District Sunday-school worker of Southern Ohio, are especially known by our people. Sister Katie Flory, whose articles are frequently seen in the *Messenger,* is her sister.

With her husband and two little girls, Sister Bright goes out into heathen darkness, happy to be found in the service of the One who has so richly blessed her life.

—B—

J. HOMER BRIGHT

Close to a beautiful little village called New Lebanon, ten miles west from Dayton, Ohio, on Sept. 28, 1880, there came into the home of Elder John Calvin Bright and Elizabeth Bright a little boy to brighten their home and gladden their hearts. This lad, to be known as J. Homer, was the first of a family of four brothers and four sisters. In early life from this family a brother and sister were called to join the heavenly throng.

Early years were spent about the same as the early years of most boys, with chores and school and books and games and dreams, until finally the country school was finished. After this some time was spent at Juniata College, where the teacher's course was completed in 1899. Of the class finishing the course at that time, two have already served the church creditably in India, these being Elder J. M. Blough and Gertrude (Rowland) Emmert. After completing this course at Juniata a number of years were spent in teaching in the home county in Ohio.

There has now grown up throughout the Brotherhood a generation of young people who can say they have been in Sunday-school all their lives, and Homer is among the number. Well does he remember when the Sunday-school started in the Wolf Creek church during the summer of 1886. No primary classes were in the school then, but that did not prove a barrier. Accompanying an older boy, staying in their home, he entered the class for boys and young men,—a coveted place even yet by lads of the primary age. The school gradually became better organized and summer after summer it continued its goodly, godly work. Homer's interest only grew with the school, and the school serving as an important factor the boy accepted his Savior at the age of fourteen years, in a series of meetings conducted by Elder L. W. Teeter.

Not only did he attend school as a boy, but he served the school in many capacities as the years came. His Christian life was exemplary, and in August, 1901, he was called by the church into the ministry.

In May, 1904, Miss Minnie Flory united her heart with his, to beat together as one, for life. She has been his stay in the Lord's work and together they consecrated their lives to Him.

Realizing the need of a better working knowledge of God's Word, and seeing the benefits his companion had obtained from Bible training, he longed for better preparation in the things of the Spirit. He attended several Sunday-school Institutes in Southern Ohio in which Elder A. C. Wieand was one of the instructors. By and by it became possible for himself and wife to enter Bethany Bible School. This was done in the fall of 1907. Only a portion of this school year was spent there, but by the middle of the next year they were there again, and continued in the work continuously until this past spring, when he completed the three-year course with Bethany's first graduating class.

Chicago presented large opportunities for practical work and this led them to choose Bethany for their Bible training. Through the practical work of this

school they have been led to hear and to see the crying needs of the world. As has been the case with many others, to know the need was to Brother Bright the call, and having heard the call, his heart was willing to obey. The giant China as a Goliath of heathenism challenged our brother and the challenge was accepted. He goes forth hoping and praying that he may be an aid in the great scheme of world-wide evangelization. —B—

MINNA MOTE HECKMAN

J. Hugh Heckman

The speech and demeanor of Minna Mote Heckman are indicative of a strong, glad willingness to respond to the call of the Christless in China. Missionary thought and endeavor are the natural products of her life's training. Ohio is her native State, she having been born in 1885 on a farm in Darke County, five miles from Fort Recovery and ten miles north of Union City, Indiana. Her father was Elder Harvey Mote, of English birth, who fought for the Union in the Civil War, receiving a life-annoying wound. The years of his life following 1865 were filled with loyal service for Christ in the Brethren church as a member and minister. He died in 1909. Minna's mother still resides on the home farm. She was Hettie Niswonger, a child of genuine Dunker ancestry and well fitted to become the mother of a missionary. She has four other children.

Minna's youthful days were passed among the usual activities of an industrious life on a homestead in Ohio. She availed herself to the full of the public school curriculum provided by the county, at the same time being a regular Sunday-school attendant at the Pleasant Valley church. It was natural that she should seek church fellowship and be baptized at the tender age of thirteen. She felt the need of further educational training than was obtainable at home, and accordingly in 1902 entered Mount Morris College, where she spent two years. Since then she has taken work during parts of four years in Bethany Bible School.

While living quietly at home for a year following her school days at Mount Morris she first became aware of a Voice pleading with her for a personal sacrifice on behalf of the heathen. She was not inattentive to this spiritual bidding, and was led to feel impressed especially with the needs of China. So she received her call and trusted the Spirit to work out its fulfillment.

At Mount Morris Sister Mote first met Bro. B. F. Heckman. Their acquaintance culminated in marriage on June 21, 1905. In her husband she has found a kindred spirit in missionary aspirations and the two are in full accord in responding to the call to China. For several years they have quietly waited and prayed for the way to be opened for their going—and the desire of their hearts is being granted.

Sister Heckman is perfectly willing to forego the advantages of the home-

land in rearing her two little daughters and venture their training on the field. The eldest of these, aged three years, is already proud to call herself "a little missionary." She is anxious to tell the Chinese not to destroy their girl babies.

B. F. HECKMAN

J. Hugh Heckman

Benjamin Franklin Heckman first viewed the light of day on a bright September morning in 1882, a farm near Hammond in Piatt County, Illinois, being his birthplace. David and Elizabeth Miller Heckman are his paents, each of them descended from generations of Brethren ancestry and themselves lifelong members of the church. Through this parentage their five boys and one girl were literally born into the faith and assured of thorough Dunker training. Their home near Hammond was somewhat isolated from an organized church of the Brethren, and this fact was the chief cause which led these parents to move with their little family to a farm west of Cerro Gordo, within the bounds of the Oakley church in Macon County, Illinois. They have lived to learn fully the wisdom of this action, since every one of their children has united with the church, four of the sons being ministers and the other a deacon. B. F. was a faithful Sunday-school attendant at the Brick church from his early childhood. Here during a revival service, conducted by Elder A. G. Crosswhite, in October, 1898, the impression made by the Sunday-school and church services united with his home training to constrain him to accept Christ and seek church fellowship.

Franklin remained in the country schools until he finished the course prescribed by the county. In the fall of 1900 he entered Mt. Morris College and was enrolled as a student there until the spring of 1905. During this time he graduated in the elocution and academic courses and entered upon college work. Then his mind inclined toward teaching and after a brief experience in a country school he became principal of the Cerro Gordo High School, which position he held during the school years 1905-1907.

It was while teaching in the high school at Cerro Gordo that the church at this place, under the pastorate of Elder J. W. Lear, called him to the ministry on Dec. 31, 1905. From this time forward he took an active part in filling the appointments in the home church and assisting in the work of the mission in Springfield, Ill. During the summer of 1908 he, with his family, was located at Springfield and had pastoral charge of the work. Bro. Heckman has always been glad to pay a tribute of gratitude to Bro. Lear, whose encouragement was a source of inspiration for activity in the ministry. This influential pastor was one of the means which God used to direct the life of this teacher-minister into strictly religious channels.

Bro. Heckman's connection with Bethany Bible School began in 1907. There he finished the four years' course, and taught Hebrew and Old Testament Exegesis throughout one year. During

these years he spent six months in the University of Chicago doing graduate work. The Bible School made extensive use of him in holding institutes over the Brotherhood from Washington to Pennsylvania. He knows no keener interest in any endeavor than in Bible study and teaching. While in Bethany he had charge of the Rescue Department of Practical Work of the school. This brought him into touch with the Rescue Missions of Chicago, which association confirmed his faith in the Gospel as "the power of God unto salvation." In this conviction he was glad to go to men in sin with the message and learned the blessedness of this service.

The call to the China field was first felt soon after Bro. Heckman's marriage to Minna Mote, on June 21, 1905, with whom he formed an acquaintance at Mt. Morris. The deeper he went into religious activity and the more God's Word became an open Book to him, the more imperative became this call. Finally its strength overcame every obstacle in the way of going and his teaching in Bethany was given up in order that he might enroll as an active missionary in China. The Sunday-school of the Cerro Gordo church supports Bro. Heckman on the field.

IF WE EAT OUR MORSEL ALONE

"If I have eaten my morsel alone,"
The Patriarch spoke in scorn.
What would he think of the Church were he shown
Heathendom huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"
The mighty Apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped,
Millions are famishing—we have bread—
Yet we eat our morsel alone.

Ever from those who have largest dower
Will Heaven require the more.
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, O give us this living Bread"—
Yet we eat our morsel alone.

"Freely ye have received, so give."
He bade, Who hath given us all.
How shall the soul in us longer live
Deaf to their starving call,
For whom the Blood of the Lord was shed,
And His Body broken to give them bread—
If we eat our morsel alone?

—Archbishop Alexander.

SOME HOME IMPULSES THAT HAVE DIRECTED ME TOWARD THE FIELD

HOME is the place from which a great many of our impulses come. Generally, as is our environment, so are we. However, some who have had the worst environment have turned out to be the best men and women, but they have received their good impulses from some source or other. If ever I have done anything, or if there is anything in my future life that deserves commendation, I owe it all to my parents and the influence of my home.

Ever since I can remember I have heard the plans of the missionaries for sailing, returning, and the work on the field. Hardly a day went by that some mention was not made of them, and they were always remembered in the family prayers. In this way they were kept constantly before my mind. Then every year, or sometimes oftener, some returning missionaries would come to our home for a few days. I would sit and listen to the stories of India, its climate, its vegetation, animal life, and of its dark people, and I always felt that I would not be happy until I had gone to help some of the poor heathen.

When I was about eleven or twelve years old I read a book on Africa, "Uganda's White Man of Work," the life of Alexander Mackay. This appealed to me very much and from then on I thought I should like to go to Africa and still would, if my work did not seem to be in India.

Reading missionary books was another thing that sent me toward the mission field. Having access to a large library of mission books I spent some little time reading of the different missions, but most of Africa, India, China, and the South Sea Islands. How I wish every one of the young people of our church could have such books to read and would read them! They are interesting and very instructive and do the reader a lasting good.

Oh! for more homes with the missionary atmosphere to give young people the inspiration to go into the field and work for their Master! The field is so needy, but where are the workers? Why do not more come forward to help in the great work? Why are not more willing to go? Let us cultivate the missionary spirit in the home and thus prepare our boys and girls to go out into the field to help in the greatest and best work of the church.

KATHREN ROYER HOLSOPPLE.

FIRST of all, and without which I think I would not be going to China today, is the influence of a devoted Christian mother whose missionary enthusiasm and devotion to the interests of the church early led me to desire to spend my life's service in the Master's vineyard and yield myself to be used just where He willeth—not to China, in particular, at that time, but it placed me in a position where the Lord could have His way with me and guide me into a definite work. And when the call came it was she who made it easier for me to go, by giving words of encouragement, and to the last could say, even through tears, "I am glad you are going, and only wish I could go with you." May God add a special blessing for every father and mother who thus gladly send their children out into the Master's vineyard!

But the more immediate influences that have directed me to the foreign field, and to China in particular, have come within the past two years. First of all was the impulse received from the missionary atmosphere of Bethany, with its consecrated workers, where I have been privileged to spend the past two years. Here, within Bethany's walls—Bethany, which stands primarily for missions, home and foreign—I felt the first definite, personal call to the foreign work. A little later when at the Winona Conference while listening to Bro. Hilton as he presented the urgent, present needs of China with its unparalleled opportunities yet lack of workers on the field, there came to me an overwhelming conviction that I should give my life's service to that needy field. My experience, also, in the Chinese mission at Bethany drew me toward that people, through their eagerness to learn and their faithfulness and devotion in their Christian lives after coming into the church.

All these influences, together with our Savior's command, "Go ye," and lack of sufficient reasons for not going, and I gladly responded: "Here am I, send me."

ANNA M. HUTCHISON.

I NEED not stop to discuss the powerful influence of the home over the individual. It is one of the great factors that shape the lives of men and women. The home is first on the threshold of the life of every boy and girl, and the impression it makes there may seal that life for eternity.

As you are now pondering the adventure we are now making, so have we followed those who have gone out before when we did not, as a people, have the enthusiasm for missions we now have. I think it was when our missionaries were leaving in October following our Conference at Bellefontaine, Ohio, that the mothers of those who were going each had a word to say in our MISSIONARY VISITOR. I shall never forget the tone of their short articles—the joy they experienced in lending their son or their daughter to the Lord's service. I was especially impressed with one who had dedicated her son to the Lord's work, before he was born, and who then gave expression of her fullness of joy in seeing him go where he was most needed. How like Hannah was this mother! An ideal Christian mother.

In course of time my dear companion and I were building a home of our own. As we talked over the needs and influences of the home I found her even more willing than I to dedicate our children to the Lord's work where most needed—in foreign lands.

Then before our firstborn came, we dedicated her little life to the foreign field. And oft as she was winning her way into our hearts, as she learned to use her eyes, her hands, her feet, and to say her first words, we prayed for her and us: for ourselves that we might have the grace to lead her into the Lord's work as we desired, and that we might have the fortitude to bear the breaking of family ties for Jesus' sake. Many a night as we knelt by her crib did our responsibility and opportunity loom up before us.

What were we to do to lead her to be willing to so dedicate her life? What sort of life should we live? What should be our business in life? Then, when our home was graced with another little flower our responsibility increased. As they developed our vows were ever kept fresh before us.

What has this done for us? It kept us nearer our business as Christians. As we kept working and praying for them and preparing ourselves for better work, we got a larger vision of God's Word, His enabling grace, and the great need of the world. And then we became willing to go and help answer the

call, knowing that He who calls is able to keep us and strengthen us for every duty. And as we go we hope to lead our little ones into this great field of service. Pray for us that we may.

Pray, too, that there may be many more Hannahs, for the field is ripe in every part of the heathen world, and besides, there are countless unsaved in Christian lands. That the examples of our mothers of 1903 may be duplicated in hundreds of Brethren's homes today, and thus the cause of Christ receive a great impetus, is the hope of one impelled by it.

J. Homer Bright.

"MOTHER."

In what will probably long live as the most beautiful proclamation ever issued by the chief executive of any State, Governor Colquitt, of Texas, used the following verses in his proclamation declaring May 14, 1911, as "Mothers' Day." The words were written by a tramp who had allowed his love for wandering to grow stronger than his love for home:

"Near the camp fire's flickering light,
In my blanket bed I lie,
Gazing through the shades of night
At the twinkling stars on high;
O'er me spirits in the air
Silent vigils seem to keep,
As I breathe my childhood's prayer,
'Now I lay me down to sleep.'

"Sadly sings the whip-poor-will
In the boughs of yonder tree;
Laughingly the mountain rill
Swells the midnight melody.
Foemen may be lurking near,
In the canyon dark and deep;
Lo, I breathe on Jesus' ear,
'I pray thee, Lord, my soul to keep.'

"Mid the stars one face I see—
One the Savior took away—
Mother, who in infancy,
Taught my baby lips to pray.
Her sweet spirit hovers near
In this lonely mountain brake;
Take me to her, Savior, dear,
'If I should die before I wake.'

"Fainter grows the flickering light,
As each ember slowly dies;
Plaintively the birds of night
Fill the air with saddened cries;
Over me they seem to cry,
'You may never more awake'—
Lo, I lisp, 'if I should die,
I pray thee, Lord, my soul to take.

"'Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take.'"

THE MOTHERS OF MEN.

The bravest battle that ever was fought!
Shall I tell you where, and when?
On the maps of the world you will find it not—
'Twas fought by the mothers of men.

Nay, not with the cannon or battle shot,
With a sword or nobler pen;
Nay, not with eloquent words or thought
From mouths of wonderful men!

But deep in the walled-up woman's heart—
Of a woman that would not yield,
But bravely, silently, bore her part—
Lo, there is that battlefield!

No marshaling troop, no bivouac song,
No banner to gleam and wave;
But oh, these battles they last so long—
From babyhood to the grave.

Yet faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on in endless wars,
Then silent, unseen, goes down.

Oh, ye with banners and battle shot,
And soldiers to shout and praise,
I tell you the kingliest victories fought
Were fought in the silent ways.

Oh, spotless woman in a world of shame,
With splendid and silent scorn,
Go back to God as white as you came,
The kingliest warrior born.

—Joaquin Miller.

WE BID YOU GODSPEED

As the time for our departure from the homeland is drawing near, the anxiety to be at our appointed place of labor is growing greater. As we take the parting hand of kindred and loved ones, and bid farewell to those of like precious faith, we can only commend them to God and His keeping, and say, the God of peace be with you all. Brethren, pray for us and the work in Sweden.

Yours in His service,
Mr. and Mrs. J. F. Graybill.

A word of thanks to all; to elders, for help and encouragment; to other officials of the church and the laity for support and helpfulness in many ways. And now, "I commend you to God and to the word of His grace which is able to build you up." May He keep you faithful in His service.

Winnie Cripe.

It is with joy that I leave the homeland for the Lord's work in China. It is not joy to part with loved ones, but there is joy in doing the Master's service wherever it is. I do not go because there is nothing in America that I can do, for the Master's service in the homeland has brought many joys to me. And even as I write this I am having the great pleasure of seeing souls born into the Kingdom of God. But the Lord calls and I must go. My parting word is, "Keep yourselves in the Love of God."

B. F. Heckman.

Surely, "It is more blessed to give than to receive." And now as we give ourselves and our children to go forth into a land of idolatry and sin, we go knowing that He who sends us forth will never leave us nor forsake us. This is our parting request: that the beloved Brotherhood remember us daily at a Throne of Grace, for though we are weak, thru the strength of our Lord we shall be able to accomplish something for Him in heathen China.

Mrs. B. F. Heckman.

Our home community may forget we once lived among them; you may not long remember our visage, and you might at times even forget we are in China; but I would ever have you remember that "all things work together for good to them that love God and are called according to His purpose," and that "no man liveth unto himself and none dieth unto himself, but living or dying we are the Lord's."

J. Homer Bright.

The *field* is the *world* and the Lord hath appointed us each a place to work, and under this divine appointment, whether we labor here or toil in some distant, untouched part, we are the Lord's and workers together in Christ Jesus, receiving our reward according to our faithfulness.

Minnie F. Bright.

To the home church—our own beloved Brotherhood in America—we extend a fond farewell. May God bless you all for your words of encouragment, your support and your prayers in our behalf. While with you, sweet has been our fellowship and service, and the joy that now fills our hearts assures us that sweeter still and more precious will be the future as we enter upon our mission of love for "Christ and the Church" in behalf of precious, neglected souls. Though no longer with you by sight we shall still be united in spirit, in purpose, and in effort as you support us by your prayers and means; all, thus working together toward the one great aim of helping "Thy Kingdom Come," while the

Father keepeth watch over all and supplieth our every need.

On the shore beyond the sea,
Where the fields are dark and drear,
There's a call, a plaintive plea,
I must hasten to be there.
Let me go, I cannot stay,
'Tis the Master calling me,
Let me go, I must obey,
Native church, farewell to thee.

Anna M. Hutchison.

To the home church we are greatly indebted for the kind care and spiritual development which have been ours because of her. While we shall be separated from you as far as one can well be, geographically, we feel closer united to you than ever. To you we must look for those things which make our work on the field possible. We need your constant support before the throne, and above all, that you continue to grow so that the native church in India may obtain inspiration to press forward when they behold your spiritual attainments.

Quincy A. and Kathren Holsopple.

As Jesus said in His last words that we should preach the Gospel to all the world, then the supreme business of the church is to *evangelize* the world. As I go out into this great work, brother, sister, will you pray for me that souls may be saved to the honor and glory of God?

J. I. Kaylor, DeGraff, Ohio.

Time hurries us onward, and our date for sailing is near, when we shall go to distant fields of labor. We are very desirous for the prayers of the Brotherhood that we may do the best service for our Master, but my special request is that our fathers and mothers and loved ones at home be remembered at a Throne of Grace.

Rosa W. Kaylor, DeGraff, Ohio.

A LITTLE OF MY EXPERIENCE

Karen M. Jorgensen

WHEN the noble missionary, Christian Hope, and wife were stationed at Copenhagen, a quarter of a century ago, through the tender mercy of God I was enabled to become acquainted with them. Their simplicity in life and dress pleased me very much. At that time I was a Lutheran girl, earning my living as a seamstress. Part of my work was done in my own home, and part of it in the homes of rich people. When I was converted through these zealous servants of God I would often read my New Testament, to see whether the things they spoke of were so.

But there was so much difference between having my head covered with a hat of the latest modern style, and to have it covered with a bonnet and a little white cap! Would the rich people have me appear in their houses and have me do their sewing dressed in such a manner? I especially loved the little white cap and would wear it all the day long, because I believed I was always in the presence of my Lord and His holy angels. However, the people for whom I had sewed would have no one in their house as a seamstress who would dress in such a manner! Therefore I was left without work. But my dear Lord had another door open and I was not left to be ashamed, blessed be His Holy Name.

It so happened that an old gentleman

who employed a housekeeper was searching for another, his last one having just died. He was searching for one who would care for him in his last days, and he promised that if anyone would care for him during the remainder of his life, he would, through a will, provide kroners 400 yearly for that one all through her lifetime.

There were not a few who wished the place and the money. Through the tender mercies of God I secured the place. It made me think of the blessed words of Jesus: "Every one who shall forsake houses . . . for My name's sake, shall receive an hundredfold and shall inherit everlasting life."

The old man was fourscore and four years old and he did not live quite five months after I went to care for him. Then I was free again and had my great reward.

Oh, our God is a more faithful Father than we are able to tell. He is more loving and careful than we are able to mention.

"Let us go forth, therefore, unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come." Heb. 13: 13-14.

Sindal, Denmark.

AN INDIA ANNOUNCEMENT

જાહેર ખબર

સર્વે મુસલમાન ભાઇઓને ખબર આપવામાં આવે છે કે ઇબ્રાહમ મુંશા તથા મણીલાલ મોતીરામ આ બંને માણસ વીસવાસી થઇ ગયા છે માટે આ બંને માણસો સાથે મુસલમાન તથા હીન્દુઓએ આ બંને માણસો સાથે કોઇ તરફનો વેહેવાર રાખવો નહી અને ઘરમાં પેસવા દેવા નહી અને એમની સાથે કોઇ તરફનો વેપાર તથા લેવડ દેવડ કરવી નહી અને કોઇ મુસલમાન ભાઇએ ઇબ્રાહમ મુંશાને કોઇ તરફની મદદ કરવી નહી અને તેને પાણી પીવા પણ આપવું નહી કેમકે તે વીસવાસી થઇને વટલાઇ ગયેા છે અને કોઈ મુસલમાન ભાઇએ નોકર પણ રહેવું નહી કેમકે વખતપર બીજા પણ મુંસલમાન ભાઇને પણ વીસવાસી બનાવીને વટલાવી નાખે તે માટે કોઇ મુંસલમાન ભાઇએ એના ઘરે નોકરી કરવી નહી. અને કોઇ પણ જાતની મદદ કરવી નહી પાછેા તેઆ કરી મુંસલમાન થાય તેા મદદ કરવી.

લી. અબદુલ રહેમાન બીન મોહેામદ સીદીક.

અમદાવાદ—ધી ચંદ્રપ્રકાશ પ્રીન્ટીંગ પ્રેસ.

TRANSLATION

Public Notice.

All Mohammedans are hereby informed that Abraham Moses and Manilal Motiram have joined the Faithful, therefore no Mohammedan or Hindu ought to have any sort of dealings with them; not to let them come into their houses or to do any business with them. No Mohammedan should have anything to do with Abraham Moses, neither to give him help of any kind, not even a drink of water for he has become one of the Faithful and has been defiled. No Mohammedan should be his servant lest he should at some time turn him Christian and spoil him. So let no Mohammedan do any service in his house or help him in any way. If he renounces Christ and again becomes a Mohammedan, then help him.

Signed, Abdul Rheman.

TWO SORROW-PRODUCING THOUGHTS

I. S. Long

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." John 17: 20.

WORDS two millenniums old and the world does not yet know that the Father sent Jesus to be the Savior of the whole race!

As I sit in my tent in full sight of an idol temple which is visited times over daily, two sorrow-producing thoughts abide with me. First: Nearly two-thirds of mankind have scarcely heard of Him, our Savior, much less known Him, and hence the various idolatrous cults. Second: Jesus' own prayer seems to be a prediction that the world would slowly come to know Him, merely because Christendom would not be united.

The idol temple near me is dedicated to Maruti, a monkey-devotee of Rama. In the ten incarnations of Vishnu, Rama, in my judgment was purest and noblest. Vishnu is the second name in the Hindu trinity. Maruti, though a monkey, tail and all, seems to have had all the faculties of a man and was in every sense true to Rama, whom he greatly befriended and adored.

The story of this monkey-devotee is long, hence I forbear to tell it here; but that almost every Hindu of whatever caste in passing this temple alights and falls prostrate before this Maruti stone image, now become a god, I say, makes me very sad.

The devotee, on approaching this temple to worship, first rings a bell, notifying the god of his arrival, bows low in obeisance, mumbles a mantra, and then after walking from one to five times around the temple and ringing the bell again he departs. How often I hear this bell ring! As often, almost, comes the thought to mind, "There! another one who does not know Jesus. If he did he could have no desire for that temple."

Some say they can at any time repeat the mantra—a saying from the Shastras—and get as much blessing as by coming to an idol temple; but since their forefathers have thus worshiped idols the present generation ought also to do so. To them it were the height of arrogance to hope to become wiser in this respect than their forefathers.

Others say, that in worshiping any one of the many gods of the Hindu Pantheon, they in said devotion recall the graces and virtues of the god worshiped and pray to become like him, hence are benefited.

The Hindu idols, it needs to be remembered, do not necessarily represent the Supreme Essence, nor even the incarnations of one of the Trinity, but may be representations of any bygone devotee of divine or semi-divine beings. Still, this sort of worship makes the closest approach to our own worship of Jesus the Christ, and we may be glad for this foundation on which to build true faith in the Way, the Truth and the Life.

Certain intelligent Hindus tell us that the ignorant worship this Maruti stone idol as if it were very God, not knowing of or caring a whit concerning Maruti's so-called virtues. Blinded by the god of this age they believe they are doing

God's service by prostrating themselves before this ugly, deformed, oily, painted-red, staring-eyed stone image. O shades of darkness! When will the Sun of righteousness arise bringing light to their darkened minds and healing to their sinsick souls? "He shall see of the travail of His soul and shall be satisfied." Isa. 53: 11.

Second, There are honest, good people who seem to think denominationalism or divided Christendom a good thing. This to me seems like a phase of the Anti-Christ spirit. Surely it is not Christ, for hear Him pray, "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me." If the forces of Christianity could be rightly and wisely distributed, with how much less expense the home base might be properly manned and cared for! Who does not bring to mind a town having three churches with the consequent force of workers where one pastor might serve quite as acceptably? And so many churches or denominations at home, so many missions abroad. If, instead of lapping or overlapping and each little mission having its manifold separate, small institutions, poorly manned, there were one people, one mission, one host of God properly advancing against the billion composing the army of the foe, who says Jesus' prayer would not times over more speedily be answered? A united Christendom could give every man of this generation not only a chance to hear of Jesus, but to know Him as Lord and Christ.

But the one sad feature of much of the talk of union these days is that the basis for union is being whittled down to the "least common denominator," so much is being eliminated. This is essentially wrong and will never receive the smile of our Savior. We may thank God that in the several denominations there are strong leaders, holy men, who with us are ready to seek the "greatest common measure" on which to unite the separated peoples called by His Name. There are hosts and hosts of people the world over seeking the simple life, separation from the world—aye, seeking to obey the whole counsel of God. No doubt other denominations have some things to teach us, but along some lines they will have more to learn from us. Seeing that nothing less than Christ, with the whole counsel of God can be a proper foundation for true unity, it seems to me we as a church should not be the last but the first in the union effort. To that end a committee appointed by Conference might confer with others and from time to time publish matters of general interest relating to the unity of God's people. Grant that such unity may never be, if you please, still the effort is worthy of us, will meet the approval of Jesus, surely, and so will be productive of good to all concerned.

But—and I blush to recall it—the very people who might lead a union movement have twice failed within themselves, and a part of the church, at least, like Sardis, has a "name" and "lives" and—; for if the zeal for the Lord's house were eating us up, how would certain other organizations outgrow us five or ten times over? How would we, how could we, be so slow to obey the spirit of Jesus' last words before ascending: "My witnesses . . . unto the uttermost parts of the earth"?

Nevertheless, I love and believe in the Brethren church. I would merely provoke us to love and more good works. When our latent, pent-up energy gets loosed on right lines the world, the flesh, and the devil will know it and waves of glory will flow to the Lamb, for He is worthy. The Brethren church, though, might be ten times more powerful than at present in answering Jesus' prayer, if we believed all that is written.

Alas! Alas! For so many years my life was wholly selfish. Outwardly obedient, but in reality how little like my Lord! Twenty-seven years in learning Jesus'

mission to the lost world; twenty-seven years learning I was not my own, but His very own; twenty-seven years before the passion of Jesus' heart became the one passion of my heart also. At last the scales fell from my eyes and I began to bathe in His love and to be filled with His Spirit, and "He counted me faithful, putting me into the ministry" and I, "the least of all saints," . . . should preach among the Gentiles the unsearchable riches of Christ." Since then I have been trying to get the world to believe, yea, to know, that God in very truth sent Jesus, and since then, too—and I am so anxious to bear witness to Jesus' faithfulness and goodness—it has been "glory all the way," increasing joy year by year, for the path that we tread is the path of just men "which shineth more and more unto the perfect day."

"Blessed be the Lord God, the God of Israel,
Who only doeth wondrous things:
And blessed be His glorious Name forever;
And let the whole earth be filled with His glory.
Amen and amen." Psa. 72: 18, 19.

Pimpalner, India.

A BETTER WAY

RECENTLY the General Mission Board received the proceeds of a bequest made through will. The executor sent a receipt for signature to a local bank, and the items of the receipt ran as follows:

Executor's fee for disbursement,	$35.00
Tax due the State on bequest, ...	15.38
Collateral inheritance tax, ...	35.00
Exchange on draft, ...	.65
Cash received.	613.97
Total amount of money willed the Board, ...	700.00

Of the total amount willed, the Board gets about six-sevenths and the executor and State one-seventh. No fault can be found with any item in the list, as they have been charged in compliance with the law of the State governing in such matters. But it does seem to be a heavy tax on bequests for charitable work, nevertheless, and yet, according to the laws of that State, it will take about one-seventh of the amount willed to meet the requirements of law in settling up the estate.

A better way is this: Had this same person turned over the $700 while living and taken an annuity on the amount, at his death every cent of it would have been just where he willed it to be and but six-sevenths of it went. The annuity would no doubt have been fully equal to the amount he received from it himself. If he had not had the money on hand, he could have arranged with the Board to have his property in their hands in such a way that again the expense would have been avoided. Why not take the better way? Many do and are blessed thereby.

But again. You who have made wills to the Board go and look at them to see if the name is correct in the will. It should be, "General Mission Board of the Church of the Brethren." Or, if your will is an old one, dating back before the change of the church name, then it should be "General Missionary and Tract Committee of the German Baptist Brethren Church." This name is just as legal before June 11, 1908, as the new one is after that date. See that you have this name in your will. In the instance above the money was willed to "Church of the Brethren, Elgin, Illinois." Now the local church of Elgin

could well use this money, but it knows it was not intended for them. Yet, unless the trustees sign for the Board so as to get the name right, the whole matter must go through circuit court and cost heavily to get the right name allowed in the will.

Wills are all right when made right and the heirs don't object. You may think *your* heirs will not object. When you are dead you are not present to see how they will act. Too often they do object. In one instance one heir set up his claim, and the best thing to do was to compromise by the Board paying $1,000 on an income from the estate of about $2,500. The provoking part, too, was that no one considered that the party had a right to a dollar of it, save in a technical, legal sense, not guarded in making the will, and yet the party pressed his claim and diverted the funds from the church.

And even if the heirs do not object, why make a will and have the State and the executor levy so heavily on that which you have worked so hard for, and then wanted to see do good in the Lord's kingdom?

A better, safer, more practical way is pointed out. If you are minded to remember the mission work of the church in a will, execute at least that part of your will while you are living. We are always ready to go over such matters carefully and allow every one fully to understand every detail before he acts.

Address the General Mission Board, Elgin, Ill., for further information.

Baptism of Applicants Near Orkney Springs, Va.

Bishop J. F. Driver in the foreground. Brother Chas. Naselrotte, administrator. Meeting was held by Brother Driver near this place in 1907 in the Flat Rock congregation. This is one of the many beautiful small streams of the East which those who live there prize so highly. Published by request of a sister in Kansas.

A MISSIONARY POSSIBILITY

WE have been looking over the cost of maintaining native workers, and evangelists in the various foreign mission fields with a view to providing for the support of as many native workers as possible. After carefully canvassing the matter, it is found that the native workers can be supported at sums ranging from eight to twenty cents per day. We belive that there are many persons who could each assume the support of at least one native worker and some might support one in each field. These native workers might be distributed in the foreign mission fields at sums approximately as follows. The salaries will vary slightly from these figures, according to local conditions:

6 in China at 20c per day	$1.20
4 in Korea at 18c per day	0.72
4 in Philippine Islands at 18c per day	0.72
3 in Borneo at 16c per day	0.48
2 in Java at 16c per day	0.32
4 in Malay Peninsula at 16c per day	0.64
3 in Burmah at 16c per day	0.48
10 in Africa at 10c per day	1.00
1 in South America at 90c per day	0.90
8 in India at 20c per day	1.60
3 in New Hebrides at 8c per day	0.24

Total cost entire force of fifty native evangelists and pastor-teachers, per day $8.70.

It seems to us that this is one of the most happy propositions that has ever been presented to Christian workers. The personal responsibility of preaching Christ to those in heathen lands is so precious a work, and places one in such intimate touch with the Savior that we are looking for a glorious transformation in private, public and national life when Christians awaken to the tremendous possibilities and opportunities within their power and that lie at the finger tips at this time, in the preaching of Christ to the vast millions in heathen lands, and thus thoroughly evangelizing this planet. *The opportunities, however, are fleeing before us, for in a few years we shall not be able to employ native evangelists at the figures which today enable even those in moderate circumstances to actually assume the entire support of a native worker. The salaries have already advanced from twenty-five to fifty per cent within the past five years.*

How many persons are there who would fare a whit worse, and could not keep up their present church obligations, if their income were cut from eight to twenty cents a day? *How many of the men spend that much or more for cigars, or how many of the women would not be able to curtail their expenses that much, without really feeling the sacrifice?* Yet for such sums as this native evangelists can be kept preaching the Gospel in heathen lands. It is economy for us to embrace this opportunity. We should remember that with present-day facilities of communication, the world is our parish, and we will discover that as we begin to broaden out to take in the fellow who has not the opportunities which we possess, the Father's love will fill our own hearts and our faith will grow Christlike. We will then begin to experience the blessing of living by faith instead of by sight, and prove the truth of the Master's words, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." This is a living by faith, faith in God to care for us, while we serve Him. This is present-day "salvation."

It is a great and precious privilege to be a coworker together with Christ, and in no other way can we know his glory. Let us know God in the real work, thought and passion of Christ, in publishing His Gospel to the heathen, and no tongue can tell of the glorious results that will be experienced in our families and among our neighbors.

Think of the opportunity: Ten men

in Africa maintained, preaching Christ at $1.00 a day for the whole ten. Assuming this responsibility will simply begin to awaken us to realize what we may accomplish when we put our whole souls into the work of the Lord. We can do far greater than this when it comes to the point of actually "seeking first the Kingdom of God and His righteousness" and leaving our own welfare in His hands. The greatest need in these days is for a practical demonstration of taking God at His word.

We are sure that if we should undertake this proposition, in addition to anything that we may have been doing in the past, that if we give the matter our real thought and follow it up, we will soon be doing a great home missionary work, as well as a great work in the foreign field. It is a vision of the foreign field, and the personal responsibility to Christ in extending His Kingdom, that will make us missionaries in the home field. It is such a glorious service, that I am exceedingly anxious to "pass it on."

Surely any man who is loyal to Christ, when his attention is fully awakened to the opportunity would be more than willing to give up cigars for the purpose of maintaining a minister of the Gospel, preaching Christ to his fellows who are "down and out," those who have not as yet had the first opportunity to even know that such a Person as Jesus Christ has ever lived. Those who are loyal to Christ, and who would not be obliged to give up their cigars, in order to support one of these native evangelists, would be only too glad "to get behind" such a proposition and push it along, and it is a fact that when such a fellow gets right down to real coöperation with the Savior, in such a sacred work as this, the cigar money would finally go in too, for the Gospel reads something like this: "No man can serve two Masters." "If thine eye be single," etc., etc. The attractiveness of this service, when one comes to watch closely the work of these native evangelists in heathen lands, and to see the heathen coming to Christ, giving up their old habits, and in turn bringing their neighbors into the Kingdom, is all-absorbing. It goes away beyond the incidental, casual pleasures of the material Kingdom, and makes a fellow want a real taste of missionary work himself. He begins to really feel like a "child of God." The reason for it all, is because here he gets a real taste of divine glory, in bringing home to God the lost sheep of the house of Israel, and he wants all he can get of that sort of glory. *It somehow satisfies his soul, which is longing for the presence of Jehovah in his own life, to keep him firm, steady and Christlike, not only on Sunday, but in the walks of everyday life.* This is what the race needs, and I am sure that here is God's avenue to glory through the example of His Only Begotten Son, Jesus Christ.

When the "vision" of this service, in the evangelization of the world, comes to be accepted and worked out in the realities of everyday life of Christians, then will Jesus Christ be enthroned in the hearts of all mankind.—*Echoes.*

We cannot add to His brightness, but we may act as reflectors, which, though they have no light of their own, yet, when the sun shines upon them reflect His beams.—Spurgeon.

OPENING THE HEART

J. H. Morris

WHY can't we do more with people in a religous way? Because we don't get where they live. Mention church and Sunday-school and they lock up the avenues to the better nature so close that most keys cannot open them. There is one key, however, that will open the way if the lock has not rusted by being exposed too long to infidel associations, and I am inclined to believe that this key will open any door. This key can be called *Love*.

As a personal proof of my last statement I wish to show two instances where it has worked. Yesterday a Sunday-school superintendent told me of his visit to a Catholic home. The mother was in need and the children had to be put to bed hungry. This superintendent and his wife took the woman some eatables and clothing. The mother said: "The Catholics never did that much for me." The woman could not be reached by Protestant persuasions, but the love-key opened her heart.

Again, after Sunday-school about a dozen of us young people went to a home where there were several girls and one boy. These people had been invited to services, but could not be reached, and if they had known we were coming no children would have been found. We entered the house from front and back, two of the young men going around to the back door. When the inmates were caught they wouldn't run. During the services which we held I sat beside the boy and showed him, by occasional words, that I was interested in him. At the close of the service we (the boy and I) had a good heart-to-heart talk. What has been done? I don't know definitely, but one thing I do know, he is a noble-hearted boy and by such treatment can be reached and taught the Jesus way.

Brethren and sisters, when you want to have a heavenly afternoon, take the love-key and go out and unlock some sin-closed heart.

"HOW MUCH OWEST MY LORD?"

Luke 16: 5

OVER the portals of the Royal Exchange in London runs this legend, put there at the wish of the good Prince Consort, Albert Edward: "The earth is the Lord's and the fullness thereof" (Psa. 24: 1). Most men piously accept that propostion without question in theory, and then impiously deny it in practice. Many begin by giving God everything in general, and then go on giving Him nothing in particular.

In many cases this is doubtless due mainly to a failure fairly to face the question of the obligation involved in administering a trust. In the case of my income, whether much or little, what well-established principles are there to guide me?

1. All my power to acquire is derived

from God, directly and continually.

"And lest thou say in thine heart, My power and the might of mine hath begotten me this wealth, thou shalt remember Jehovah thy God, for it is He that giveth thee power to get wealth" (Deut. 8: 17).

"Who maketh thee to differ and what hast thou that thou didst not receive" (1 Cor. 4: 7)?

"The silver is mine and the gold is mine, saith Jehovah of hosts" (Rev. 2: 8).

"Thou hast created all things: for thy pleasure they are and were created" (Rev. 4: 11).

"Both riches and honor come of thee" (1 Chron. 19: 12).

On every coin that comes into my hand is stamped, whether visibly or invisibly, "Dei gratia"—by the favor of God.

Who is it that gives and constantly sustains my life? Who preserves me from sickness? Who maintains the balance of mind? If He were to touch the sinew of my strength, how could I continue to earn a livelihood?

2. God required of his people under the old covenant a constantly recurring recognition of His proprietorship.

"Every man shall give as he is able, according to the blessing of Jehovah thy God which He hath given him" (Deut. 16: 17).

God claimed as especially His own:

(1) Of every family, a son, the firstborn, unless redeemed (Ex. 13), in lieu of which, later, the Levites (Num. 3: 12), and (2) of every week, a day, the seventh (Ex. 20: 10), and (3) of every income at least a tenth (Lev. 27: 30-33).

The tithe originated long before the days of Moses, dating back at least to the days of Abraham (Gen. 14: 20). Jacob followed his grandfather's example in giving God "the tenth" (Gen. 28: 22). But under the law the Jew gave much more than a tithe; he gave:

(a) A tenth for the Levites (Num. 18: 21-24).

(b) A tenth for the feasts (Deut. 14: 22-24).

(c) A tenth (every third year) for the poor (Deut. 14: 28, 29).

And besides these there were other offerings, which brought his gifts up to almost one-third of all his income. While under the theocratic form of government the tithe system in its various departments included what is now paid in taxes, and its details may not now be binding upon those who are not Jews, yet can any of God's people refuse to comply with the essential principles of that splendid system of benevolence?

Did not our Lord Himself say to the Pharisees, who boasted how careful they were to tithe everything, even to the garden herbs, "These ought ye to have done" (Matt. 23: 23)? Is there any word from His lips in endorsement of the Sabbath as strong as this in favor of tithing? True, I may treat the ten-tenths as all my own, just as I may work seven days a week, and keep it up for years with apparent impunity, but will I not be the poorer for it, financially as well as spiritually?

3. Under the Gospel, the obligation is certainly no less than under the Law, but in fact far greater.

"Ye are not your own, for ye are bought with a price" (1 Cor. 6: 20).

If I am not my own, how can I own anything? I am in fact only a trustee.

"Ye know that ye were redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ" (1 Peter 1: 18).

Since the blood of His cross was not only my expiation but also my purchase money, then am I not bound to adopt Paul's declaration, "Whose am I" (Acts 27: 23)? If this means anything, it means that the money I hold is His, and to be used at His discretion. If it is not being so handled, then to say that I am "redeemed with the precious

blood" is to use but a cant expression which "tends to cauterize the conscience and sear the heart." On the other hand, nothing will sooner show whether consecration is a reality or a sham, nor will anything serve more quickly to accentuate and enforce the life of consecration than to "spend my money daily beneath the sway of those principles which it is so easy to enunciate and so easy to practice." That is no personal consecration at all which is not a consecration of purse and all. Even non-Christians do not come to their heathen empty handed. Can it be that fear is a mightier motive than love? If I do not give liberally and cheerfully, can I truly say that the "love of Christ constraineth me" (2 Cor. 5: 14)? Zaccheus, on his conversion, gave half his goods. Barnabas sold his land in Cyprus and gave away the whole of the proceeds.

4. Withholding what God requires is nothing less than robbery.

"Will a man rob God? Yet ye have robbed Me. But we say, Wherein have we robbed Thee? In tithes and offerings" (Mal. 3: 8-10).

How many Christians are needlessly increasing their living expenses, making extravagant purchases, going off in pursuit of pleasure, without ever consulting Him who, for our sakes, though He was rich, "beggared Himself that we, through His poverty, might become rich"? If my money is actually His, not only by original gift, but also by my voluntary dedication to His service, ought He not at least to have a voice in its expenditure? If I fail thus to consult Him, am I not robbing Him?

But it is not alone God, or even those who need the help, but most of all he who withholds, who is robbed. "If one receives not that he may give, but only that he may enjoy; if he accepts the thousands of vegetable and animal lives sacrificed for him; if he benefits by the toil of his fellow-men, which represents time, and strength, and life itself; if he appropriates all these and, instead of transforming all into noble service and sacrifice for the common good, consumes them all on his mean little self, he dies a pauper, in debt to the universe. The streams of service and sacrifice, which emptied into his life, were diverted from blessing the world and perverted to pampering himself; and like rivers lost in the desert, they fail to fertilize his life.

"Moreover, by refusing to give, he robs himself as well as the world, for, under spiritual laws, to keep is to lose, and to give is to acquire. There is a divine and miraculous mathematics by which subtraction adds and division multiplies."

5. Giving brings blessing, both temporal and spiritual.

"Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses burst out with new wine" (Prov. 3: 9-10).

"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty" (Prov. 11: 24).

"Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to contain it" (Mal. 3: 10).

"Give and it shall be given unto you: good measure, pressed down and shaken together and running over, shall men give into your bosom" (Luke 6: 38).

"I have shewed you all things, how that so laboring ye ought to support the weak and remember the words of the Lord Jesus, how He said: It is more blessed to give than to receive" (Acts 20: 35).

6. An inspired "Rule of Three" for giving is laid down in the Word of God.

"Let every one of you [Individually] lay by him in store on the first day of the week [Systematically], as God hath prospered him" [Proportionately] (1 Cor. 16: 2).

"Every man shall give as he is able, according to the blessing of Jehovah thy God, which He hath given thee" (Deut. 16: 17).

"The disciples, every man according to his ability, determined to send relief unto the brethren" (Acts 11: 29).

"The Lord loveth a cheerful giver" (2 Cor. 9: 7).

"GO YE"

Ida M. Helm

TO teach and preach and work where you are is a very commendable method of working for Christ. The Lord commissioned His children to evangelize all the world, at home and abroad. It sometimes happens that the home church is overcrowded with people who have the ability to work and who ought to be working in the vineyard of the Lord every day, but the work is divided among a comparative few. Each one has a little to do and the others remain idle, while all around the harvest is ripe and much golden grain is going down in the storms of sin for want of workers.

Last winter, when taking a trip through Northern Ohio, as the train sped along over the fertile, rolling acres, over hills and lowlands, through towns and villages, I thought of the many people who are living here that know nothing or very little of the Church of the Brethren. Then I thought of the vast territory of the sunny Southland, where one may travel for days and not see a meetinghouse of the Church of the Brethren, and where the people have never heard of the church we love so much. We know we practice all the teachings Jesus gave us, both by precept and example, in all their purity. Then why is it we do not redouble our efforts to carry it to these people living so near our own door?

When Jesus suffered and died the crimson life-tide that gushed from the cruel wounds atoned for the sins of all the race of Adam, and these people in the homeland are included in the Great Commission, whether they be white, or black, or yellow, or red.

There is a better way of extending Christ's kingdom on earth than for so many to stay at one place and teach and preach to the members and to the passers by. It is better to go into more needy communities, settle among the people, and teach and preach, and make converts and baptize them; build them up and strengthen them in sound doctrine. Then put them to work, push out into other needy places, and build churches as soon as you are able. It has been done and is being done in some places, and still the call comes ringing, "Go ye," there is still a great work to be done. It takes earnest, consecrated men and women, who are willing to sacrifice whatever the call may demand for the sake of the One who gave all, even His life, for us.

A meetinghouse is not essential to salvation. A consecrated worker can gather people in a Sunday-school and teach and make converts and baptize them if there is no churchhouse; but a churchhouse is a great convenience. A well-built churchhouse, where the devout can worship and everybody is made to feel welcome, is a good recommendation for any community.

Ashland, Ohio.

EDITORIALS

In this issue of the VISITOR we are pleased to give our readers the biographies of our new missionaries. We regret that the biographies of two of the workers, Brother and Sister Grover L. Wine, do not appear. For some time after the St. Joseph Conference it did not seem that they would be allowed to go to India because of Sister Wine's health. A few weeks ago she underwent an operation for appendicitis and at last reports the doctors said that they would be able to go out to India with the party this fall. We hope to have their biographies later.

"Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it beareth much fruit."—Jesus.

New Workers—

Sweden.—Brother and Sister J. F. Graybill. Sailed from New York on September 7.

France.—Brother and Sister Paul Mohler and three children, sailing from Hoboken, N. J., November 18.

India.—Brother and Sister John I. Kaylor, Brother and Sister Q. A. Holsopple, Brother and Sister Grover L. Wine. Scheduled to sail about November 1.

To China.—B. F. Heckman, wife and two children, J. Homer Bright, wife and two children, Sisters Anna M. Hutchison and Winnie Cripe. Sailed from Seattle, Washington, September 18.

Workers Returning—

To India.—Sister Sadie Miller, J. M. Blough and wife. Sometime during the fall.

To China.—Geo. W. Hilton and wife and son. Sailed September 18 from Seattle.

"That land is henceforth my country which most needs the Gospel."—Zinzendorf.

From the above it will be easy to read that a new mark has been set in the history of missions in the Church of the Brethren. Not only in no previous year has such a large body of missionaries gone forth, but there has never been a single year in the past when each field of our endeavors has received new recruits. The Brotherhood has been praying for this for a long time. The General Mission Board has been looking forward to such a time, and the Secretary has spent much effort in striving to recruit and strengthen each of the foreign fields.

"I am debtor both to the Greek and to the Barbarians."—Paul.

Those in the homeland can scarcely appreciate what recruits mean to a foreign field. Can you see the light that brightens the faces of our Brethren in Sweden when they receive the first news of Brother and Sister Graybill's coming? For many years they have waited, and watched and listened, sometimes almost despairing, but now their hopes for an American brother and sister to direct the work have been fulfilled.

Can a member of our church at home understand why Brother and Sister Pellet in France, surrounded by difficulties known only to Catholic and infidel lands, and haunted by persecutions brought upon them through the actions of their

predecessor, are overjoyed at the prospects of Brother Mohler's coming? The ineffable pleasure can scarcely be transmitted to us at home.

Can our church understand what it has meant to our dear workers in India to lay away a brother in the silent tomb and be compelled to close the doors of a mission station for want of recruits? They only know what it means to leave a little, struggling band of Christians, late from heathenism, without a shepherd to care for the flock. Joy, too, is theirs for the recruits that are soon to sail for that land.

Is it possible for the home church to enter into the spirit of thanksgiving and be prompted to the praise service which our missionaries in China held after the news of recruits reached them?

Thus we say a new era in mission work has come and we praise God that the day of small things is about to give place to those of larger tasks. Let us pray for the workers and keep abreast of their efforts as they labor on foreign shores.

"The lesson of the missionary is the enchanter's wand."—Darwin.

Some fears have been expressed among our people lest the large number of new workers will be too heavy a strain on our missionary finances. To be sure, a band of new recruits numbering sixteen, besides seven children, is quite a large number, comparing them with previous parties of new workers. It means considerable to increase the number of foreign workers in one year by almost half, and if we leave out the spirit of faith and hope and thanksgiving, and continue along the same line of reasoning and making deductions, we are soon lost in a maze of huge expenditures and visions of lean treasuries and unsupported workers.

"Let us advance upon our knees."—Neesima.

But such visions as these and such deductions, too, are out of the question. The support of a few new workers in God's vineyard is too small a matter for a denomination as large and wealthy and undeveloped as ours to consider heavy. We have only begun. The end is not so soon. No congregation so far that has become imbued with the spirit of missions has reached its limit in giving. If any one should think so, just ask that one which gives the largest per capita in our Brotherhood. So it is impossible for us to place our finger on one spot in our church that has reached its limit. Then there are whole congregations yet that are slumbering on. They have not heard. Charitably let us believe that the Infinite Ruler of all things is leaving them sleep until such a time as their mines of wealth and resources need to be tapped for the promotion of His kingdom. There are yet whole Districts not giving twenty-five cents per member to the General Board of the church. Just think, brethren, not giving a "quarter"! These storehouses will in time be opened, "not by might nor by power but by My Spirit saith the Lord of hosts,"—the Father of missions and missionaries.

"I will go down, but remember that you must hold the ropes."—Carey.

As new workers go forth, new interest is quickened. The fields to which they go are studied. The people with whom they mingle are talked of about the tables in our homes. The examples of service for the Master are commended. The praying circle of the church is widened. There is a greater latitude in the subjects of prayer. Where two workers were formerly held up before the throne of grace, now there are three. Thus the interest in missions is quickened and the response becomes more general. When workers increase they are increased that support them.

"Give until you feel it and then give until you don't feel it."—Mary Lyon.

To show that our fears for want of

support are hardly well founded let us note:

The Quemahoning church, Pennsylvania, supports Brother Q. A. Holsopple.

The Cerro Gordo Sunday-school, Illinois, supports Brother Frank Heckman.

The Sunday-schools of Southern Ohio support Brother Bright, along with the one whom they now support.

Salem congregation, Ohio, supports Sister Bright.

The Sunday-schools of Northern Indiana support Sister Cripe, along with Sister Stover, of India, whom they have supported.

North Dakota supports Brother Mohler and family in France, besides supporting Brother Hilton and family.

We are hoping that within the range of their own immediate churches or Districts the brethren and friends of the others are prayerfully considering their supports.

"Woe is me if I preach not the Gospel."—Paul.

Then of course the immediate support is not all. But if a few churches and Districts will support the workers, surely the remainder of the necessary funds will easily come from the large remainder of the Brotherhood. Our cash balance at the end of the next year or two years may not show up as well as it has the few years preceding, but with the new interest awakened, all signs will point to a glorious, liberal recovery to our present financial condition. Surely it is no time for fears. Neither is it a time to sleep at our ploughs or in the fields, or at the shop. It is a time to thank God and take courage.

"Some can go; most can give; all can pray."

Nothing is more encouraging and commendable in pursuit of a worthy cause than persistency. Our mission fields have steadily grown under the persistent efforts of a working force and the persistent support of a working church. This spirit of persistency in support is clearly manifest in the Quemahoning congregation, Pennsylvania. A few years ago they decided to support Brother Stahl in India. The death angel called him ere he could sail for the field. They then supported Brother Charles Brubaker. He now sleeps in India. Their ardor has not cooled, but they have taken up the support of Brother Holsopple, who goes to India. So interested have they become in missions that they did not wait to support a man until one was prompted to volunteer, but they sought and asked a man to go as their representative.

"God buries His workmen, but He carries on His work."—John Wesley.

With the strengthening of our forces in the fields now occupied there naturally follows the question regarding fields unoccupied. The Mohammedan world is practically untouched and it is a hard field. Mohammedanism is possibly Christianity's strongest competitor. It is to be noted with pleasure that the General Mission Board is desiring to enter Mohammed's country, and she plans to do so as soon as workers can be secured.

"My Jesus, my King, my Life, my All, I again dedicate myself to Thee."—Livingstone.

Africa remains in inky darkness so far as our people are concerned, but eager eyes are looking toward that land. There are students preparing for the African continent. Their eyes are fixed on her shores and their hearts are centered in God. Surely these are days of great things for our church. 'Tis grand to live and work in such a time. Together let us work the home base effectually and thoroughly.

"If I had a thousand lives to live, Africa should have them all."—Bishop Mackenzie.

The question of missions and the consideration of our ability to occupy the place God has assigned us in the salva-

tion of the world is a large problem. It will not be solved in a day. Consecration will not permeate the warp and woof of our church in one generation. It will require time. The so-called overenthusiast should not become discouraged. However much he may be condemned, though he may have some weaknesses, still much of the credit for stimulating advance work must be credited to him. No eternal movement is completed in a generation or a century. Eternal affairs only are consummated in eternity. Then is when perfection is reached and achievement receives its crown. Missions will grow among us and for every advance movement there will be supplied the means.

"The prospect is as bright as the promises of God."—Judson.

The day will come when our church will look upon the present rate of giving as small indeed. It may be that we will then have fewer automobiles. Some of our houses may be trimmed a little differently. The confectioner will not become quite so rich. Less will go for clothes. The beauty of the simple life will be magnified. The money invested in mining stocks will go towards stocks in the mines of heaven. Less hard earned cash will go to purchase whirlwinds and unprofitable lands will go unpurchased. Our people then will see the beauty in heavenly places and will experience the joys of consecrated service.

"If this is the last chapter of earthly history, then the next will be the first page of the heavenly."—Bishop Hannington.

The tree of missions in the Church of the Brethren as yet is a small sapling. Already its branches are being extended upward and outward to drink in the sunlight of a munificent God. Its roots are sinking deeper and deeper into a church life rich with all things needful for steady plant growth. Its rootlets are being extended, ramifying out through every phase of our sturdy home and church life. Spiritual changes are taking place not less wonderful than those of the chemical laboratory. Where today appears a barren twig, tomorrow is

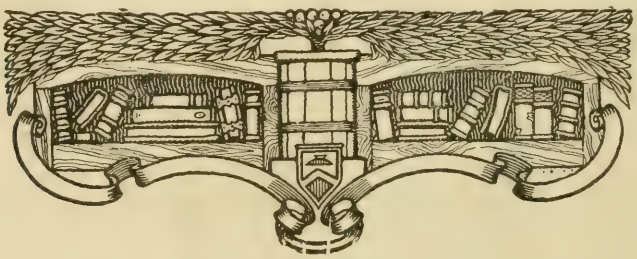
gathered fruit. Where today appears barren soil, tomorrow nutritious elements are gathered and sent on for the perpetuation and growth of the parent stock. With an All-bestowing God above, with a strong, aggressive force on the field, with a membership at home awakening to their missionary strength, and with tenacity of purpose so common among those of our own Fraternity, who can forecast the growth and the spread of the Missionary Tree in the Church of the Brethren? The mystery and the secret remain with God.

"Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest."
—Dr. A. T. Pierson.

The note of retrenchment is in the air in all the May anniversaries of the missionary societies. There is also a universal complaint of shrinking communion rolls and church membership. The sowing of liberal thought in many pulpits is bringing forth the appropriate reaping. If Christianity is not of divine authority people are not going to give up the present world for it. And if the church takes men on their own terms they are going to be of little use for missions or evangelists. The people who, today, are giving and sacrificing for the evangelization of the world are the people who believe in the Bible, the Blood and the eternal verities of heaven and hell.—*Exchange*.

"It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man."—Simeon H. Calhoun.

In a letter dated July 27 J. B. Emmert, of Bulsar, India, writes thus of their Sunday-school examinations: "Tomorrow is the All-India Sunday-school examination. You ought to see our people studying for it. For weeks there have been special classes reviewing. The teachers in our schools have helped their classes. Today and yesterday the school work closed and the students are spending all their time on the Sunday-school lessons. Today the shop boys also came and said they wanted leave to study and get ready. There is no doubt about it; the examination does stimulate study of the lessons." And this is a report from "heathen India," and such is the interest in the study of the Word! Is that not Christianity in earnest? And if so, what shall we call the Christianity of America, where those claiming to belong to a church practicing as did the apostles, but one-half or more of whom go to no Sunday-school, and the larger part of those who go, could not be induced to take an examination into their earnestness to know the Word? Christians of America, say what we will, our Christianity is not of a very serious type or we would be more in earnest about it.



The Little Missionary

THE FAMILY SEPARATION OF FOREIGN MISSIONARIES.

BISHOP FRANK W. WARNE, OF THE METHODIST EPISCOPAL CHURCH.

The following is a child's poem, which has just come to my hand, and which will make clear the meaning of my heading. It was written by Helena Core, aged twelve, to her father, who has left her and the rest of his family at home and returned to India. The mother will return next year:

TO MY MISSIONARY FATHER.

Oft on the stilly night
  My thoughts do creep
To the dear absent one
  Far over the deep—

Thoughts of the loved one,
  Far, far away;
When it is night here,
  To him it is day.

He is in India,
  My sweet native land;
Land of deep rivers,
  And of mountains so grand.

Land where the west wind
  So often does blow;
Land of rare roses,
  And luscious mangoes.

Why did he leave us,
  Our father so dear?
Was it because there was
  No work for him here?

Was it for money
  He went far away?
No, for in this land
  He got better pay.

Was it for pleasure,
  He went on the sea?
No, for what is pleasure,
  From loved ones to be?

No, 'twas for Jesus,
  He went far away;
To give the poor heathen
  The light as of day.

Jesus did call him;
  The call he obeyed;
While his three children
  With mother have stayed.

—Bombay Guardian, July 22, 1911.

Esther Elizabeth Heckman, aged three and one-half years, and Lois Miriam, age four months. Esther is "proud to call herself a little missionary. She is anxious to tell the Chinese not to destroy their girl babies."

School Girls in North India Returning from Church.

"SUCH AS I HAVE."

ELIZABETH ROSSER.

The little maid sat in the high-backed pew,
And raised to the pulpit her eyes of blue;
And the prayers were long, and the sermon grand,
And, oh! it was hard to understand!
But the beautiful text sank deep in her heart,
Which the preacher made of his sermon a part,
"Silver and gold have I none," read he;
"But such as I have give I to thee,"
And the good old pastor looked down and smiled
At the earnest gaze of the little child.

The dear little maid carried home the word,
Determined to use it as chance might afford.
She saw her mother unceasingly
Toil for the needs of the family,
So she cheerfully helped, the long day through,
And did with her might what her hands found to do.
"Silver and gold have I none," said she;
"But such as I have give I to thee."
And the joyful mother tenderly smiled,
As she bent to kiss her little child.

As she played with her sisters on the grass,
She saw a dusty traveler pass.
"Poor man," she said; "he is tired, I think,
I'll go and get him a nice cool drink."
And she hastened to fetch her little cup,
And dip the sparkling nectar up.
"Silver and gold have I none," said she;
"But such as I have give I to thee."
And the thirsty, dusty traveler smiled
As he took the cup from the little child.

Sweet and innocent, clad in white,
She knelt by her little bed at night.
With a childish trust she longed to bring
Some gift to her Savior and her King.
"So much from thee every day I receive;
But my heart is all that I have to give."
"Silver and gold have I none," said she;
"But such as I have give I to Thee."
And our Father looked down and tenderly smiled
As he took the gift from the little child.

—The Watchman.

Esther Bright, aged five years, and her sister, little Cathryn, now almost two years of age. Bound for China.

Master Ah-Chinee.
Many of his brothers will greet our little missionaries in China.

STEPHEN, ONE OF THE "DUMBIES" AT PALAMCOTTAH.

THIS is the story of a little deaf and dumb boy, whose name was Stephen. When he came to the school at Palamcottah he was only six years old; he had traveled all the way from Gampola, in Ceylon, with a ticket round his neck, on which was his address, and the name by which he was to be called. No one knew his real one; he had been found begging at the railway station. Stephen was as sharp as a needle, and as full of mischief as possible; his one idea seemed to be *wandering about.* For weeks it was almost impossible to get him to sit still many minutes, and unless carefully watched he was sure to be playing pranks. His chief delight was to get a bit of stone or brick, and scrape the plaster and corners off the walls; or to get a bit of charcoal (kept over from what he used for cleaning his teeth!), and scribble all over the walls. He was so quick that he was seldom caught, but every day traces of him were found, till the authorities were almost in despair over him. Twice when punished he managed to run away, and both times was found, after some hours' search, in the station, fast asleep, with his pockets full of cakes, which some kind-hearted shopkeeper had given him.

He had such a winning, pleading little face, few could resist him. But every teacher who had charge of him was driven nearly distracted, for not only did he object to learn himself, but he often disturbed the whole class, so that no work could be done. Whipping made him worse; sometimes a dose of Gregory was given, in the hope that his naughtinesss came from his not being quite well! There was just one punishment, though, that did have some effect on Stephen. It was to put a girl's petticoat on him, and leave him in the hospital. You can fancy there was not much fear of his running away in *that* dress.

Yet, with all his naughtiness, he was a lovable little fellow, and by degrees he became very different, and gave little trouble either in or out of school. One day he got a bad cough, which sounded so like whooping-cough that he was sent away from the other children. At first the change did him good, but then he became very ill, and a nurse was sent with a bullock-cart to bring him home again, and he was put to bed in the school hospital. His first sign was: "I am going to die—I do not wish to die—I want to get well," and he kept on repeating this. For a little time he seemed better, but then grew worse very

(Continued on Page 340.)

FOR OUR MINISTERS

OUTLINE FOR MISSIONARY SERMON.

Text, Matt. 9: 35 to 10: 1.

B. F. Heckman.

I. Analysis of Text.

1. Jesus' compassion on the multitudes.
   (a) His work.
   (b) Condition of the multitude—distressed and scattered—as sheep having no shepherd.
   (c) The confession of Jesus.
2. Jesus called His disciples' attention to the field.
   (a) Field white to the harvest.
   (b) Laborers are few.
3. Jesus asked His disciples to pray for more laborers.
   (a) Intercessory prayer.
4. Jesus sent His disciples into the field.

II. Application to the Needs of China.

1. Jesus' compassion on the millions of China.
   (a) Work already done.
   (b) Condition of the multitudes.
      1. Geography and description.
      2. Density of population.
      3. The religions of China give no shepherds. Confucianism, Taoism, Buddhism.
2. Jesus calls the attention of His people to the field.
   (a) The field white unto the harvest.
      1. Decree against footbinding.
      2. Decree against opium.
      3. Decree against destroying girl babies.
      4. Religions do not satisfy.
      5. Calling for Western learning.
   (b) Special needs of our own field.
      1. Geography and description.
      2. Population.
      3. Spiritual condition.
      4. Need of workers to occupy the field.
      5. Finance to support the workers.
3. Jesus calls for His people to pray.
   1. For the multitudes.
   2. For workers on the field.
   3. For more laborers to be sent—they are too few.
4. Jesus will thrust forth laborers into the harvest.

Those who pray, either in person or in substitute. Jesus can use praying people because they are interested in the work.

POWER OF THE SWEETER SONG.

We can fight the world's evil best not merely by trying to shut it out of our life or ward it off, but by having our heart so full of good that the power of evil will be more than counterbalanced. In the old legend the sirens sang so sweetly that all who sailed near their home in the sea were fascinated and drawn to their shore only to be destroyed. Some tried to get safely past the enchanted spot by putting wax in their ears, so that they should not hear the luring, bewitching strains. But Orpheus, when he came, found a better way. He made music on his own ship which surpassed in sweetness that of the sirens, and thus their strains had no power over his men.

The best way to break the charm of this world's alluring voices is not to try to shut out the music by stopping our ears, but to have our hearts filled with the sweeter music of the joy of Christ. Then temptation will not have power over us, because there is a mightier power within us. A deep love for Christ is the best antidote against the debasing influences of sin.—*Ram's Horn.*

FRET NOT THYSELF.

The little sharp vexations,
And the briars that catch and fret—
Why not take all to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose
When we scarce know what to do.

Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Mrs. Sangster.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR AUGUST 1910 AND 1911.

	Aug. 1910	Aug. 1911	Apr.-Aug. 1910	Apr.-Aug. 1911	Inc.	Dec.
World-wide, ...	$793 59	$1,017 60	$19,284 81	$16,995 61		$2,289 20
India, ...	334 92	314 94	2,469 72	2,527 02	$ 57 30	
China, ...	44 04	94 60	187 01	1,658 41	1,471 40	
Miscellaneous, ...	43 00	1 00	52 50	111 86	59 36	
	$1,215 55	$1,428 14	$21,994 04	$21,292 90		$ 701 14

CORRECTIONS.

In the Conference offering at the close of the World-wide report, under "Unclassified," are two amounts, $50 and $30.26. No names or notation accompanied these donations, but we discover that they should be credited to Franklin Grove congregation, Northern Illinois, and Eel River congregation, Middle Indiana, respectively.

In the Conference offering credits were given to two Springfield congregations in Southern Ohio. The amount, $20.25, credited to Springfield should have been under Northeastern District of Ohio, and the amount, $65.53, should have been credited to Donnels Creek congregation instead of Springfield.

In the Conference offering, World-wide, under Northeastern Kansas, the $25 credited to Chippewa congregation should have been credited to Appanoose congregation.

We have, thru a misunderstanding, been crediting the donations from the Eastern Shore of Maryland to S. E. Pennsylvania District. These donations should have been credited to Eastern Pennsylvania.

Under totals of India Mission in August Visitor "Amount previously received" is given as $499.49. This should have been $366.38, and India mission receipts must therefore be reduced accordingly.

During the month of August the General Mission Board sent out 112,405 pages of tracts.

The General Mission Board of the Church of the Brethren acknowledges the receipt of the following donations for the month of August, 1911:

WORLD-WIDE.

Iowa—$616.97.
Northern District, Individual.
Bequest of Samuel Hershey, ...$ 613 97
Middle District, Individuals.
Dr. S. B. Miller (marriage notices), $1.50; Elder John Zuck (marriage notice), 50 cents; Morris W. Eikenberry (marriage notice), 50 cents; T. A. Robinson (marriage notice), 50 cents, $ 3 00
Indiana—$131.69.
Northern District, Congregations.
Walnut, $38; Yellow River, $22.38; North Liberty, $19.45; Elkhart Valley, $16.70; English Prairie, $10, ... 106 53
Individuals.
Levi Zumbrun and wife, $12; Elizabeth Ebie, $5; Mrs. Ben Kannel, $1; J. W. Grater (marriage notice), 50 cents, ... 18 50
Middle District, Congregation.
Pipe Creek, ... 1 50
Individual.
Otho Winger (marriage notice), ... 50
Southern District.
Children's Meeting—Kilbuck and Antioch congregations, ... 2 91
Individuals.
G. V. Goshorn, 75 cents; John W. Root (marriage notices), 1.00, ... 1 75
Ohio—$101.50.
Northeastern District, Congregations.
Mohican, $24; Wooster, $6; Chippewa, $5, ... 35 00
Individual.
Geo. Hartsough, ... 33 00
Northwestern District, Congregation.
Baker, ... 13 00
Individual.
Lydia Dickey (marriage notice), 50
Southern District, Congregations.
New Carlisle—Donnels Creek, $9.71; Eversole, $7.37, ... 17 08
Individuals.
Eliza J. Weaver, $1; Ruth Delk, (marriage notices), $1; Levi Minnich, (marriage notices), $1, ... 3 00
Maryland—$43.75.
Eastern District, Congregation.
Middletown Valley, ... 37 00
Middle District, Congregation.
Longmeadow—Beaver Creek, ... 6 75

Pennsylvania—$43.33.
Eastern District, Congregation.
Coventry, ... $ 28 82
Sunday-school.
Local Convention—Denton, Md., 6 91
Individuals.
John Spickler, $1; Elder I. W. Taylor (marriage notice), 50 cents, ... 1 50
Southern District, Individuals.
C. G. Winey (marriage notice), 50 cents; D. H. Baker (marriage notice), 50 cents, ... 1 00
Middle District, Congregation.
Spring Run, ... 4 60
Western District, Individual.
M. J. Weaver (marriage notice), ... 50
California—$26.00.
Northern District, Congregation.
Oak Grove, ... 5 00
Individuals.
Wm. Leatherman, $10; J. W. Deardorff (marriage notice), 50 cents, .. 10 50
Southern District, Individual.
A Sister in Inglewood, $10; S. G. Lehmer (marriage notice), 50 cents, 10 50
North Dakota—$11.00.
Individuals.
Nella Martain Bisbee, $10; Icy Martain Bisbee, $1, ... 11 00
Illinois—$9.00.
Northern District, Christian Workers.
Pine Creek, ... 4 00
Individual.
L. J. Gerdes, ... 5 00
Colorado—$7.38.
Southern District, Sunday-school.
Rocky Ford, ... 6 88
Western District, Individual.
A. C. Root (marriage notice), ... 50
Washington—$6.29.
Sunday-school.
Birthday offerings—Olympia, ... 5 29
Individual.
Geo. Simmons, deceased—Olympia, 1 00
Virginia—$5.00.
Second District, Aid Society.
Mt. Vernon, ... 5 00
Minnesota—$5.00.
Individuals.
Jonathan Broadwater and wife, .. 5 00
Kansas—$4.30.
Northeastern District, Individuals.
J. F. Hantz (marriage notice), 50 cents; C. A. Shank (marriage notice), 50 cents, ... 1 00
Northwestern District, Sunday-school.
Morning Star, ... 1 30
Individual.
Southwestern District, Individual.
A. E. Switzer, ... 1 00
A. J. Smith (marriage notices), ... 1 00
Tennessee—$3.31.
Congregation.
Beaver Creek, ... 3 06
Individual.
A. H. Duncan, ... 25
New Mexico—$1.00.
Individual.
John W. Good, ... 1 00
Wisconsin—$1.00.
Individuals.
Mr. and Mrs. J. E. Zollers, ... 1 00
Oregon—$0.50.
Individual.
J. Abraham Royer (marriage notice), ... 50
Oklahoma—$0.50.
Individual.
James Kains, ... 50

Total for the month, ... $ 1,017 60
Previously received, ... 15,978 01

For year so far, ... $16,995 61

INDIA ORPHANAGE.

Indiana—$32.93.
Northern District, Congregation.
Rock Run, ... $ 16 00
Sunday-school.
Elkhart City, ... $ 6 93
Middle District, Sunday-school.
Flora, ... 10 00
Virginia—$29.00.
First District, Individual.
Katie Bowman, ... 9 00
Northern District, Aid Society.
Cedar Grove, ... 20 00
Ohio—$27.79.
Northeastern District, Individual.
Elizabeth Toms, ... 20 00
Northwestern District, Congregation.
Hickory Grove—Silver Creek, ... 7 79
Idaho—$20.00.
Sunday-school.
Twin Falls, ... 20 00
Arkansas—$20.00.
Individual.
Mrs. F. Reed, ... 20 00
Nebraska—$10.16.
Sunday-school.
Bethel, ... 10 16
Iowa—$5.10.
Southern District, Sunday-school.
South Keokuk, ... 5 10
Pennsylvania—$5.00.
Southern District, Individual.
Trostle P. Dick, Antietam, ... 5 00
Kansas—$5.00.
Northwestern District, Individual.
Ella E. Greenough, ... 5 00

Total for the month, ... $ 154 98
Previously reported, ... 1,000 68

Total for year so far, ... $ 1,155 66

INDIA MISSION.

Iowa—$93.06.
Northern District, Congregation.
Ivester, ... $ 52 06
Middle District, Congregations.
Garrison, $22; Des Moines Valley, $9, ... 31 00
Pennsylvania—$19.25.
Western District, Congregations.
County Line—Indian Creek, $10; Jacobs Creek, $9.25, ... 19 25
Virginia—$10.00.
First District, Individuals.
Lovers of the Cause, ... 10 00
Minnesota—$5.00.
Individuals.
Jonathan Broadwater and wife, ... 5 00
Illinois—$1.15.
Southern District, Individuals.
Carrie Hummer, $1; Christena Painter, 15 cents, ... 1 15

Total for the month, ... $ 128 46
Previously reported, ... 992 09

Total for year so far, ... $ 1,120 55
Less correction, ... 133 11

Correct total, ... $ 987 44

INDIA NATIVE SCHOOLS.

Nebraska—$12.00.
Individuals.
Receipt No. 15787, ... $ 12 00
Iowa—$5.50.
Middle District, Sunday-school.
Hannah C. Badger's class—Adel, 5 50

Total for the month, ... $ 17 50
Previously reported, ... 122 50

Total for the year so far, ... $ 140 00

INDIA INDUSTRIAL.

Ohio—$10.00.
Southern District, Individual.
Maude Stoner, ... $ 10 00

Total for the month, ... $ 10 00

Previously received,	$	174 36
For the year so far,	$	184 36

INDIA HOSPITAL.

Ohio—$4.00.

Northwestern District, Individual. "Z. L. M.,"	$	4 00
Total for the month,	$	4 00
Total for year so far,	$	4 00

CHINA MISSION.

North Dakota—$49.48.

Congregations. Williston, $17.89; Ray, $15.59,	$	33 48
Sunday-school. Nesson Valley Mission,		16 00

Indiana—$40.87.

Northern District, Congregation. West Goshen,		18 46
Middle District, Congregation. Bachelor Run,		20 41
Southern District, Individual. Chas. H. Ellabarger,		2 00

California—$4.25.

Southern District, Sunday-school. San Dimas,		3 25
Individual. M. Murray,		1 00
Total for the month,	$	94 60
Previously received,		1,375 91
Total for year so far,	$	1,470 51

CHURCH EXTENSION.

Indiana—$1.00.

Southern District, Individual. Chas. H. Ellabarger,	$	1 00
Total for the month,	$	1 00
Previously received,		1 00
Total for year so far,	$	2 00

COLORADO CITY CHURCHHOUSE.

Kansas—$78.50.

J. A. Wray, $15; H. A. Beckner, $3; Nora Hunter, $5; B. L. Bouse, $5; R. S. Hood, $5; F. L. Crist, $1; Mrs. Lucy Myers, $5; Eva Michael, $3; Martha J. Flora, $2; Ella Johnson, $1; Levera E. Johnson, $1; Andrew Eskildsen, $10; S. H. Weatherford, $1; G. M. Reed, $2.50; C. M. Hoover, $5; R. B. Shaver, $4; C. W. Shoemaker, $5; H. C. Smith, $5,	$	78 50
Total for the month,	$	78 50
Previously reported,		578 35
Total year's receipts,	$	656 85

DENVER COLORED WORK.

Iowa—$1,417.52.

B. E. Gardner, 50 cents; Catherine Castor, $1; Mattie E. Johnston, $1; J. W. Moore, $5; J. J. Sears, $2; Daniel Duffield, 25 cents; J. P. Scott, $1; Jemima Kob, $1; Anna Kob, 50 cents; S. H. Duffield, $5; B. T. Sears, $5; Anna Duffield, 25 cents; S. A. Duffield, 50 cents; A. L. Sears, $2.50; I. W. Brubaker and wife, $10.25; Master D. L. Brubaker, 25 cents; Katie M. Strickler, 50 cents; R. L. Sheller, $1; D. D. Sheller, $1; Frank Sheller, $1; W. H. Albright, $25; W. C. Schwab, $2; D. I. Meyers, $1; Jno. Dennes and wife, $5;Mary Turner, $10; J. P. Doak, $5; Jennie Messer, $1; Conrad Messer, $5; Hannah Messer, $2.50; Louisa Messer, $2.50; H. C. Sheller, $25; J. S. Albright, $10; N. M. Albright, 50; H. C. Sheller, $50; L. W. Kennedy, $25; Della Smith, $1; H. S. Sheller, $5; R. W. Button, $5; G. A. Moore, $30; C. Frederick, $5; H. E. Slifer, $5; H. H. Meyers, $5; Katie Zapf, $5; Edward Zapf, $5; Robt. Swartz, $1; Sister N. Bird, $5; John Fouts and wife, $5; An Individual, $1,000; E. F. Moses, $1; J. G. Follis, $5; D. B. Wray, $10; J. E. Wray, $2; Arlie Caskey, $1; J. M. Follis and wife, $2; W. G. Caskey, $2; Levi Strickler, $1; Jacob Keffer, $2; F. W. Peebler, $1; J. A. Wolfe and wife, $2; J. B. Peebler, $1; H. B. Johnston, $1; D. E. Rodabaugh and wife, $3; Anna Manning, 50 cents; Ray Glotfelty, $1; Rosa Glotfelty, $1; E. W. Railey, 50 cents; E. Erickson, $5; W. H. Davis, $1; Orlando Ogden, $5; Caroline Ogden, 50 cents; John Berger, $3; Guy McConnell, $1; M. A. Whisler, 50 cents; Henry Staffen, $1; Mary S. Peebler, 50 cents; Henry Kingery and wife, $1.50; W. H. Keller, $2; J. H. Keller, $1; M. A. Whisler, $1; A. S. Whisler, $2.50; A. J. G. Bailey, $2; E. D. Cook, $1; A. L. McCoy, $2; S. L. Fouts, $5, $ 1,408 00

Congregation.

Salem,		9 52

Washington—$257.60.

J. J. Filbrun, $10; Geo. E. Wise, $1.50; Daniel Click, $1; A. N. Huffman, $25; H. C. Longanecker and wife, $1.50; Sarah Erickson, $25; J. D. Dull, $1; J. E. Wagoner, $1; G. F. Wagoner, $1; Sister Brallier, 50 cents; H. L. Emmert, 50 cents; Hazel Boyd, 10 cents; F. Oswalt, $1; Yates D. Howard, $2; P. J. Quesenberry, $12; Geo. Emmet, $5; Revie P. Miller, $5; B. F. Zimmerman, $5; E. Faw, $10; H. C. Nead, $10; W. E. Bowman, $5; Willard Johnson, $1; J. Hollinger, $10; H. H. Johnson, $1; C. F. Smith, $3; C. A. Bates, $10; Elwyn Speaker, $3.50; R. Force, $1; A. A. Myers, $5; Jesse Peters, $2; A. B. Peters, $25; A. Barnhart, $1; J. J. Eyer, $1; Pearl Hatfield, $5; Helen Elma Hatfield, $1; E. R. Eikenberry, $5; J. W. Graybill, $1; W. H. Slabaugh, $2; L. H. Metzger, $2; A. E. Bolen, $1; J. R. Peters and family, $11.65; J. G. Peterson, $5; A. E. Munson, $1; M. Baughman, $1; Jacob McMullen, $1; Sarah Garrison, 50 cents; L. E. Ulrich, $10; H. M. Law, $1; Mamie McMillen, $2; Wm. Baughman, $2; S. C. Gockley, $10; Oscar Bawldin, 50 cents; C. M. Wenger, $1; E. G. and A. A. Dull, $2; B. F. Dull, $1; G. W. Dull, $1; Ezra Miller and wife, $1; W. H. Kensinger, $1; S. A. McKeever, 35 cents; Anna Barklow, 50 cents; for correction, 50 cents, 257 60

Ohio—$207.10.

Joseph Kaylor, $5; S. C. Young, $1.50; Mr. and Mrs. S. E. Rohrer, $3; J. H. Younker, $1; Mary Shafer, $1; P. J. Weigley, $1; S. P. Zook, 25 cents; Samuel Baker, 50 cents; John Correll, $1; T. V. Rennecke, 50 cents; Daniel Shafer, $1; W. D. McFadden, $1; D. J. Culler, $1; Reuben Buckwalter, $2; A. I. Heestand, $1; Cyrus Stauffer, $1; S. J. Holl, $1; Anna Young, $1; Isaac Fall, $5; W. A. Mangus, $1; C. F. Kinsley, $2; John Culler, 50 cents; H. J. Kinsley, $1; R. B. Young, $1; I. Royer, $1; M. S. Fry, $2; F. G. Young, 50 cents; Elizabeth Carper, $1; Fianah Mishler, 50 cents; Louisa Mishler, 25 cents; E. P. Hershberger, $1; Amanda Young, 25 cents; Sarah Kurtz, $1; Alice Moomaw, 75 cents; Alvin Holl, $1; H. E. Kurtz, $2; M. S. Young, $1; S. S. Shoemaker, $1; M. M. Taylor, $1; Elda C. Royer, $1; Wm. Horner $1.50; F. G. Burkhart, 25 cents; L. Clappers, 25 cents; J. S. Keim, 50 cents; W. B. Royer, $1; Henry

Royer, $1; Emery Shidler, $2; H. E. Stoffer and wife, $2; H. Culler, $2; C. T. Swallen, $5; Samuel Stoffer, $5; F. B. Eshler, $1.75; D. F. Stucky, $1; Samuel Heestand, $3; E. F. Garman, $2; A. J. Stroup, $2; J. H. Basinger, $1; H. L. Burns, $2; E. L. Longanecker, $1; A. W. Longanecker, $5; A. W. Harrold, $2; Nettie Esterly, $1; Simeon Longanecker, $2; E. M. Domor, $3; John F. Snyder, $1; Wm. Lance, 50 cents; Eli Holmes, $1; D. M. Brubaker, $1; E. M. Culler and wife, $5; Israel Hoover and wife, $10; A. C. Buckwalter, $2; J. M. Seigley, $1; Geo. H. Domer, $2, ...$ 120 25
Congregations.
Beech Grove, $41; Red River and Painter Creek, $45.85, ... 86 85

Kansas—$164.25.
J. W. Mishler, $5; B. S. Trostle, $25; W. F. Dellenbach, $1; A. Z. Gates and wife, $2.75; Elmer Gates, $1; Anna Eby, $1; H. R. Tice, $5; W. H. Haldeman, $10; Jacob Hahn, $5; Elizabeth Lichty, $1; David R. Spare, $1; Mart N. Myers, $3; W. H. Hoffman, $1; E. Landes, $1; W. M. Flickinger, 50 cents; Mrs. Rosa Wagner and daughter, $1; Maud Geiger, 50 cents; J. J. Flickinger, $1; Dr. G. E. White, $1; Jonas Forney, $2; E. M. Hoover, $1; C. R. P. Kimmel, $1; John J. Peck, $4; L. J. Smith, $3; J. E. Peck, $1; Q. L. Peck, $1; Wm. H. Landes, $1; M. Maurice Wallace, $2; Sadie Eavey, $1; D. M. Eisenbise, $5; Chas. N. Snyder, $10; J. J. Myers, $2; A. C. Thornton, 50 cents; Wm. Fritz, $1; D. M. Saylor, $4; U. S. Davis, $1; T. A. & Catherine Eisenbise, $10; Chas. Peck, $1; H. B. Stoner, $1; S. S. Engle, $2; R. E. Eisenbise, $3; C. J. Mishler, $1; Geo. Sperline $5; Jacob A. Root, 1; John Kreutzer, $1; J. H. Mishler, $1; N. A. Bigler, 50 cents; John Zug, $5; C. Christenson, $1; Roy Kistner, $2; W. H. Root, $5;; M. C. Kreitzer, $2; W. M. Murray, $1; John Root, $1; Elizabeth Piper, $1; Clarence Kimmel, $1, ... 152 75
Morrill Sisters' Aid Society, ... 1 50
Morrill Christian Workers' Meeting, 10 00

Total for the month, ...$ 2,041 47
Previously reported, ... 1,720 49

For the year so far, ...$ 3,761 96

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Iowa—$20.00.
Bagley Sunday-school, ...$ 20 00
Ohio—$13.25.
Middle District Congregation, $4.65; Brookville Sunday-school, $7.40; Sarah Barrackman, $1.20, ... 13 25
Illinois—$11.33.
Lamotte Sunday-school, $6.33; Salem Congregation, $5, ... 11 33
North Dakota—$7.43.
Carrington Sunday-school, ... 7 43
Indiana—$3.75.
F. P. Hostetler, ... 3 75
Oklahoma—$3.75.
Big Creek Sunday-school, ... 3 75
Colorado—$2.00.
Children of Lowland Sunday-school, 2 00
California—$0.50.
Mrs. Thos. Keiser, ... 50

Total for the month, ...$ 62 01
Previously reported, ... 210 46

For the year so far, ...$ 272 47

BUILDING FUND.

Minnesota—$4.13.
Hancock Sunday-school, ...$ 4 13
Ohio—$1.39.
Bethel Sunday-school, ... 1 39

Total for the month, ...$ 5 52
Previously reported, ... 120 02

Total for the year so far, ...$ 125 54

STEPHEN, ONE OF THE "DUMBIES" AT PALAMCOTTAH.

(Continued from Page 335.)

quickly. Suddenly he roused himself, and said to his master who was sitting near him: "Pray Jesus to forgive my sins." He followed each sign himself, then shut his eyes. Again he roused himself, and signed so clearly that all those round his bed were much astonished: "Jesus is soon coming to separate the good from the bad; He will take the good up to Heaven, and send the bad away." "Which are you?" one of the nurses asked him. He looked so grieved, and signed, "I am good; we have just asked Jesus to forgive all my sins, and He has done it." When he was asked, "Are you afraid to die?" he said "No, Jesus is coming to take me to heaven." A few minutes later he was gone.

How different things would have been if little Stephen had not been sent to the School for the Deaf and Dumb at Palamcottah! Do you not think Miss Swainson and her teachers felt it was more than worth all their trouble to bring even this one little lamb to the Good Shepherd?—*India's Women and China's Daughters.*

THE SPARROW'S FALL.

The little chafing trials,
The daily round of care,
And, too, the humble duties
That fall unto our share,—
For these, to help and strengthen,
Let us this truth recall:
The dear and heavenly Father
Doth note the sparrow's fall.

Lord, give us strength for duty,
For daily round of care,
For little chafing trials
That are so hard to bear;
And help us to remember,
The mighty Lord of all
The earth, the sky, the ocean,
Doth note the sparrow's fall.

—Anna D. Walker.

WOULD YOU LIKE TO BE FREE?

From the Cares of Investing Your Money? To Have Your Income a Fixed Amount and promptly Received? To Save Yourself the Burden of Taxes?

UNDERLYING THESE QUESTIONS

lies a still more vital one,—To what use do you propose to place your money or property when you have passed from this life?

If you want your relatives to have it,—and they perhaps take it with them out of the church,—then none of these questions will interest you.

If you want the Church of the Brethren to have the benefit of all or part of your property

THEN these questions are of vital interest to you NOW.

FOR BY OUR ANNUITY PLAN

1. You can place your property with the Board and no longer have any care of it.
2. The amount thus placed will be exempt from taxes.
3. The income is fixed and comes to you on or before January 1 and July 1 of each year during the life of the annuitant.

SEVEN SPLENDID ADVANTAGES

1. Good rate of income.
2. No worry about investments.
3. No losses in income.
4. No disappointments in income.
5. Sure and safe plan for steady income for yourself, your wife or your child.
6. Assurance that when your interest ceases through death the income goes on telling the story of the Cross for the Church of the Brethren.
7. Several hundred brethren and sisters have thus placed funds with the Board, every one is pleased, and sound business men recommend the plan as safe, sure and practical in every way.

Free, a folder "Better Than a $5,000.00 Government Bond" explaining fully the plan. Ask for it, mentioning the VISITOR.

GENERAL MISSION BOARD

ELGIN, ILLINOIS

KINGDOM SONGS

OUR NEW SONG BOOK FOR THE SUNDAY-SCHOOL, THE PRAYER MEETING, AND THE CHRISTIAN WORKERS' MEETING.

The need for a collection of hymns especially adapted to these forms of service has been very generally felt, for some time, throughout the Brotherhood. This need has been kept in mind in the preparation of this book. Many of the most popular copyrights by more than fifty of the best modern composers are found in this collection. It is a peculiar fact, and at the same time a fortunate one for us, that we have been able to get together more of these pieces than any other publisher could have published in one book, because we are not regarded as competitors. So, the book really contains the cream of all that is found in other books of a similar character. While a number of the selections have been published in other books there are also some which will make their first appearance in this book. Room has also been given to many of the "good old hymns."

There is no question concerning the fact that this is by far the best book of the kind we have yet published, and that its equal can not anywhere be found.

This is the book that will be used all over the Brotherhood in a short time; and so it should be, for it will thus become a great factor in promoting that unity of spiritual development which is so desirable.

The book is printed in both round and shaped notes, contains 256 pages, is bound in cloth, with appropriate cover design.

Price, per copy, postpaid, ... $ .35
Price, per dozen, prepaid, ... 3.50
Price, per hundred, not prepaid, ... 25.00

TRAINING THE TEACHER

BRETHREN EDITION

If teachers are to do the best work they must have training. This book is gotten up especially for this purpose and is just what you want to use in your teacher-training class. Many of the front rank schools are using it.

The authors of the subject matter in the above named book are all specialists in their line of work: Organizing and Conducting a Teacher Training Class.—Rev. Chas. A. Oliver; The Book.—Dr. A. F. Schauffler; How the Bible Came to Us.—Ira Maurice Price, Ph. D.; The Pupil.—Antoinette Abernethy Lamoreaux, B. L.; The Teacher.—M. G. Brumbaugh, Ph. D., LL. D.; The School.—Marion Lawrance. It also contains a chapter on the Gist of the Books, also Teaching Hints, Paul's Journeys and Maps.

The "Brethren" Edition of this popular textbook has been slightly revised by the authors, and is in strict conformity to the teaching and practice of the Church of the Brethren.

Cloth bound, stiff covers, sewed. 272 pages, 50 cents; paper, 35 cents.

THE ST. JOSEPH CONFERENCE

MARKS AN IMPORTANT EPOCH IN THE HISTORY OF THE CHURCH OF THE BRETHREN.

THE FULL REPORT of it is a correct and careful record of the week's work, containing all the speeches made in the open Conference, as well as the addresses delivered at the other meetings. Those who were not privileged to be at St. Joseph during the Conference days will read the report with special interest, and those who enjoyed the meetings will want to read the report for the sake of refreshing their memories and enjoy again the good things there heard.

These reports, issued from year to year, make a collection of valuable literature for future reference and study. Our interest in and loyalty to the church may be measured by our eagerness to know what is said and done at the Annual Conference. The Full Report furnishes this knowledge in tangible form. The large demand for the Report in recent years indicates that the interest in the work of the church is becoming more general and more intense from year to year. This is as it should be.

A copy of the report should go into every Brethren home. Not only so, but it should be carefully read by all. Send in your order now.

Price, per copy, 25 cents.

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD · GO YE · I AM A WORKER

Vol. XIII NOVEMBER, 1911 No. 11

THANKSGIVING PRAYER

Frances Ridley Havergal

Thanks for the GLADNESS that entwines
Our path below;
Thanks for the LIGHT OF LOVE which shines
With brightest earthly glow.

Thanks for the SICKNESS and the GRIEF
Which none can flee:
For LOVED ONES standing now around
The crystal sea;
And for the WEARINESS of heart
Which only rests in Thee.

Thanks for Thine own thrice-blessed WORD,
And Sabbath REST;
Thanks for the Spirit's comfort poured
Into the trembling breast.

Thanks, more than thanks, to Him ascend
Who died to win
Our life, and every trophy rend
From Death and Sin;
Till when the thanks of earth shall end,
The thanks of Heaven begin.

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for November, 1911

THE BOARD'S THANKSGIVING APPEAL,— 341
EDITORIAL,— 379
ESSAYS,—
God's Call for Volunteers, By J. M. Blough, ...342
Our Summer's Work, By Adrian Pellet, ...345
Anniversary Sermon, Roanoke City Church, By Eld. S. P. Miller, ...346
Just a Thought, By Florence Baker Pittenger, ...352
Southern Ohio's Letter, By J. M. Pittenger, ...352
A Unified Plan of Missionary Education, ...357
Promises to the Children of God, By Nils Jönsson, ...359
An Appeal, By A. W. Ross, ...361
TEMPERANCE BULLETIN,—
Rum and Ruin Railroad, ...368
Temperance Editorials, ...369
Poems, ...369-373
Some Bits to Make You Think, ...373
A Japanese View, ...374
Temperance Lectures, ...374
Temperance Literature, ...374
WORLD-WIDE,— 376
Wide Awake on Foreign Missions, ...378
BEFORE THE THRONE,—
Five Gatekeepers to Prayer Castle, By E. H. Eby, ... 382
THE LITTLE MISSIONARY,—
Causes for Thanksgiving (Poem), ...383
Real Thanksgiving Days, By Fannie Pavey Macharg, ...383
FINANCIAL REPORT,— 386

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, Union Bridge, Md.
L. W. TEETER, Hagerstown, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.
Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XIII November, 1911 Number 11

THE BOARD'S THANKSGIVING APPEAL

THROUGHOUT the year that is now almost past the dear Father has blessed us in every branch of our endeavors. The entire Brotherhood has enjoyed more than we are able to tell, in basket and in store, in home and heart. Our local church work has prospered most commendably and an era of peace and activity and good feeling is upon us.

The general missions of our church, the work entrusted into our hands, has been progressing very satisfactorily. The spirit of sacrifice for the Master is bearing fruits. Mothers and fathers have been consecrating their children to the service of the Lord; hearts have been touched with God's Spirit; offerings for our work have been liberal; our foreign workers in general have enjoyed good health; their work has progressed commendably; and recruits have been set apart and are being sent to each field of our foreign endeavors.

Amidst our countless blessings none gives us keener enjoyment than to see our forces on the firing lines strengthened. We rejoice in the new responsibilities thus placed upon us. The Brotherhood, too, is happy in all this.

For this work we must have your prayers as well as financial support. We have undertaken the work, depending upon you to assist. We know you will do it. And now, because of the work entrusted to us, as Thanksgiving approaches, we most kindly ask you to consider the share that belongs to you in the great missionary enterprise of our church. As God has richly blessed you, may you desire to contribute for the blessings of others.

Count your blessings; name them one by one; meditate upon your good fortune; see what God has done.

Rejoicing in the tasks placed upon us, praising God for our bright outlook, we most cheerfully ask that your contributions on this Thanksgiving Day for our work may be large. May your offerings be in keeping with the spirit of the day, and commensurate with the blessings that you have enjoyed. Thanking you for your continued, hearty coöperation, we are,

Most fraternally, your servants,

-B- The General Mission Board.

GOD'S CALL FOR VOLUNTEERS

J. M. Blough

"Christ alone can save this world, but
He cannot save this world, alone."

ALL the missionary activities of the Christain church rest on the acceptance of these two propositions. He who does no mission work practically denies the whole statement, and yet where is the Christian who does not confess that Christ is the only Savior of the world, and that beside Him there is no other? Confucius or Buddha or Zoroaster or Mohammed or Ram or Krishna can never save this world, *never*. They have tried in vain. The hope they inspire is a vain hope. Christ alone who came from God is the propitiation for our sins, yea, the sins of the whole world. Through His blood alone comes salvation.

All Christians Christ's Helpers.

As surely as Christ is the only Savior; just so surely is every Christian to be a helper in saving the world. How many of us really believe that Christ cannot save this world alone, i. e., that He is powerless to save the world unaided by human agencies? Not to angels, *but to men,* has been committed the Word of Life. Christ ascended to heaven and left to His disciples the preaching of the Gospel in all the world. To them He says, "Go ye." Why? Because the salvation of the world depends on them. And if the disciples will not go? Then the world will surely be lost, not because Christ failed to direct, but because His disciples failed to obey. And Christ who said, "I will draw all men unto Me," goes without honor and worship.

Brother, sister, *Christ needs you.* He never can convert the world without you, never. In His work Christ uses all,—laymen as well as ministers, women as well as men, weak as well as strong, poor as well as rich, ignorant as well as educated. There is work for all. God excuses no one. He dare not. He must have all, else His work will not be done. And remember, if one does not work, His work will not be done,—no one else can do it. Those who sit in darkness where your light should shine depend on you. They look to others in vain. Must they look to you also in vain?

God Wants Willing Workers.

For His great service God chooses willing workers. He can not use unwilling workers. God looks over the race and chooses whoever is best fitted for His work. If a Nineveh, He sends a Jonah (Jonah was not willing at the first call, but, thank God, he was at the second); if a Cornelius, then a Peter; if a Saul, then an Ananias; if a eunuch, then a Philip; if a Macedonian, then a Paul; each for his place as God wills. Whom can God use? Only willing workers. Has He ever chosen you for service? If not, it means that you are not willing to do what He wants you to do, or to go where He wants you to go. God wants you to be a *volunteer* for His service.

In railway stations, postoffices and public places throughout this Christian land of ours our hearts are pained as we read, "Men wanted for the United States Army." Then comes a most attractive war picture intended to catch the eye and induce men to volunteer. It is volunteers the army wants. Shame to a Christian nation! Why not rather picture the hor-

This article will be issued in leaflet form copies of which may be secured by writing the General Mission Board.

rors of war as they are, and show the hell of it? Again we read, "Wanted—Men for the U. S. Navy." The navy already contains 47,000 men (many more than all the missionaries in the world), yet they want more. Then to induce young, ambitious, intelligent men to volunteer the placard reads, "An excellent opportunity for travel, education and advancement." Would they but paint the dangers, privations, temptations, the damning warfare as it is! And our young men volunteer for the U. S. Army and Navy.

Wanted—Volunteers for the Army of Jesus.

What we need in the Christian church today is *volunteers—men and women for the army of Jesus who are willing to follow Him to the ends of the earth.* He has gone forth to the conquest of the world. All the nations are in His plan and in His heart. He says to us, "Follow Me." And what has He to offer? A rugged path, a thorny crown, a blood-stained cross; but withal peace, joy, hope, crown, life, which no earthly power can give. Will you follow Him? You cannot be His disciple unless you do. Jesus sees the lost world. Do you? He gave Himself for it. Will you? He rejoices in seeing the heathen won from Satan's grasp, cleansed by His blood, transformed by His power. Do you? The conquest is well begun, but He depends on us to finish it. Will we do it? How dare we stand back and see the banner fall? How can we sit idly by while the lost millions drop into the abyss? Then volunteer now.

In all lands the conflict is on. Open doors all around us. The needy world on all sides is beseechingly holding out its emaciated, sin-defiled hands to us, asking for the bread and water of eternal life. How can we turn our faces from them? There is work for all to do, in mission countries, in America, in cities, in homes. Who will do it? "Here am I, send me," says the volunteer. Will you not say it?

The Standing Army of the Church.

Volunteers make up the standing army of the church. You know a standing army can be called into service at any time. Such an army God wants now. There are one million men in the standing armies of the United States, Great Britain and Germany,—the three leading Christian nations of the world. Oh, that we might have 1,000,000 men in God's standing army, well trained for His service and ever ready for His call! Then Mission Boards and churches and Sunday-schools would have no difficulty to find workers. *Oh, for volunteers!*

We praise courage and despise fear. The coward is not honored. Now, really, are we afraid to say to God. "Here am I, send me"? Cowards we are unless we can say to the Master, "Look on me. I volunteer to join Thine army and go anywhere at Thy bidding." Who is like Jonah? Or who like Paul? Where are the volunteers of yesterday? No one has a right to that name unless he stands ready to serve. I fear some have become entangled in the affairs of this life, perhaps in family or business. Paul's advice to a soldier on service applies to a volunteer as well: "No soldier on service entangleth himself with the affairs of this life" (2 Tim. 2: 4). How many volunteers can we number in the church today? Brother, sister, are you one? Can God depend on you? The need is great, the calls are many; we must have a large standing army to answer all these calls.

"Saved to Save."

But why volunteer? Rather, why not? Is it not indeed selfish to come to Christ for salvation and then refuse to be used in saving others? We must learn that we are "saved to save." Aiding God in saving souls is our real business in this world. The volunteer knows it; others forget it. He who fails to put himself where Christ can use him delays the work of the kingdom and endangers his own spiritual welfare. It seems to me

impossible to be a true Christian and not be a volunteer. *Every Christian must be a missionary, and a missionary is a volunteer.*

Benefits of Volunteering.

People are always inclined to inquire into the benefits of any line of action, and this is right. Now what are the benefits in volunteering and to whom do they come? In the first place there are many benefits to the *individual.* There is nothing more beautiful than a surrendered life. Bringing the sacrifice of Rom. 12: 1 puts one completely in the hands of God, and there is where we belong. Then we can truthfully sing, "I am thine, O Lord," and, "Safe in the arms of Jesus." The volunteer has nothing to fear. Day by day he has the consciousness that he is doing God's will; that his life is guided by the Divine hand. How many know the peace and joy which come to him who knows he is where God wants him to be? It is inexpressible. Young man, what vocation do you expect to follow? *Volunteering alone will enable you to choose the right one.* Remember, you are not your own; you are bought with a price. You dare not choose your vocation without God's help. You may do manual labor, professional work,—yes, anything that God directs, and in it God will bless you and use you to His honor, and His presence and power will inspire you continually. The volunteer learns to know the world and to see it through the eyes of Jesus Christ. He studies the needs and conditions of God's world and becomes an intelligent worker in it. He loves as Christ loves and sacrifices as Christ sacrificed. This builds up within him the perfect Christian character, and all the virtues of Christ shine forth in his.

In the second place there are great benefits that come to the *church.* If volunteers are the standing army of the church what a splendid asset has that church which is blessed with a band of volunteers! They will show the church her supreme purpose and lead her to it. This will bring new life and consecration and a marvelous spiritual development. Some one has said, "The heathen save the church," and this is true because they afford the church the supreme opportunity of living and sacrificing for their salvation which is the real Spirit of Christ. No church can live and flourish unless it lives for others, and volunteers above all others exemplify this spirit of sacrifice. Work for others means life for the church. Selfishness blights and kills.

This readily makes us see how wonderfully the *world* will be benefited by the volunteers in the church. "Whom shall I send? And who will go for us?" God can use volunteers only. See the mighty influences that are transforming the world today! It is God working through volunteers. God does not care to use conscripts. He wants to save the world, but He can do it only through volunteers. If the world dies it is because God had no volunteers to send into it. "Ye are the salt of the earth, and the light of the world." The world depends on you. Then will you be a volunteer? The heathen are in darkness and in darkness they perish. Who will let his light shine?

Three Things to Remember.

1. Prepare for service in great haste.
2. Be ready for God's call at all times.
3. Serve God wherever you are now.

God can use trained workers better than untrained workers; He finds no pleasure in calling men and hearing no response; neither can He use the idle nor indifferent. He who says he will do great things by and by, or the volunteer who has set his eye on foreign fields, but does nothing in his own college or church or Sunday-school now, will not likely be called of God. God chose Philip when he was doing a great work in Samaria. Then get busy and keep busy, that the Lord of the harvest may send you forth at His

will. Let there be, then, such an uprising of men for the world's conquest that every call of God will be heeded and every town and hamlet in the world hear the Gospel. Let us remember that *Christ cannot save this world without the help of each one of us.* He calls for volunteers. O God, lead Thou us on!

OUR SUMMER'S WORK

Adrian Pellet

UR general work, since the Annual Report of last March, which was printed in the June VISITOR, has gone along without anything special to mention; but we have had several special events that we are pleased to report.

The first one of these was our open air meeting with the Sunday-school children on Ascension Day. This meeting, held in the forest about a mile from Oyonnax, seemed not only to be interesting to the children but also attracted the many pedestrians who were at the place. So pleased were we with the meeting that we returned to the same place for our afternoon meeting. We hope next year to hold a regular service at this spot each Sunday.

Our second event was on the first day of June, when we experienced the great joy of receiving two sisters into the church by baptism. That same evening we enjoyed a love feast.

The third event was a great one. It was our annual outing day for our mission Sunday-school. About eighty-five of us gathered on that day on the Rocky Mountains, about five miles from Oyonnax. There, in the midst of the Master's beautiful creations, we gathered both morning and afternoon to worship our Creator. It was our third annual outing, and it is a pleasure to see the number increasing year by year, and our old

The Spot Where We Held Our Sunday Service.

Our Thursday Afternoon Industrial Class.

friends glad to be with us at every meeting.

Now it is holiday time, but we are not without something to do. Besides our regular work, our visiting and so forth, we are preparing for a great event in the history of our France and Switzerland Mission. This is for the arrival of our dear missionary, Brother Paul Mohler, and family. While we do not know them yet, still we know that they are coming to us in the name of Jesus. This is why we are preparing to give them a hearty Christian welcome. May God bless them and their labors, is our everlasting prayer.

Oyonnax, France.

ANNIVERSARY SERMON SEPT. 3, 1911

By Eld. P. S. Miller, on the Eighteenth Anniversary of the Organization of the Roanoke City Church

According to previous announcement, announcing this as our eighteenth anniversary, my talk shall be along the line of our beginning, and our progress until this present time. Eighteen years ago today, about this time of the day, as I remember it, Roanoke City church was organized in Bohn's Hall on Park Street. And, because of the fact that I have thought so much of our beginning, since we were brought into existence as a church, and having labored on from year to year until now, and, since I announced this as an anniversary day, I, of course, had some reasons for it, and I wish to state these just briefly:

First, I felt that it would be helpful to all to know more of our beginning and progress in these eighteen years.

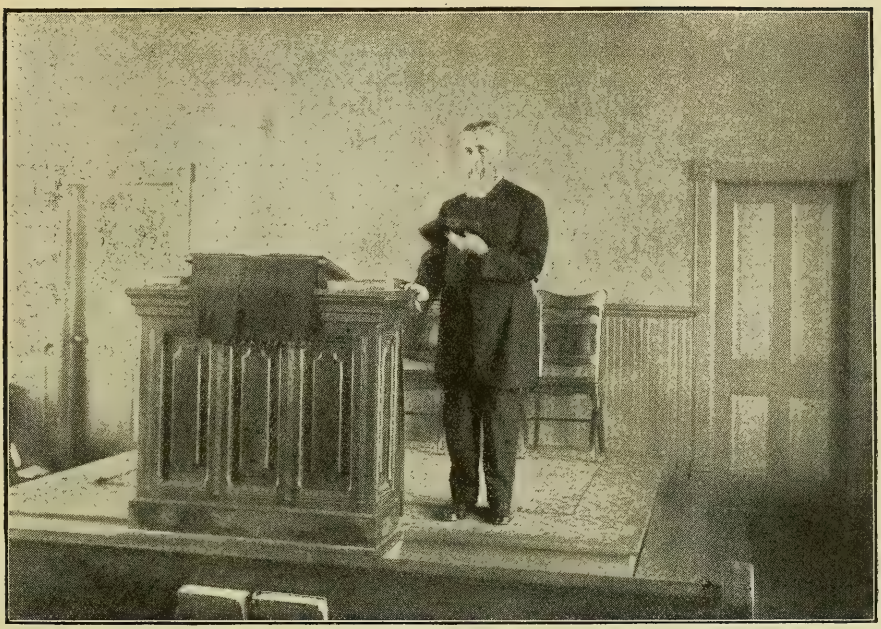
Second, I felt that it would be both interesting and encouraging to us to know more of our history and growth.

Third, I felt that it was incumbent upon me, as your servant and leader for these eighteen years, to prepare and put you in possession of such information as I have acquired both by being here from the beginning, and that gained since by virtue of my official position in the church; and,

Fourth, I felt that by directing our minds to the past eighteen years' work it would influence us to a greater zeal for the noble and exalted cause of Christ and the church.

This has been the burden of my thoughts, and with these thoughts I felt to introduce this service or this talk in this morning's service.

Now, as to the beginning—I speak from memory. As I remember, in the summer of 1890, the first year that my family and I lived in the city, there was an effort made for our brethren to preach in the city. This was kept up for a little season, and probably for the want of a united support it did not continue. I am not so certain, yet I feel that it is prob-



Elder P. S. Miller, in the Roanoke City Pulpit.

ably correct, that in 1891 there was also some effort made. This, for want of a united effort on the part of all to sustain it, was likewise not continued very long. This brings us up to the summer of 1892, when seemingly, with a more united effort and determination, and, on account of the pressure and the calls for preaching in the city, we commenced holding meetings in a hall on Holliday Street, Southeast. These meetings were kept up by the preachers from Roanoke and Botetourt Counties taking their turn as it had been arranged and set out. Here we continued for some months, and then transferred our place of meeting to the same hall I referred to as the place of our organization, and there we held our meetings and organized a Sunday-school, and worked along as well as we could until the midsummer of 1893, at which time there was a pressure for an organization for a church in the city.

I remember distinctly that I opposed it and that Elder B. F. Moomaw, now deceased, came to me personally and urged me to throw my influence on the side of the organization, urging the necessity of it; that our people were moving into the city; that they had no means of transportation to go out to the county appointments; and that there was no way to do but to effect this organization. He, being an old man, I yielded to his advice, and will now be able to present to you the result from this little beginning. I will say here that I am glad and happy that I yielded to his advice, he being far-sighted and doubtless looked out over these years and saw in a vision this church as it is today.

So, as I have said, on the third of September, on Saturday, as I remember it, we met for organization. In that organization there were thirty-two members of our church,—I think not, however, all present that day; but there were that many here. Four of that number were ministers, and two deacons, and the rest were lay members. In our efforts in this work following we had before us the chance of moving out and occupying the

field, and felt at once the need of a churchhouse. So we labored along that line, talked about it, got our interests aroused and spirits moved until in the early part of the year 1894, we, in a council meeting, took steps to raise money to build a church. In this effort we succeeded by the help of the surrounding churches and the General Mission Board, the result being that we established upon this lot a little church twenty-eight by forty feet and dedicated it on the last Sunday in August, 1894.

This seemed to give us new life and energy and buoyed us up to work harder. Our congregations grew and our attendance at Sunday-school grew, the result of this growth being that in the next seven years, until 1901, we found it necessary to make substantial additions to the first house. This we did by adding the vestibule on the front and a Sunday-school room in the rear, fifteen by twenty-six feet.

After this there seemed to be a great interest. You know, brethren, how it was. Brother Dove, Brother Bonsack, Brother I. S. Long, Brother J. J. Shafer, and others, held meetings in this church, and we had to open these rear doors as we did not have room for the people. Our brethren were moving into the city, and in the year 1906 we found it needful to make another effort to build. In this we succeeded, and this brought us to this elegant, well-planned and comfortable church that we have today, with a seating capacity of about 600—ample room for our ordinary meetings, some to spare, but, as you well know, on some occasions we have not even room enough, and with our Sunday-school with an enrollment of 275, we occupy the main auditorium and the seven additional rooms. Thus, you can see and get some idea of our growth up to this time.

My next thought is how the number of thirty-two has multiplied. I took that text in the seventh verse of the sixth chapter of Acts: "And the number of the disciples multiplied in Jerusalem greatly," and made it applicable to us —"And the number of the disciples multiplied in Roanoke greatly." Of these thirty-two in the organization, the first start of this church, there are twenty-one today in the organization living here. Of the thirty-two, four have died, five have moved away, and two have withdrawn from the church. Since the organization eighteen years ago, 113 have been baptized, 255 have been received by letter, making a total of 400, including the thirty-two. Of this number ninety-six have been transferred by letter, thirty-two have withdrawn, and fifteen have died, leaving a membership of 257 at this time. Just a word here, brethren. It seems to me that God has certainly preserved us, that out of 400 members in the eighteen years, not an average of one a year has died. I could give you the names, but I shall not take the time. This information was taken from the church record. Surely the Lord will be worshiped in the city. Had we not heard the pleadings of our fathers and established a church in the city, where would these members be today? I often think of the pleasant experiences we have had. And, too, we have had sad experiences—to know that some will come to the city and not identify themselves with the church, and finally fall away. What is true of us, ministers of other churches have told me is true with them, showing that the way our fathers have established, holding a membership clinched to the church by identification, is the right way—that is, have your membership known and fixed in the church to which you belong. The Lord be praised the more for His watchcare and preserving mercy!

I note also the financial increase. I could not pass this thought in this talk. You may not have looked for this, but I feel it is needful. Well do all who were

here at the first remember how poor we were and what a struggle it was to get up the church. It was not possible for me to estimate the financial worth of the church with any correctness at that time; but I venture to say it was not over $20,000 to $25,000. You will remember it was just after the boom, and at the closing-up time, and no one knew what he was worth—there was no way of telling at that time. But, under the bountiful blessings of God, we now enjoy greater financial blessings, too. As my helpers and I had knowledge, and as we made inquiry and figured up the worth, we find it to reach $400,000—this being substantially the financial worth of the church at this time. Knowledge of this growth, I am sure, is of sufficient importance to all to influence us to be more thankful for the blessings received financially. How could we get along without them, brethren? God Almighty knew we could not, and so he has blessed us and helped us in this respect. This, however, should not lift us up. Let us remember that not all are rich. The poor are always with you; so says Christ. If you had gone over this membership, as my helpers and I did, and found how many we passed without counting any dollar's worth for them, you would realize the truthfulness of the statement that we are not all rich as men count riches.

This leads me to another thought, and that was to satisfy my mind, and as I did, I will present it to you, on the point as to what the annual earnings of the church are. In taking account of this we counted no sister whose husband was not a member of the church. We counted the farmers and the truckers, and the wage-earners, and in this number that we took account of the amount of earnings ranges from $125 to $6,500, or about that. That gives you the way it comes individually and annually, and to take and compute the calculations that we have made, it figures out that the annual earnings of these that we counted sum up $75,282. Now, we can hardly believe that. You can hardly realize it. I had no such idea. I asked a brother day before yesterday, "How much do you suppose the annual earnings of the church are?" and he said "Fifty to sixty thousand dollars." He was much nearer than I was when I guessed. Again we can say, Praise the Lord! Blessed be His Holy Name! for all His benefits. Often have I wondered whence came all those liberal, freewill responses when requests were made. Indeed, brethren, it has been a great surprise to me. I have known that some had money or these amounts that come up, sometimes amounting to hundreds of dollars, could not be gotten together. But, since looking at the large yearly gifts from God, I am better able to understand it and I think you are.

Many of you have some idea of the liberality of this congregation, but not as the following results show, I feel sure:

First, The amount given for building in 1894 until we were through is about $1,800. The amount in 1901 was $406. The amount in 1906, the last time, all told, was about $4,800; making the total that this church has put up for church building of $7,006.

Second, The amount given for the general annual expenses since 1903, the record shows is $1,388. For the first ten years there is no record. Knowing what I know of the expenses—that we paid our sexton from twenty-five to fifty dollars during those years, and that we paid for our lights, oil and fuel and other expenses—I approximated it all to sixty dollars a year, making the total for general expenses $1,988. I guessed before making any figures it would reach $100 a year. The figures make it $1,988 for the eighteen years.

The amount given for Sunday-school and quarterly missionary offerings since 1900 from the record is $1,850. For the

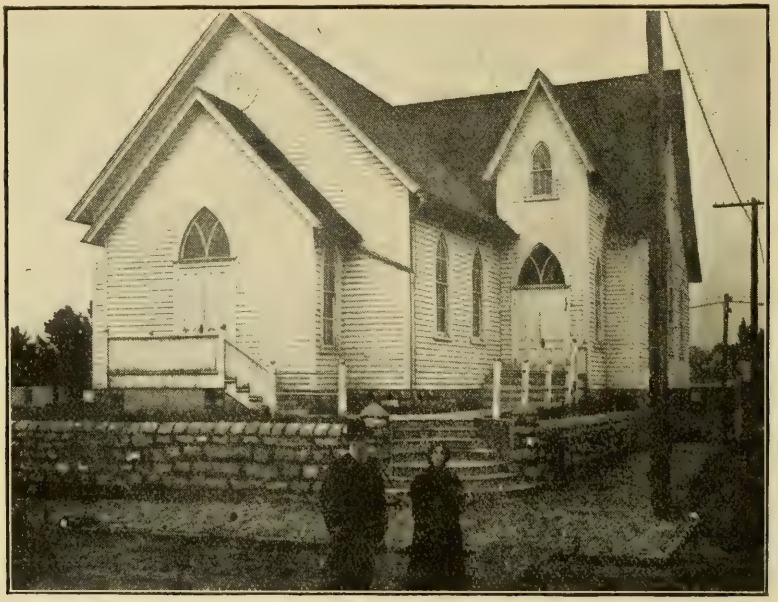
first eight years we have no record. I approximate it at an average of forty dollars yearly. I am sure that is low enough—making a total of $2,170.

The amount given for general and District missionary work since 1905, taken from the record, is about $1,200. I did not take into consideration the cents. For the first twelve years there was no record kept. I approximated it at $600, or an average of fifty dollars yearly, making this total $1,800.

The amount given for ministers' support during our annual series of meetings—and this is from memory—I having charge of that, I calculated it conservatively, as I feel sure, since 1901 is about $500.

I might say here that the greatest amount we have ever given a minister for preaching for us two weeks is seventy-five dollars, and I think the lowest number of dollars we ever gave is fifteen, and that was when we first commenced. The first eight years, I average at twenty-five dollars yearly (but we missed two years), so in the six years we gave $150, making a total of $650 for the eighteen years. This grand total of $13,614 does not include numberless small amounts, including the sum of $250 to $300 given to the State and city temperance work. I therefore think the amount given to various causes is fully $14,000.

Taking into consideration all of these needs that we have provided for so liberally, I am sure we can safely depend on God for future blessings, for He loveth a cheerful giver and, I believe, a cheerful-giving church. And, brethren, nobody knows better, I believe, than I do, as to how cheerfully all these requests have been responded to by you, and I think it but right to say that no begging has ever been done in this church—what you really call begging. And I am sure, because we have not begged, we have received the more. A few of our members have adopted the plan or rule of giving one-tenth of all their income, and this, as I understand, they make apply to all that they produce or raise. For instance, I have heard some say that they would



The Present Roanoke City Church.

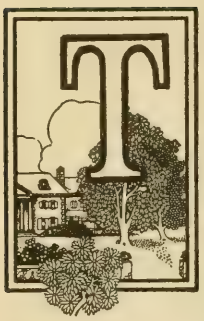
give one-tenth of the eggs, that is, as they were taken from the hen's nest, not after they have used from them. So if we all were to adopt this rule it would mean a sum from us of over $7,000 annually. Think on it, and the Lord help you to act wisely. Compute as you can all the blessings God has bestowed upon you in this city organization and see how much thou owest Him in money and in time. To serve the Lord well means to occupy continuously and faithfully until He comes. With increased numbers and increased wealth come increased responsibilities. God help us to measure up to the requirements faithfully.

Now, I do not have time to say much about the future, but the burden of my thought in my meditations on this point was that with increased numbers and increased wealth come increased responsibilities. As we stand today, and as we start out for tomorrow, these responsibilities must be met. I believe, brethren, with all my heart in this church, I am satisfied in my mind we have strength of mind and determination of soul to meet the requirements and demands of the coming days, and that glorious things of thee are spoken prophetically. I look for it to come true in life's experiences that God will lead and bring to and before us great results because we are workers and are working.

As to my own work or part I must say a word, though I do it with all modesty. I have often felt that more than my portion had to be done by me. I suppose that you all look at your work the same way. Let me say that the charge of an elder or of a leader of a church continually suggests increasing duties. Christ said the field is the world and here is where the church is to work. This is her field and if your leader does not look ahead, and does not help you see the field and the work, doubtless there will be a lull. Hence I say that to the elder in charge, or leader, come continually increased duties. On account of my great love for the church I have often prayed to see her prosper and blossom like the rose. Brethren, there is no thought that presses more heavily upon my heart than the thought of this church making a good record at home and abroad. I enjoy hearing good words spoken for Zion that "stands with hills surrounded," but I do not enjoy hearing words that would cry down the church or the workers in the church. This church has been my concern day and night. I believe that I ought to tell you —I may not have a chance long, as life is uncertain—that I do not believe there is an hour in the day that I am not thinking of this church or of some of the members of the church, for I am continually seeing them and meeting them and am continually reminded in that way of the church. This charge has pressed upon your unworthy servant the work of trying to preach to you hundreds and hundreds of times. I can not tell you how many, but I know something about the weight of the preparation it has required, besides making hundreds and hundreds of pastoral calls, teaching about nine years in the Sunday-school— and as for the numbers and numbers of lesser duties, there is no way to count them. Some of these have been performed faithfully but imperfectly; many have been passed by not unnoticed, but unperformed, not for the lack of willingness but for the lack of time. I have had most joy when discharging the obligations incumbent upon me. Be it known, though, that these weighty and important matters now resting upon the soul of your servant will soon, on account of my age, have to be given to another. My one prayer is to be a faithful helper in some small way as long as I live. May He who is the Shepherd and Bishop of our souls take us by the hand and lead us until we reach the Haven of Rest, is my prayer.

JUST A THOUGHT

Florence Baker Pittenger



THE last mails have brought us Annual Meeting news, and it has been, indeed, good news from a far country. How we praise God for His wonderful work among His children! How wondrously sweet is the savor that arises from the altar on which so many precious lives have been laid!

Our prayers go out to these dear ones. We know just how they feel. Yes, these are days oh, so wonderful! full of joy and peace—sweet peace—and yet may I say there is in them a streak of sadness. Nothing of regret, but a sort of turning away from all that has hitherto been dear to us.

While our mind is thus carried back home we remember the expressions of some dear good people, concerning missions and missionaries:

"This certain one should never go to the foreign field. He is so brilliant and accomplished. He can do such a noble work here. That one should go, as he is rather slow and does not show up very well in SOCIETY."

How ridiculous! Just as if any one could be too brilliant to be used in the greatest work in the world! Of course, it is true that if a brilliant and learned man is filled with self he is better off at home. And it is just as true that the more learned and brilliant a man is the greater are his possibilities on the foreign field, provided he is filled with the Holy Spirit.

I can't think of a single useful accomplishment that does not come in play on the mission field. Why, even here in this jungle, among the simplest and most ignorant people, I have often wished I were a doctor, a musician,—well, most everything useful. A seamstress can put her profession into practice. I am beset with all sorts of requests. Some bring their umbrellas to be patched after the rats have been through them. Others bring the sardies to be mended after its wearer has slept too close to the open fire. This one wants buttons and buttonholes on his coat. That one wants something else. Each day brings its multitudinous experiences, and the busiest days are the happiest days. Oh "the joy of service!" Only those who have tasted can understand.

May God bless the dear ones so soon to go out to the front of battle, and with them their friends; also those in preparation, soon to follow. Surely "the Lord hath need of thee."

"And every one that hath left homes or brethren, or sisters, or father, or mother, or children, or lands, for My Name's sake, shall receive a hundredfold and shall inherit eternal life."

Ahwa, Dangs, India.

SOUTHERN OHIO'S INDIA LETTER

Ahwa, via Bilimora, India, July 20, 1911.

Dear Brethren, Sisters and Sunday-school Workers: It has proven a source of so much help and inspiration to prepare the message which you await each year. This is to be the seventh. Just

now when I counted to learn how many had been sent you it seemed I had made a mistake, so I counted the second time to make sure. The seventh message this? Yes. And when this is read it will have been seven years since we met face to face.

God willing, we hope to be with you at the meeting of 1913. But we and our time are in His hands. Ere that many will cross the threshold of death. We may be of that number. Are we each and all ready? Since sending you the message last year, as many or all of you know, our dear Sister Eva has passed over. Those of you who knew her personally know how and for what she lived, and any words here written can not add or detract from what her life has been.

Twice, since setting foot on India's soil, has the message of death been flashed to us over the submarine cable and unnumbered such messages have come through letters. The great distance between us and our loved ones makes the messages have a new and increasingly forceful meaning which can not be fully described in words.

Brethren, sisters, while life is so serious, as is also death, it is even more happy than serious, if we spend it for the glory of Him who has begotten us for such a blessed purpose. We do well not to live with the thought that we *must prepare to meet death.* Let us live WITH HIM for the good of others and we shall most surely be ready to meet, yes, welcome, the messenger who calls us away to eternity.

For two months or more previous to the assembling of Conference at St. Joseph we had been getting bits of information that led us all to await most anxiously the news from Conference. Now that we have that news we are rejoicing with full hearts, for our number here in India is to be increased by six, if all are permitted to come. We rejoice with the dear brethren in China, Sweden and France over the help they are to receive. How precious is this joy!

The going away from the homeland of these sixteen brethren and sisters will be such a splendid uplift and inspiration, not only to those to whom they shall go, but also upon all at home who have even the least interest in their consecration and departure. Will you not all engage together in prayer for these dear brethren and sisters who are soon to leave home and friends and go where the Lord has called them? This is no sacrifice to them or for them. It is a most precious and blessed privilege. Pray for Brethren Berkebile and Hilton that they may be fully restored to health and be permitted to return to their labors with those who are soon to go for the first time. Will you not pray as soon as *this* sentence is read?

After you return to your homes remember them daily in your private devotions. God grant you a full and abundant answer to your every petition in their behalf.

No doubt many or all of the Sunday-schools looked for the letter I promised in such good faith. I wrote to but a few and have no reason or reasons to offer for not writing to the others than that of lack of time. It requires much time to write fifty or more letter—more than I had anticipated. But it would be such a great help and joy to me to write them and I long very much to do so in spite of the fact that the time for doing so is so much limited.

Since writing you last year we have had the joy of having a number of dear ones come out of darkness into the light and love of Jesus. I must tell you a bit about one of them at least.

This one is Baijou, a young girl about seventeen or eighteen years of age. She has a brother and sister who live at Dolidole, where Bro. Herising had been living for three years or more. Baijou, when only a small girl, was married to

a boy from another village. In due time she went to live with her boy husband in his own village. This village is at least ten miles away from Dolidole and twenty or more from Ahwa. After Baijou went to live with her husband affairs in their home seemed to move along fairly well, but soon the young husband began to be quarrelsome and occasionally to beat his young wife. These quarrels and beatings became more and more frequent, it seems. About one year ago Baijou contracted a form of itch, which is very bad during the rainy season. She became covered with a mass of running sores and in a short time could not work. This greatly angered the young husband, and so in a fit of great anger he beat Baijou and sent her away. She went to her sister at Dolidole, where she was kept for some time. Then this sister tired of Baijou, saying she was so much trouble, could not work and must be sent away. She then drove her away from her home. Baijou next fled to her brother who, in a few days, made the same cruel order that her husband and sister had made her, namely, that she must leave his home. What was Baijou to do? Husband, sister and brother had each in turn driven her out of their homes. She threw herself on the mercy of the villagers of Dolidole who, alas! proved to have even less than her brother and sister. In her extremity she went to the home of Bro. Herising. This was God's opportunity to lead and save her. By this time Baijou was scarcely able to walk. The patel (mayor) and villagers insisted that Baijou dare not be let remain in the village, as her presence meant contamination to the whole village. They did not fear that they would take the itch, too, but, one whom this disease had reduced to the state it had Baijou must not be cared for but left to care for herself or die as she pleased.

One day Bro. Herising brought Baijou to us for treatment and, in part, to satisfy the demands of the patel and villagers. Baijou was a most distressed looking object. The stench emanating from her body and thrice filthy clothing was next to unbearable. We took her in and after three or four days of rigorous treatment the itch had so far disappeared that she could move about without any pain. Within two weeks she was cured. We gave her good food and clothing and she seemed and looked like an entirely different person. New life seemed to have come to her. She proved obedient and industrious and remained with us for more than two months.

Her sister, brother and husband learned of the change that had come to Baijou. One day the husband came with a number of men from his village to take Baijou, by force, if necessary, back to his home. Now that she was well he wanted her to return and labor for him. Baijou, seeing him come, ran and hid in the jungle. We did not know where she had gone and felt it useless to search. Just before darkness fell that evening Baijou returned.

The husband and his companions remained in Ahwa that night and returned the next day to claim her. This time Baijou did not run away for she had learned that we would not let her be taken back without adequate protection being promised for her. To the husband I said, "If Baijou is willing to go with you we shall gladly let her go. We advise her to return with you." But Baijou very emphatically refused, saying, "When I was sick and could not work he beat me and turned me out. Now as soon as he learns that I'm well he seeks to take me to his home that I may serve him. No, you may beat me or torture me, but I shall not go back with him."

The husband went away, but returned after eight or ten days with Baijou's brother and sister who united with the husband in his demand for Baijou's re-

lease. We replied that it was a matter for Baijou to decide. If she wished to go we should not say a word against it. Baijou would listen to none of their requests, all of which were prompted by selfishness of the worst kind. It was our opportunity to press home upon them the lesson of the vileness of their selfishness in driving away one in such sore need. I singled the brother, sister and husband out in turn and let them look at themselves in their robes of vile selfishness. They saw, in a manner at least, how far they came short of doing their duty for one whom they should have protected. They went away, but Baijou did not go with them.

In a short time Baijou decided to go back to her husband, but it was less than a month till he beat her severely and Baijou left him again. She returned to us and we received her. After a few days the husband followed and boldly told me that if she would not go willingly, then he and the men with him would seize her and compel her to go. I calmly warned him not to attempt anything so rash as this. Again he went away and Baijou remained. He wanted me to pay him the sixteen rupees (about $5.50) which he had paid to Baijou's brother and sister for her. Had I done this he would have gone away happy, releasing Baijou, her sister and brother from any and all obligations pertaining to their marriage.

Soon after this Baijou asked to be baptized, but we felt she needed more teaching and her baptism did not take place till Feb. 19 of this year. That was a day full of joy to her and us. Since then she has been married according to Christian rites. Her husband has been baptized also. They now live in the little Christian village which has been started about three miles north of Ahwa.

They seem very happy and we pray that they may become a bright light to the many benighted souls who pass their home each day. In this same village are three others who were baptized the 23d of October last. One of them is the aged mother of our brother, Kishan, who has been living so faithfully amid trials and persecutions in a village about ten miles east of Ahwa, since December, 1907. With her is her younger son, Vitou, and his wife. I can not take time to tell you any of the details of their lives before or since becoming Christians. They would be very interesting, I assure you. But a few of the more important have been given of Baijou. Those of her present husband are equally interesting and sad.

I am not alone in rejoicing that three of the number lately confirmed at St. Joseph are from Ohio, two of them from our own Southern District, formerly. You can and will have increased interest in the so-called foreign work of the church, and I hope Bro. and Sister Bright will send you a yearly message to be read with this one from us.

When we heard last September that Bro. and Sister Hollinger expected to come on to India from Palestine we had joys that knew no bounds. The thoughts that came to us were too many to express. Among them, however, were these:

Now some one is coming to visit us from right near our homes. Only he who is or has been far from the scenes of his youth can know what emotions such a thought produces. The dear ones will bear the message of the work here and its needs as they impress them to you assembled in the next (this) Sunday-school meeting; and also to the individual Sunday-schools and churches.

In October we had word from our dear Bro. and Sister Hollinger, who were then at Jerusalem, that they could not come on to India. We were sorely disappointed, but our disappointment was not so keen when we learned that Bro. and Sister Wieand and Bro. J. F.

Souders had arranged to come out to India. Bro. Souders spent eight days with us right here in our home. What precious days those were to us! Even though Bro. Souders now resides in Minnesota, he is an Ohio boy to us, and his visit had an added charm because we had this thought in mind. Bro. and Sister Wieand were not permitted to visit us, because Bro. Wieand's physical condition would not permit the long ride horseback or otherwise from the railway to Ahwa. I was permitted to meet them at our District Meeting. Sister Pittenger was denied this privilege because she could not then go out. She stayed gladly at home to attend to the many duties which claim our constant attention.

How much good the visit of these dear brethren and sisters has done us all and will still continue to do only God knows in full! God bless them for coming and giving them the messages they should give to the churches at home! How pleasant it is to remember them and their visit and also to hope that still others will come to visit the workers and work in India, China and elsewhere. Money thus spent brings a bountiful harvest.

I've written to you, or tried to, just as I would talk to you face to face. I want to make the request which so constantly burdens our hearts, viz.: Pray for us all and for the work. If God spares us to meet you all again, who is going to be ready to come with us to India when we return? I trust that this desire to come will be created in more than one heart. Let the Lord touch your lips with the burning coal as He did the prophet's of old and there will be many pure lips cry out as he did, "Here am I; send me."

Our health has been excellent since the last message was sent you. Our little daughter has had two or three slight attacks of malaria in this time. She is now quite well and such a great joy to us in our home! How grateful we are to the Lord for giving her unto us! Each day shows us an added reason or reasons for being increasingly grateful not only for her life but also for the life and privileges He grants us.

We cease not to remember you in prayer to God. May your joys in His service daily increase and may your desires to serve increasingly, faithfully, grow daily deeper.

The grace of God, the fellowship of Jesus, our dear Savior, the communion of the Holy Spirit be with you each and all now and evermore. Amen.

Fraternally yours,

J. M. Pittenger.

A Unified Plan of Missionary Education and Systematic Giving for Each Congregation of the Church of the Brethren. Approved by General Conference, 1911*

With a view of securing unity, cooperation and the fullest efficiency of each congregation, whereby the church shall be enabled to fulfill its mission to the world, the General Conference of 1911 adopted the following plan for all the congregations of the Brotherhood:

I. That a committee of three or more, who are actively interested in missions, preferably representatives of the several organizations of the congregation, be appointed by the church in council, whose duty shall be to coöperate with the bishop or pastor in developing the home and foreign missionary interest—

1. By the use of literature, missionary meetings, mission study and otherwise.

2. To have some system of giving by every one, along scriptural lines of cheerful, proportionate and weekly giving, and to solicit personally to this end.

3. To promote personal service and devotion in the life of the individual.

II. That District Mission Boards appoint a District Secretary to be approved by the District Meeting, whose duty shall be to assist congregations to organize, adapt and make operative the plan outlined herein. That the Secretary report annually to the District Meeting and to the General Mission Board.

III. It shall be the duty of the General Mission Board to assist in every way in making effective this work, through correspondence, traveling secretaries, tracts and otherwise.

Some Important Features of This Plan.

The Committee:

Two qualifications are pointed out,—members "who are actively interested in missions." Perchance there will be congregations in which there has not been enough missionary activity to determine who are interested. There can be no mistake, then, in choosing those who are active workers in the Sunday-school, Christian Workers' Meeting and regular attendants at church services. These have in them already awakened the missionary spirit and all they need is an opportunity to take hold of missions. The church cannot afford to have drones in any position, yet this committee must not only be free from drones, but be of the most wide-awake and active of the church.

As far as it is practical, one each from the Sunday-school, the Christian Workers' Society, and the prayer meeting or Sisters' Aid Society will make a good committee.

The time of service for each member can be arranged to suit the congregation, avoiding any plan that will disqualify successful workers from succeeding themselves.

The bishop or pastor is *ex-officio* a member of this committee, and it is hoped he will always be a fearless leader in the committee's work.

The Purpose:

"To develop the home and foreign missionary interests" of the church. That includes the support of the District mission work and the endeavors of the General Mission Board in the world-wide field. The District Board is confined to its own State District. The General Board must look after all the

*This article will be issued in leaflet form in the interest of Mission Study and may be secured by addressing the General Mission Board.

The Local Missionary Committee in Each Congregation.

The Place to Work.

The Purpose of the Work.

Promotion of Prayer: Personal Service.
Annual Every Member Canvass: Weekly Offering.
The Local Missionary Committee
Mission Study Classes; Monthly Missionary Meetings; Missions in the Sunday School

world field not under organized District territory.

This plan provides that both home and general work shall be developed and each should have prayerful support according to the needs of the respective fields.

The Plan for the Local Committee.

It Is Threefold:

1. Through the use of missionary literature, tracts, books, the MISSIONARY VISITOR, the missionary page of the *Gospel Messenger* and otherwise information is to be imparted to every member of the congregation. But this is the beginning. To get the best results, missionary study classes and missionary meetings are necesssary. These will be outlined and discussed in another leaflet.

2. The development of systematic giving. This involves effort in three lines. It necessitates an annual canvass of every member of the church and a promise from each one just how much he will give each week to home missions and also to foreign missions. It provides for a system of weekly giving in accord with 1 Cor. 16: 2, according as the Lord has prospered each member. It should all be done so that each member gives cheerfully, for the Lord loves that kind of givers.

3. In order that this work be accomplished in the best possible manner the revival of *deep prayer life* must be quickened in the heart of each member. Who is better able to do this than the bishop or pastor, as Sunday after Sunday he preaches the living Word and through the weekly visits builds up the membership personally? Following closely the prayer life will be a *life of service* to all within reach. This committee should steadily keep these purposes in view for the individual who is to give, so that he gives not only of his means but of his efforts in service and of his time in prayer.

The relation of this local missionary committee to the congregation is outlined in diagram form and clearly sets forth at a glance the committee's relation to each branch of the church.

District Secretary.

The District Mission Board, which is most familiar with the talent of the District and most wide-awake to its missionary needs, is best fitted to look out a man suitable to have supervision of the development of missionary sentiment in the District. Let the one nominated by this Board to the District Meeting be the most wide-awake, hustling, persistent, patient, earnest, consecrated worker

of the District. His duties are plainly outlined and if he is faithful to his calling the results of his work are beyond anticipation.

Assistance.

It is put upon the General Board to supply such reading material as will enable the plan to be carried out effectually. The General Board is therefore supplied with circulars telling how to conduct mission-study classes, to teach missions in the Sunday-school, to hold monthly missionary meetings, and by personal letter to aid anyone needing help.

Do not hesitate to write, asking for just what information you would like to have. Ask clearly and pointedly and if the information is within reach the office will supply you at once. Address

General Mission Board,
Elgin, Ill.

PROMISES TO THE CHILDREN OF GOD

Nils Jonsson

VERY true Christian has a Bible near at hand in the home, and that Book he loves, since it is the Word of God. We have many promises in this Book; in fact, it is all promises; but the beauty of the Book is that the promises belong to us. One of these most precious promises is found in Matthew 28: 19, 20. Jesus says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Although this promise is in the form of a commandment, still there is that which follows that makes the command for service sweet: "I am with you always even to the end of the world." This shows unto us very clearly that if we desire the promises we must obey the commands that always go before.

Looking at Acts 2:42, when the day of Pentecost had come, we read: "And they continued stedfastly in the apostles' teaching and fellowship, and in breaking of bread, and in prayers." The promise that God gave through Moses unto the fathers is eternal: "A Prophet shall the Lord your God raise up unto you of your brethren, like unto Me; Him shall ye hear in all things whatsoever He shall say unto you." We should ponder well the word "whatsoever," as it is frequently used. In John 2: 5 we read of the marriage in Cana, when the mother of Jesus bade the servants: "Whatsoever He saith unto you, do it." Just these few words have been a great help to me in my study and life, teaching me to seek to know the will of God, by doing what is revealed to me. For every one who proclaims God's Word, or preaches the Gospel of Jesus Christ, to him is the Gospel of saving promised. Therefore we are assured that the promises are ours when we do His will.

Shortly before His crucifixion Jesus said, "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." And

so, remembering this promise, John says in his first epistle, "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

However, in the face of these promises and the condition given in them before they can be possessed, there are many who do not obey, but who will selfishly seek to profit by the promises of God. These are unwise. To these Paul addresses Eph. 5: 17: "Be ye not unwise, but understanding what the will of the Lord is." The promises of God are not to the unwise, not to those who refuse to obey, not to those who seek their own profit; but if completely subservient to His divine will, all is given unto us.

In John 14: 3 Jesus says: "If I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also." It is beautiful to walk with Jesus on this earth, but the beauty of walking with Him through eternity far surpasses the walk with Him on earth. Our walk with Him must be through life: "He that shall endure unto the end, the same shall be saved." It is therefore good to look constantly at the Master, to do His will at all times, to be in constant expectance of His coming back to earth. It is then that we shall behold the climax of His kingdom and the promises of His kingdom are then ours to enjoy. We are assured of this by John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Now Satan's plans and purposes are constantly to deceive, to make us believe that God's promises are of no avail. While he may be able to do this with some people, his victory cannot be eternal. John gives us a definite assurance that such can never be the case. He says: "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Satan has deceived some into thinking that this very promise is a lie. As for me I am resolved, with God's assistance, to do His will.

One time a young man came into a missionary bookseller's store, and there was a young woman purchasing a Bible. He passed her just as she was opening the Bible, and as he did so he said, "Surely you are not buying that Book for that is a Book of lies." At once the woman opened the Book to 2 Peter 3: 3 and read, "Ye shall know that there shall come in the last days scoffers, walking after their own lusts." Then she said, "You are a scoffer; you are of this class." The young man was ashamed and abashed and left the store immediately, saying no more.

Behold, brethren and sisters, "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit."

Sweden.

AN APPEAL

To the Members of the Botetourt Memorial Missionary Circle.

Vyara, Surat District, India, August, 1911.

Dearly Beloved Brethren and Sisters of the Botetourt Memorial Missionary Circle:

Through the many mercies of our Lord and Savior we are still permitted to be here in His service. Often do we think of you and the many kindnesses that you have shown us. Still more do we think of the good work you are doing from year to year within your own District. "Be not weary in well doing, for in due season we shall reap, if we faint not." The more we see of the world-wide work, the more we are impressed with the home opportunities. Too often we get the idea that if we were among the teeming millions of heathendom then we would have opportunities abundant for doing a grand work. But generally the man or woman who does not see home opportunities seldom sees successfully the opportunities abroad. The best thing we can all do is to *get busy* where the Lord has placed us, remembering that "he that is faithful in that which is least is faithful also in much."

First, let me say that we have been much disappointed in our efforts to gather statistics regarding the territory. This is native State territory and the local officials suspect our motives. They cite as an illustration the supposed incident of a European in the early days asking a certain king for a piece of land only as large as a certain piece of leather. The request seemed so meager that it was heartily granted. Thereupon the European took the leather, cut it into a continuous fine thread and finally demanded as much land as he could encompass with it. The local officials say that now since we have gotten a location in the State, it is hard to tell what will happen next, so they are loath to disclose anything to us.

Physical Features.

The Vyara District is composed of Vyara and Songhad Talukas lying side by side, north to south, stretching from the Tapti River on the north to Dangs and Bansda on the south. The counties, together with the one just across the Tapti River to the north, are considered the gaekwar's most backward region, and even today officials coming here from more healthy parts live in continual dread. Throughout the State the rule is for magistrates and other officers of note to be transferred every four years, but in these parts they are kept only two years. Besides this concession, formerly they were given an extra sum of money for services here, but that has been withdrawn of late years.

However, at this place the climate is not so bad as they are wont to think. Year by year the conditions are becoming improved and the climate is getting a better reputation, but as soon as we get out into the jungle parts, where in the rains vegetation is rank, there we find poor water and almost invariably those from other parts suffer with malarial fever a great deal.

The People.

The population of Vyara Taluka is

Note.—This article as it appears herewith is being issued as a pamphlet to the Botetourt Memorial Missionary Circle, Botetourt congregation, Virginia, at the instance of their Finance Committee.

Brother A. W. Ross and Family.

54,000, while that of Songhad Taluka is about 40,000, giving us a district of about 100,000 population within a territory of approximately 700 square miles. Vyara Taluka alone has had an increase of 11,000 people within the last ten years. There are over 300 villages and towns. The town of Vyara has some 6,000 population, while Songhad has only about two-thirds that number. Besides these two there are only a half dozen others of at all fair size, the rest being villages, some of them of several hundred inhabitants, but almost invariably scattered. Other classes of people live in more compact towns, while these jungle people live scattered, making it somewhat difficult to get them together to hear our message.

In the villages along the eastern border there is a sprinkling of caste people. Aside from these and the caste people of Vyara and Songhad, almost this entire population is of the aboriginal or black races, and we are easily safe in saying that at least 75,000 of the people in our sphere of work are the reachables —a fact of no small importance.

Most of these people are farmers and many of them have their own lands. Sad it is that next to liquor drinking their besetting sin is that of going in debt. Once within the clutches of the money-lender it is a long road to get out. Most of them do not know the extent of their indebtedness. The money-lender goes and hauls away their grain, telling them to come in some time later and he will make out the accounts. Unless pressed to do so by some one of ability and courage, he will not make settlement at the time. If the poor fellow should desire to know his standing and approach the varnia in a very short time, the latter would make himself out awfully busy, and put the poor fellow off with a bluff till some other time, when he can play on the memory. When finally the varnia does make out the accounts, if the poor man should scratch his head a bit and say that he thought he had sold him more grain than that, and that he was to have a better price, the varnia will promptly remind him of how one's memory fails him, and of how he had helped him out when in need. He tells him the accounts are just as they were the day he brought the grain, and shows the poor fellow his

book. The latter of course does not know how to read and count, but becomes blindly satisfied and goes off home. The money-lender cheats the poor in the following ways and generally all four ways are played with great profit on every customer:

First, he keeps three books. In one he enters the correct account; in the other two he has altered the accounts to his own profit. In case some one demands to see his books, he of course shows the altered accounts, and he has the second one to verify them by. Then he takes an exorbitant interest, often as much as 50 per cent, and even in grain has been known to take as much as 300 per cent. Ordinarily the man of some standing can get money from 12½ per cent to 25 per cent. At this season of the year the poor

get loans at the rate of annas four per rupee for the season, about five or six months, which is 25 per cent for six months or 50 per cent for a year. Then the varnia always prefers to take in return grain, for by so doing he has still two more chances of playing his game; first, in price and second in weight, and even a third in a second time altering accounts. So one has to wonder how these people ever get free at all from the money-lender, and the facts are that they seldom do, and the accounts run from one generation to the other.

While the people are mostly debtors, yet they are far more independent here than they are in many places, and we believe with teaching and a reasonable amount of help through some coöperative methods a thriving Christian community can be reared up here.

Intemperance.

Nowhere in India have we seen so many saloons. Oftentimes the shops are not more than a mile apart. In Vyara Taluka alone are some seventy-five saloons, which is on an average one to every two villages, little and big, and one to every 720 of the population. Over each of these is a parsee, educated, well dressed and respected, living fat off the profits of liquor sold to these poor, ignorant people. Through liquor he is able to get them to work for him for a trifle, and consequently, though he may be poor when setting up his shop, yet in the course of a few years his herds are large and his fields many and he a comparatively wealthy man.

In order to increase the sales every conceivable method is resorted to. A new shop hires a man to paint some large pictures on the wall outside. A drummer is engaged to beat the drum incessantly for a few days. Some messengers are sent to invite the people of more distant villages. When once the people gather, he first gives them some genuine liquor, the kind that fires them up. Then they go to dancing. Thus the order is continued far into the night; men, women and children engaging in vile language and unseemly acts.

Children when just a few days old have liquor placed in their mouths, and it is not uncommon to see a whole family sitting around a common liquor canister, and the parents giving the poisonous stuff to the little ones.

Among all these shops and drunkards one is surprised to find now and then a man who has broken with the time-honored custom and quit; but they are few. I doubt if there are 500 among these 75,000 backward people. Among them it is drink when they have company, drink when there is a birth, drink when there is a death, and drink when they perform their religious rites.

The revenue to the government from the liquor traffic in this county alone amounts to $116,000, which is more than $3 per head of the drinking class. An official told me incidentally that they figure that per family these aboriginal peoples drink in a year $16 worth of liquor. Every Saturday the three shops in Vyara sell $135 worth of the vile stuff, while on some of the big holidays the sum goes up three times that amount daily for two to three successive days. From this you will see that intemperance has full sway here and the government seems glad to get the revenue.

Our Work.

Among this people lies our work. Though the most of the people are of the reachables, yet they are not overly religious, nor is there very evident the sense of sin or remorse for the same, and consequently we do not find many of them with awakened consciences crying for mercy. Their religion is largely spasmodic, according to regular festival days, and then drinking is the first and main thing in connection with all their religious observances. The more liquor they have in their stomachs the better they can "do puga"—that is, perform their religious rites. Aside from the ac-

customed days, when many of their rites are for appeasing the anger of some of the gods dedicated to wild animals, sickness in the family calls for special sacrifice and a cock or a goat becomes the victim.

A beginning has been made and several men of standing have come into the church. Our record shows that since we came here we have baptized thirty-four, nearly all of them being from these backward peoples. Three or four among them are educated. A number of men of influence are much impressed, and we believe that the day is not far distant when there will be hundreds of these people coming to Christ. We have sought to identify ourselves with the people and they have increasing confidence in us. The simpler the people the more practical must be the religion you take to them. We soon found that mere formal preaching and teaching was not having the effect. We were not one with the people. They were not sure of our motives. They had to see Christianity in our lives and in our dealings with and for them.

Our Needs.

Our great need now, aside from increased funds for the several phases of our work, is teachers and leaders, alive to the needs and welfare of the masses. Because of climatic and other conditions we must seek to raise these up in the District. Some of the educated will come to us and will be useful, though we can not depend on them in full, since they have gotten their training under heathen discipline. Our greatest hope lies in those who are young in years and will be trained under Christian influences. We have a few schools and will have a few more in time, though never a great number in this district, because the government has taken up primary education. A number of the children of Christian parents, scattered here and there, are not in school at all because of conditions over which we have no control. Consequently we are establishing a small boarding school here, for these and others who may come to us from time to time. Already there are those not Christians asking whether we will take their children or not. Where it is possible we prefer to have the children get their first three years of school in their own villages, and then only the brightest ones come into the boarding school. This work is bound to grow and be of increasing importance. The people here are very slack in their homes, and the children grow up without any discipline to speak of; consequently not many leaders and teachers of strength can be developed under such conditions.

Aside from the regular funds for carrying on the school and evangelistic work, perhaps our greatest need is a fund for helping worthy Christians. There being no fund at present for this purpose we find ourselves obliged to help from our allowance as best we can. Regarding this need and the method that will be applied for using such a fund we have written already, and we are hoping that by another year there will be funds sufficient for starting a Coöperative Relief Association, in which the native people will be encouraged to take part to the extent of their ability.

Another great need is a qualified medical missionary. There is not a qualified physician on the Tapti Railroad for a distance of more than 150 miles. Besides the 100,000 people of this immediate District, a qualified missionary doctor will draw his patients from several hundred thousand more people living along this line and in adjoining Districts. The opportunities for good and for reaching the hearts of the people are unlimited. Often a serious case comes to us. We see that there is no hope for the patient this side of Surat or some more distant hospital; but they will not go. Conditions in the city are foreign to their mode of life and training, and one cannot blame them for not wanting to go.

More might be written, but to do so would make this paper long and wearisome. The work here is hard because of it being in a native State, but we believe the outlook is very hopeful, despite difficulties. Pray for our workers and especially for those who are our first assistants. Put into places of responsibility, they are subjected to great temptations. The field with many opportunities is before. May God give us strength and wisdom to claim them for the Lord. May God's richest blessing be with you all.

Yours in His service,

A. W. Ross.

Proposed By-Laws of the Coöperative Relief Association, of Vyara, India.

1. The object of the society shall be to help needy brethren on business principles, and work out the constitution.

2. The price of each share shall be five rupees, to Christians only.

3. Any one may become a member by paying a fee of one rupee, which enables him to borrow from the society on the prescribed conditions.

4. A committee of five shall be elected from among the shareholders, to be known as the board of directors, whose duty shall be the general supervision of the society, and such other work as may be committed to them.

5. A secretary shall be elected by the board of directors.

6. The missionary shall be the treasurer of the society, and the chairman of the board of directors.

7. No one can own more than 10 per cent of the stock without consent of shareholders.

8. Ordinarily any one desirous of obtaining a loan shall give a week's notice to the secretary.

9. Members and shareholders can borrow an amount equal to the value of their stock or deposit, without security.

10. Anyone desiring a loan larger than his stock or deposit must give approved security.

11. Ordinarily loans may be granted for sums not to exceed Rs. 25 in one year.

12. Any member having shares not less than the amount of loan asked for by another can go his security; or stock, or non-perishable articles, or lands when allowed by law may be taken as security, if such property exceeds twice the value of the loan.

13. In case surety dies, or becomes unfit, or ceases to reside in the locality, the board of directors shall demand other security or arrange to collect the debt at once.

14. Ordinarily the requests for loans should be passed on at the monthly meetings of the society, but in case of urgent necessity, the board of directors may grant a loan.

15. Treasurer shall pay out no money without the order of the board, except the secretary and treasurer together are authorized to make small loans of not more than ten rupees and not longer time than three months.

16. Interest on loans at the rate of 1½ pies per rupee per month shall be charged, and shall be collected at the time of loan, i. e., bank discount.

17. Interest shall be collected at the rate of 2 pies per month, if on arrears.

18. Ordinarily no loan shall be given for longer than 12 months.

19. In case of longer time loans, not more than a fourth of the capital stock can be used.

20. After due consideration of all circumstances, the board of directors may arrange to collect all arrears according to process of law, together with expenses.

21. Every member and shareholder shall be in possession of a pass-book.

22. Shareholders and members may

withdraw their money by giving a month's notice, but shares may not be sold without consent of the board of directors.

23. Anyone withdrawing his deposit before April 1st, shall forfeit all interest.

24. Interest shall be divided on the first day of April of each year. Interest above 10% shall not be paid to shareholders, but placed in the collection box.

25. No member shall be entitled to a loan, if he has a previous debt unsettled.

26. Non-Christians may become members (sec. 3), but any interest accruing shall go to the collection box.

27. Money shall not be lent for useless expenditure, such as marriages, nor to any one who is known to be addicted to drink.

28. The society will welcome aid deposits from interested friends, for which a moderate rate of interest will be allowed and used as may be indicated by the person making the deposit.

29. All business meetings shall be opened with prayer, and conducted in an orderly manner.

30. These rules may be changed by ¾ of the membership with the chairman and three members of the board of directors concurring.

A Word From the Finance Committee.

The preceding message from our dear Brother and Sister Ross should appeal to us as having come laden with the true spirit of missions. We ask you when you have read it, to reread it and then allow the Spirit to direct you in the response to this call.

The fund for the Mutual Coöperative Relief Association is much needed. If Brother Ross is willing to use a part of his own scanty support in helping these needy brethren, what should we do of our abundance?

The object of this association is not only to relieve suffering and want among our poor members, but to encourage them to become self-supporting. This will train them along business lines and make them more substantial members.

According to a recent decision of our Circle, a solicitation will be made in the near future for this fund. Also an opportunity will be given you to increase your present pledge for the support of Brother and Sister Ross in the field.

We ask you to study carefully the field and the need of these funds and thus relieve the solicitors of much time and embarrassment in having to present these needs in detail.

Finance Committee:
C. S. Ikenberry,
J. A. Dove,
C. W. Kinzie,
John W. Shaver.

TEMPERANCE

MOTTO:—Purpose, Protection, Purity

Edited by General Temperance Committee and Published Quarterly by the Brethren Publishing House, Elgin, Ill.

BULLETIN NO. 6.

Rum & Ruin Railroad

Broad SHORT ROUTE Gauge

FROM SOBRIETY

Through Topers' Corners and Drunkards' Curve
VIA
Paupertown, Deliriumville and Suicide Hollow

.....TO RUIN!

NO UP-TRAINS ON THIS ROAD, CONSEQUENTLY ACCIDENTS BY COLLISION ARE AVOIDED. TICKETS AT ALL LIQUOR SHOPS

Accommodation trains leave Sobriety, 9:30 P. M.; Medicinville, 7:00 A. M.; Morningdram, 9:00 A. M.; Tippleton, 12:00 M.; Topers' Corner, 3:00 P. M.; Drunkards' Curve, 7:00 P. M.; Guttersburg, 9:00 P. M.

All trains stop at Pauperstown, Snakesburg, Deliriumville, Murders' Gulf, Suicide Hollow, (doing a big business), Demonland, Ruin.

SPECIAL NOTICES

The officers of this road take pleasure in announcing to their numerous friends and patrons that their Road to Ruin is in excellent order.

We know of no facilities for carrying men, women and boys to Ruin equal to ours.

We would especially call the attention of the public to the improvement in our locomotive. Instead of the old-fashioned locomotive Alcohol, we use the much favored patent locomotive Compound, which has a fire chamber of double capacity, and is capable of propelling a much larger train at much greater speed.

Our patent wine cars are perfect models—an improvement on the far-famed London Gin Palaces—where not only gentlemen, but ladies, receive marked attention.

Our cider, beer and brandy cars are particularly attracting the attention of boys.

As heretofore, stages connect with all trains at Tippleton from Tobaccoland, and smoking cars are attached to every train.

Last year our receipts were $1,000,000,000; we took 500,000 to Ruin; made 200,000 orphans, and secured the passage of 1,000,000 young men and women, many of them from the first families in the land.

From Guttersburg the train is an Express and runs at greater speed.

Any passenger discovered on board without money will be thrown off without stopping the train.

At Snakesburg a stage leaves for Insaneville and Idiottown on the arrival of every train.

—The Christian Workers' Magazine.

RUM'S WORLD EXPOSITION.

Come, all the world, and view the show
Composed of rum-made human woe;

But steel your hearts and shield your eyes
'Gainst horror's sights and sorrow's cries.

Ten million breaking hearts are here;
A tear-made ocean stagnates there.

Here surge the rising tides of grief,
Unmitigate, without relief.

Here crumble walls of myriad homes
Whence nevermore a joy sound comes.

Here worlds of smiles to weeping turn;
Here worlds of hope to ashes burn.

A hundred million brides that were,
Love's dying embers sad bestir.

Unnumbered rum-robbed children cry
For home and love and lullaby.

A million anterooms of hell—
Areek with blood, astench with smell.

Weeds choke the grain in nameless fields
Where once were thrift and golden yields.

Tramp, tramp sad millions to the grave,
With few to help,—but One to save.
—F. Frederick Bliss.

EDITORIALS.

The Chicago Vice Commission have made their report. It is not to be supposed that they were able to locate all the dens of vice and crime in that notorious city, but whoever reads their report, if he be a Christian, will receive a shock that will put him on his knees praying to God to help him do more for this old sin cursed world.

Every minister and Christian Worker ought to read the report. It is hard to get hold of, especially for those living outside of Chicago. The *Illinois Issue,* Vol. 6, No. 30, publishes chapter two and would be glad to supply as long as they have back numbers on hand.

* * *

The Brewers' Congress.—This event has attracted much attention, especially among the temperance people. Many letters and resolutions of protest have been sent to the offending parties, and by the time this appears in circulation we will know which power is dominating the men who fill the highest civil offices in the United States.

We are living in an evil age, and the god of this age—the devil—is not willing to give up any of his territory without a desperate struggle. The higher the official in government affairs, and the stronger he appears to be on moral issues, the better it pleases Satan to have him preside over his gatherings. If our President does not believe in Jesus Christ as taught in the Scriptures we need not be surprised at his alliance with the kingdom of darkness.

* * *

Law Versus Life.—This is a day in which much is said about law. We seem to need prohibitory laws, uniform divorce laws, laws to correct social sins, etc. We have volume after volume of laws already enacted. Our government, as well as others, has been at the business for lo, these many years. With all the intelligence of our law-making bodies, and the wisdom of our courts of justice, vice and crime seem to be on the increase. Alongside of the effort to suppress crime by law is the determined effort to evade the law, which is in many instances successfully accomplished, not only by the common people but by many of the law-makers themselves.

Jesus came into this world to fulfill the law by giving life. Where the seed of sin abounds law can do nothing more than to keep it in check, while a new life in Christ Jesus frees one from the law of sin and death. Jesus was interested in giving life rather than making law. The bride of Christ should be interested in the same business. It is necessary to have law for the lawless and disobedient, but the supreme business of the church is to preach a living Christ to a dying world, who, if they believe in Him, will have the law of God written upon the tablets of their hearts. "Our citizenship is in heaven, from whence we look for

the Lord Jesus," and we should be interested and active in helping to increase the number in this kingdom. Subjects of this kingdom will make good citizens in any community.

* * *

Our Temperance Organization.—Our temperance organization is not unlike the other organizations in our Fraternity. It is composed of a General Committee, District Committees, and local committees. With this close, compact system some good and efficient work should be done.

The greatest amount of work will devolve upon the local committees. The other committees are expected to organize and unify the work, so that we may have concerted action. The General Committee will be headquarters for the District Committee and the District Committee for the local committee.

The local committee should see to it that they follow carefully the instructions given them by their District Board. If your duties are not outlined by this Board write to them for instruction; if they fail to give it you might inform our Secretary, W. M. Howe.

In a general way your duty would be to see that temperance sermons and programs are rendered at regular intervals in the bounds of your congregation. See to it that these services are well advertised. You should be well informed on good temperance literature, and see that it is distributed in your community. Keep your eyes open for something good on the question, and if you have gray matter sufficient and time to spare write something yourself.

If you are not interested in the movement you should resign at once, or what is better, study the question until you are interested. Get in touch with the young men of your neighborhood and help them to become interested in this question. Your line of work will cover a larger field than alcohol. The use of tobacco, and especially the smoking of cigarettes, often leads to the use of alcohol. Consider yourselves reformers in your immediate neighborhood, and go about it with humility, dignity and earnestness.

* * *

POEMS AND SONGS FOR TEMPERANCE PROGRAMS.

Don't drink whiskey,
Don't drink beer,
But drink pure water
And keep your head clear.

I'm a little temperance girl,
And I want you to know
That the man who drinks whiskey
Can't be my beau.

WHAT I THINK.

I think that every mother's son,
And every father's daughter,
Should drink at least till twenty-one,
Just nothing but cold water;
And after that they might drink tea,
But nothing any stronger;
If all folks would agree with me
They'd live a great deal longer.

TO GIRLS.

Girls, here is a bit of advice for you,
There are men in this world whose love is true,
Whose hearts are noble, and whose hands are clean,
Who would scorn a practice vulgar and mean—
Don't marry a man to save him.

Would you shun a life of disease and pain?
A broken heart and a weary brain?
Would you shun the plague of a living death?
Oh, never while you draw your breath
Marry a man to save him.

If your friend has wedded the fatal cup,
Try your best endeavor to lift him up;
You may give him your sympathy and care,
Remember him to God in your prayer—
Never marry the man to save him.

Though you go to the grave alone, what then?
The world is full of sad women and men.
You cannot afford yourself to be lost;
And oh, you are paying a fearful cost
When you marry a man to save him.

O'er the graves of our loved ones blossoms grow
In the beautiful years that come and go;

But where is the love that can sanctify
The festering dead that unburied lie?—
Don't marry a man to save him.

If he turns his back on the God of truth,
If he kills the beautiful hopes of youth,
If the mother who bore him cannot stay
His course to destruction, go on your way.
No woman on earth can save him."
—Selected by Luelah Harden.

SOMETHING TO YOU.

"It's nothing to me," the beauty said,
With a careless toss of her pretty head;
"The man is weak if he can't refrain
From the cup you say is fraught with pain."

It was something when, in after years,
Her eyes were drenched with burning tears,
And she watched in lonely grief and dread,
And startled to hear a staggering tread.

"It's nothing to me," the mother said,
"I have no fear that my boy will tread
In the downward path of sin and shame,
And crush my heart and darken his name."

It was something to her when her only son
From the path of right was early won;
And madly cast in the flowing bowl
A ruined body, a sin-wrecked soul.

"It is nothing to me," the merchant said,
As over his ledger he bent his head;
"I am busy today with tare and tret,
And I have no time for fume and fret."

It was something to him when over the wire,
A message came from a funeral pyre;
A drunken conductor had wrecked a train,
And his wife and child were among the slain.

"It is nothing to me," the voter said,
"The party's loss is my only dread."
Then gave his vote to the liquor trade,
Tho' hearts were crushed and drunkards made.

It was something to him in after life,
His daughter became a drunkard's wife,
And her hungry children cried for bread,
And trembled to hear their father's tread.

It is something for us to idly sleep,
While the cohorts of death their vigils keep
To gather the young and thoughtless in,
And grind in our midst a grist of sin.
—Selected.

THE MARCH OF THE DRINK BRIGADE.

Bernie Babcock.

Evermore, evermore,
Homes and hearts sundered
March to the Valley of Death
Daily five hundred.
Onward the Drink Brigade!
Victims of legal trade
Into the Valley of Death
Daily, Five Hundred.

Forward the Drink Brigade!
Is there no man dismayed?
Yes, for a nation knows
Some one has blundered.
Useless to make reply,
Useless to reason why,
Theirs but to drink and die,
On to the Valley of Death
Daily Five Hundred.

Saloons to the right of them,
Saloons to the left of them,
Saloons all around them,
Pitfalls unnumbered.
Bound by a fierce desire,
Lashed by an inward fire,
Haunted by demons dire,
Abandoned and hungered;
Stormed at with scorn and curse,
Little they reck for worse,
Swarming the jaws of death,
Choking at hell's hot breath,
Senseless they fall in death
Daily Five Hundred.

Once they could God invoke,
Ere their will power was broke,
Felled by a traffic's stroke,
Licensed by Christian folk.
Now heaven's hope sundered,
Back on the reeking air,
Sounds forth their dark despair,
Echoes their soul's fierce prayer
Daily Five Hundred.

When will Rum's conquest end?
Who dares the cause defend?
Has Mercy slumbered?
God let the march be stayed,
Call Justice to their aid,
Pity the Drink Brigade,
Save the Five Hundred.

THE SALOON KEEPER'S CASH DRAWER BELL.

S. B. McManus.

Thrifty, O master, the cash drawer bell
Tinkles the tidings that all is well;
That your coffer is filling with good realm's cash,
That your silver greets gold with a gleesome clash.
Sweeter to you than a seraph's song,
Is the music that peals from your cash drawer gong.

But, O while ye ring for the gold of price,
Gathered by sin and in avarice,—
Ring for the things no gold can buy,
The wealth beyond traffic and usury.
Ring for the lives of good men lost,
Burnt as a wisp in a holocaust:
Ring for the life that was due the world,
Blasted and down to destruction hurled.
Ring for a father once strong and brave,
Whose son lies wrapped in a drunkard's grave.
Ring for the mother with prayers and tears,
Her hair grown gray with the grief of years.
Ring for the wife with her sullied name,
A broken heart and a living shame.
Ring for the children with tainted blood
Coursing their veins like a poisoned flood.
Ring for the home with its hallowed bliss,
Turned to remorse and to bitterness.
Ring for the hope that for years has lain
Dead, like a friend on the battle plain.
Ring for the hope with its warm, dead face,
Its arms yet clasped in a last embrace.
Ring for the joy that might have been,
Turned to a pain and a flaunting sin.
Ring for the peace Christ meant should be,
A foretaste sweet, of eternity.
Ring for the holiness life has missed,
Sacred and sweet as the eucharist.
Ring, O bell, for the drunkard's death,
And the curses that died on his latest breath.
Ring, O bell, for the drunkard dead,
Whose life was wasted and blasphemed.
Solemn, my master, the cash drawer bell,
Tolls on the air a funeral knell.
Some one has murdered a man today!
What will the Judge on the Great Throne say?
Carved on the stone on Sinai's hill
Is the law of the prophet, Thou Shall Not Kill!
Who shall plead guilty of this foul crime,
Before God's bar in the judgment time?

CHRISTENDOM'S SACRIFICE.

Robert Hare.

Within our Christian land there dwells,
Enshrined by legal right,
A Moloch dark and strangely rude,
That casts a withering blight
Upon the manhood of our state,
And o'er its boyhood life.
It claims a ceaseless sacrifice,
And calls through all the strife:

"Wanted—A hundred thousand boys
To sacrifice each year,
The blue-eyed, honest, trusting kind,
The treasures home holds dear.
Wanted—To sacrifice for gain,
A nation's life and joys,
To manufacture drunkards from—
A hundred thousand boys.

"Your boy will do; his sunny eyes
Will lose their luster bright;
His manly feet will learn to walk
In shaded paths of night.
I'll touch his lips with liquid fire,
And set his heart aflame
With all the heritage I boast—
Dishonor's tarnished name.

"Your boy will do, that one you love,
The dearest of all on earth,
O'er whom you've watched so tenderly
Since his far-off hour of birth.
His trusting heart will serve our end;
His spirit, free and brave,
Will lose its manhood, and at last
He'll fill a drunkard's grave."

Say, fathers, shall it, must it be
Your boys, the true and brave?
Say, will you let your sons go down
To fill a drunkard's grave?
O mothers, will you let this blight
O'ercloud your sweetest joys,
While Moloch claims for sacrifice
Your hundred thousand boys?

Great Spirit of the Eternal God,
Inspire our hearts today,
And for our weakness give us strength
To drive this curse away.
Consume this crimson-handed power,
This Moloch that destroys—
And save to God and fatherland
Our hundred thousand boys.

CHRISTLESS PRAYERS AND VOTES.

Tune: "Beulah Land."

There is a class of men today,
Who enter church to sing and pray;
They pray "O Lord, thy kingdom come,"
And then go out and vote for rum.

Chorus:

They vote for rum, death dealing rum,
And then they pray, "Thy kingdom come,"
They often sing and preach and pray,
But cast their votes the other way;
How can they pray, "Thy kingdom come,"
And then go out and vote for rum?

With party ballots in their hand
They say the cause is glorious, grand;
They hope Christ's kingdom soon will come,
But go right on and vote for rum.

And Christians, too, sometimes I fear,
Do indirectly favor beer;
They will not vote what'er may come,
But stay at home and favor rum.

Another Chorus:

(They favor rum, death dealing rum,
And still they pray, "Thy kingdom come,"

They ever sing, and preach and pray,
But stay at home on voting day;
How can they pray, "Thy kingdom come,"
Then stay at home and favor rum?)

How will those saints at last appear,
Who favor rum, gin, ale and beer?
Will the good Judge say to them "Come,
Ye blessed ones, who favored rum"?
—Exchange.

THE DRUNKARD'S DOOM.

Tune: "Wayworn Traveler."

C. G. Shutts.

I saw a wayworn drunkard,
In tattered garments clad,
And struggling from the barroom,
It seemed that he was sad.
His back was heavy laden,
With whiskey, beer and wine,
Yet he shouted as he journeyed,
"I'm feeling very fine."

Chorus.

Then vote for prohibition,
And vote it all the time,
Drive out the whiskey demon,
And save the boys in time.

I saw him in the evening,
The sun was bending low,
He'd tumbled in a mud hole,
And reached the filth below;
He saw that lake of brimstone,
His everlasting home,
And cried as on he journeyed,
"I'll be there very soon."

He saw the snakes around him,
And demons dark as night,
And heard the awful wailings,
In regions out of sight.
He felt he now was reaping,
What he had early sown,
And knew it was the barroom
Had brought him to his doom.

I saw him slowly sinking,
Beneath God's righteous frown,
The devil and his angels
Still pulled him deeper down.
I saw him ride the billows,
'Mid demons' awful roar,
And wailing as he landed,
"I'm lost for evermore!"

SOME BITS TO MAKE YOU THINK.

Trail of the Serpent.

A lot of fellows took a poor half-witted boy from Marengo, Ill., whose family are all members of the church, to Woodstock and, as they had done before, gave him all the drink he wanted. They returned home about 2 A. M. all drunk. They dropped the poor, foolish fellow in a barn near his home where, four hours later, he was found dead. The coroner's inquest was held Saturday evening, and the verdict was that he died from alcoholism and undue exposure. They had also taken with them a lad fourteen years of age. Of course they thought it was cute to see the half-witted fellow get drunk. Marengo is stirred up over it and the fellows who did it are badly scared.

Many thousand similar cases are occurring every day in this saloon-cursed country, and it will continue to increase as long as the government gives its sanction to this infernal business. The saloon is a murder mill, daily seeking for victims.

A JAPANESE VIEW.

The following is too good to be passed by, and should be passed on:

An officer from Japan, visiting America, one day, while looking about a big city, saw a man stop a milk wagon.

"Is he going to arrest the man?" he asked.

"No," was the answer; "he must see that the milk sold by this man is pure, with no water or chalk mixed with it."

"Would chalk or water poison the milk?"

"No; but people want pure milk if they pay for it."

Passing a whiskey saloon, a man staggered out, struck his head against a lamp-post, and fell to the sidewalk.

"What is the matter with that man?"

"He is full of bad whiskey."

"Is it poison?"

"Yes; a deadly poison," was the answer.

"Do you watch the selling of whiskey as you do the milk?" asked the Japanese.

"No."

At the market they found a man looking at the meat to see if it was healthy.

"I can't understand your country," said the Japanese. "You watch the meat and the milk, and let men sell whiskey as much as they please."

DRINKING THE GROCERIES.

To the Editor of the *North American:* The following, credited to an Ohio newspaper, comes to me by way of Nova Scotia:

Any one who drinks three glasses of whisky a day for one year and pays 10 cents a drink for it can have exchanged for the same money at any of the firms whose names appear on this card:
Three barrels of flour.
Twenty bushels of potatoes.
Two hundred pounds of granulated sugar.
One barrel of crackers.
One pound of pepper.
Two pounds of tea.
Fifty pounds of salt.
Twenty pounds of rice.
Fifty pounds of butter.
Ten pounds of cheese.
Twenty-five pounds of coffee.
Ten pounds of candy.
Three dozen cans of tomatoes.
Ten dozen pickles.
Ten dozen oranges.
Ten dozen bananas.
Two dozen cans of corn.
Eighteen dozen matches..
One-half a bushel of beans.
One hundred cakes of soap.
Twelve packages of rolled oats, and get $15.30 premiums for making the change in his expenditures.

This is about as striking a temperance lesson as I have ever seen, and I commend it to the Sons of Temperance and others engaged in fighting the liquor traffic. They might have a copy of it placed in the hands of every man known to habitually indulge. No man with a spark of economy in his makeup, particularly if he has the monthly grocery bill to pay, could long bear to see potatoes, canned goods, matches and so on disappear down his throat in that fashion, and so disguised.—*Alfred Pflueger.*

TEMPERANCE LECTURES.

Liberal Offerings to Help Arrest the Great Evil.

On Sunday, July 2, D. C. Reber, principal of the Elizabethtown College, delivered two very interesting temperance lectures under the auspices of the Anti-Saloon League. In the morning he spoke in the Church of the Brethren at South Annville and in the evening at Palmyra. Both meetings were well attended. The audience showed their appreciation of these talks in this way—they responded when a collection was taken for the benefit of the temperance cause. Collections were as follows: At South Annville $12.55, Palmyra $37.25.

On the 9th inst., Prof. H. K. Ober, also of Elizabethtown College, gave us two more lessons on the same subject and was listened to by large and appreciative audiences, who again liberally responded when collections were taken to supply funds for arresting this great evil. He spoke at 10 A. M. at Annville. Collections $38.29. At 7:30 at Spring Creek, collections $28.98, making a total of $117.07.

Why not send some of your funds to the Treasurer of the General Temperance Committee, P. J. Blough, Hooversville, Pa.?

TEMPERANCE LITERATURE.

The value of proper literature on any subject is inestimable. Wicked men know of the worth of their kind of literature to their cause. There are many good men who have this lesson yet to learn.

The General Temperance Committee is recommending some sources of valuable material to be used in temperance work. We advise all District and local committees to secure samples from a number or all of these publishers and then choose what will best suit the purposes of the committee and the needs of the community where literature is to be used.

"False Claims for Wine," with samples of other tracts and price list, may be

had for 10c from the Scientific Temperance Federation, 23 Trull St., Boston, Mass.

"According to the Measure of Faith" and samples of other tracts, with price list, will be sent by the National Prohibition Book Store, 106 N. LaSalle St., Chicago, Ill.

"The Story of Daniel" and samples of other tracts, with price list, will be sent for 10c by the Temperance Committee, Room 72 Conestoga Building, Pittsburgh, Pa.

"Buy Your Own Cherries" and samples of other tracts, with price list, may be had for 10c from the American Issue Publishing Co., Westerville, Ohio.

Temperance Leaflets and Temperance Lessons are published by the Sunday School Times Co., 1031 Walnut St., Philadelphia, Pa. Send 10c for samples and price list.

"Vote as You Pray," "Wet Voting Illustrated," "A Truthful Picture" and samples of other very striking handbills will be sent for 10c by John Danner, Canton, Ohio.

"Temperance Stories for the Young," with samples of other temperance literature and price list, may be had for 10c from Asher Publishing Co., 429 Holly Ave., St. Paul, Minn.

"General Fred Grant on Drink" and samples of other pocket leaflets will be sent for 10c by National Temperance Society, 3 E. 14th St., New York.

"Poisoned Blood," "Don'ts for Girls" and samples of other "Gem Leaflets," with price list, will be sent for 10c by Mrs. Stella B. Irvine, 115 Walnut St., Riverside, Cal.

"The Cider Curse" and samples of other tracts, with price list, will be sent for 10c by Mrs. Helen L. Bullock, 402 Tompkins St., Elmira, N. Y.

That "Tobacco Parable" may be had for 10c per dozen, 45c per hundred, $1.50 for five hundred, $2.25 for one thousand. Address W. M. Howe, 1012 Bedford St., Johnstown, Pa.

"Go Tell the Glad Tidings" is an address by a layman which should be read by thousands, though it has objectionable features. For sample copies of it and other tracts, with price list, send 10c to Knights of Daniel, 2639 Division St., Chicago, Ill.

"Patriotic Temperance Songs," with samples of temperance tracts and price list may be had for 10c from Shaw Publishing Co., Grand Rapids, Mich.

Real Issue Literature, including post cards, may be had from Young People's Civic Leagues, 301 Security Building, Madison St., and 5th Ave., Chicago, Ill. It is extra fine in quality. Send 10c for price list and samples.

"The Temperance Number of the Youth's Instructor" is excellent. It may be had from Review and Herald Publishing Assn., Takoma Park Station, Washington, D. C. Send 10c for sample copy.

THE TEMPERANCE BULLETIN will be found each quarter in the MISSIONARY VISITOR. Let every temperance worker subscribe for this missionary-temperance magazine, Brethren Publishing House, Elgin, Ill.

BOOKS. HERE ARE EXCELLENT BOOKS.

Conference Temperance Addresses,	$ .05
At the Mercy of the State,	.15
Anti-Saloon League Yearbook,	.35
Prohibition Yearbook,	.25
Saloon Under the Searchlight,	.20
Stories of Hell's Commerce,	1.50
Weapons for Temperance Warfare for Temperance meetings,	.35
With Claw and Fang,	.25

All of these books may be had from Brethren Publishing House, Elgin, Ill. Ask for special prices in large quantities. We do not recommend the last named for general distribution.

When writing for samples or prices it will be to your advantage to state of what committee you are a member.

WORLD WIDE

The Dalai Lama of Tibet has been interviewed by a hustling journalist, Mr. W. T. Ellis, and he is reported to have avowed his intention, when he returns to Tibet, of following the example of China, and sending Tibetan young men to America to receive a Western education. He also said that he would open Tibet, and even Lhassa itself, to foreign trade and travel.—*Missionary Review of the World.*

The largest number of missionaries ever sent out by one denomination in one year will be sent out this year by the Foreign Mission Board of the Northern Presbyterian church. One hundred have already been accepted and sailed in July, August and September. A recent large bequest made this army of new foreign workers possible.

According to Mr. Marion Lawrance the total number of Sunday-schools in North America is 173,459, with an enrollment of 16,617,350, a net gain for the past three years of 1,507,178. Thus 1,376 new members joined the Sunday-schools for every day of the year; 1,193,422 conversions are reported in the Sunday-schools since the Louisville convention three years ago.

A church census in Porto Rico, in twenty-three municipalities, containing 40 per cent of the population of the island, shows a total Romanist attendance of 8,094; of Protestant, 8,870, an excess in favor of the Protestants. Protestant work is scarcely ten years old, while the Catholics have had a monopoly of the island for 400 years.

Rev. James A. O'Conner, founder and pastor of Christ's Mission, New York City, died July 26. He was born in Ireland and was a Roman Catholic priest for eight years. Forty years ago he renounced Catholicism and founded Christ's Mission. During his New York ministry he was the means of 161 priests leaving the Roman Catholic church.

There are eighty-two Mormon churches in England. The missionaries visited 63,000 homes last year; 963 converts were made in the year, and of these 500 emigrated to Utah. A resolution calling on the Home Secretary to take steps to restrain the preaching of Mormonism has been carried in the House of Commons.

One of the results of the revivals which took place in the Boer prison camps during the South African War was the foundation of the Boer Missionary Institute at Worcester, South Africa, from which 155 young people have already passed through the course, sixty of them being on the field, while the rest are engaged in further study in the Wellington Seminary and elsewhere. The institute purposes also to provide schoolteachers for the Boer people. The Boer Calvinist churches now have missions in Rhodesia, British Bechuanaland and Nyasaland.—*Missionary Review.*

Booker T. Washington finds great joy in the progress of the negro race. Not long ago, in speaking at Atlantic City, he said: "The negro is going forward. The Indian refused the white man's customs, his religion, his clothes, his houses; but the negro says: 'We'll take every-

thing that we can get from you, and weave it into our life.' Negroes own 19,000,000 acres of land, or about 30,000 square miles. One day, in a pretty little negro settlement a guide was asked, 'What is the name of this place?' Usually ignominious names like 'Bug Hollow' or 'Little Africa' are given to such places, but this time the reply was, 'Columbia Heights!' Forty-five years ago three per cent of the negroes could read and write; today it is estimated that 58 per cent can do both."

Hisr-El-Fatat, a Mohammedan paper, gives a dissertation on the kind of education a girl of Egypt needs. That is a far-reaching admission, as heretofore it was not considered a Mohammedan woman was at all in need of learning. Teachers must be Egyptian or Turkish. Male teachers must be fifty years old or more. Girls may enter at the age of five and leave at the age of twelve. Arithmetic in its rudiments is enough of that. Geography is unnecessary, since when a woman travels she has her husband or some other male relative with her. Biographies of good women may be studied. They must read the passages of the Koran pertaining to women. They must learn housework and learn to be useful in the Turkish home.

Missionary Schwartz, of the Basle Society, in writing home from the Gold Coast, Africa, says: "King Njoya might be called the most influential missionary of all the interior. He is himself building a great school for his 500 pupils. I have been working for a week at making him doors and windows, and had to make the plan of the building in order that the doors and windows might fit exactly. Njoya is enchanted with his educational palace, and has given me twenty-five logs for our station. He teaches the school himself, relates and dictates Bible stories to the children, composes Christian hymns, and teaches the children to sing them."

More than 50,000,000 people in the United States are declared to be non-church members.

The new missionary schooner built for Dr. Wilfred Grenfell, of Labrador, left this country in August, bound for its new service.

At the present time there seems to be a reaction in Turkey. The Young Turk party has undertaken to conquer the Albanians, and it is said they are doing this with great cruelty. Then the old Conservative party, suspicious, and hostile to all things Christian, seems almost overwhelming against the inroads of civilization. They have yet to learn the arts of kindness and peace.

At Tinnevelly, in India, there is now a Christian community of baptized Christians which is said to number 60,000. Here the old system of government by European missionaries has entirely disappeared. In all administrative and financial matters the authority rests with the district church council, which is practically an Indian body containing only three Europeans, as against eighty-four Indians. Missionary enthusiasm and activity are growing.

Padding has been knocked out of estimates of the population of China by the first official census of the empire ever taken. The census was taken by families which are averaged at five and one-half persons, and on this basis the total is 329,542,000. This is a heavy discount on the popular estimates of 400,000,000. It shows a density of 198 to the square mile, which is not great as compared

with 589 for England, 442 for Holland, and 418 for Massachusetts, but it is great as an average for a country of such size.

"Your missionaries have done good for the morals of our people, but they have done far more for our health and strength as a nation. They come to us with doctors and nurses, and hospitals and schools. Before Perry's arrival 2,000,000 infants were born every year in Japan, and for lack of proper sanitary measures most of them died. Now, with the hospitals and sanitary and hygienic methods introduced by the missionaries, the 2,000,000 children are born, but they do not die." So said a Japanese statesman recently to Mr. Melville E. Stone, of the Associated Press.

WIDE AWAKE ON FOREIGN MISSIONS

This is the evidence that the above caption may be applied to Middle Iowa. One year ago a committee was appointed to draft a plan for preparing young people for the foreign mission field. This year the District adopted the following. The plan entire is printed so that others may see the splendid point and provisions and if desired copy from them:

Article I. Plan.

The District Mission Board shall appoint three who shall have direct oversight of securing the funds and their disbursement and report same in an annual report to District Meeting.

Article II. Securing Funds.

The methods by which sentiment may be created as to the needs of this work, and offerings and pledges for fund as hereinafter set forth, shall be left to the judgment of the Committee. All funds secured shall be banked and draw interest until such time and condition as needed for use.

Article III. Disbursements of Funds.

1. *Eligibility.* Any brother or sister, resident of the Middle District of Iowa, who has given his service in promise to the General Mission Board of the Church of the Brethren for foreign mission work and has been tentatively accepted by them, but who is not fully equipped for the work and unable to bear the expense of further preparation needed without incurring indebtedness, shall be eligible to aid from the fund, as hereinafter provided, such aid to be given at such times and in such amounts as agreed upon by the Committee and such recipient of aid.

2. *Protection.* The recipient shall issue a legal note for each and every amount of aid received from the Board and in event of the recipient being unable to enter the foreign work through inability to pursue the studies, a lack of faith in the principles and doctrines of the church, a desire to pursue some other vocation in life, or any means by which the recipient fails to use his education for the foreign field (except ing disability arising from accidental injuries or bodily affliction producing incapability), said notes and obligations shall become due, and all money thus received shall revert to the Board for further use.

3. *Guarantee.* In case the recipient faithfully pursues the studies necessary for further equipment, remains loyal to the church, and is accepted by the General Mission Board and enters upon his work under their jurisdiction, then all notes issued in lieu of aid received shall be canceled without any return of funds whatsoever.

EDITORIALS

How abundantly does God care for His children! How richly does He bless! How mindful of our every want! How reluctant to deny us! How ambitious to please us! Not at one time, but at all times; not for one season, but for every year, the same copious stream of blessings pours forth from the eternal springs of heaven to bless a prodigal world.

* * *

How often we fail to realize this overwhelming attention! Tasks seem slow and monotonous. The dignity of labor should make the heart cheerful. Life is considered on a mere plane of existence. The joy of living should swallow every grief. Our station in life is considered menial. Wherever our life is lived we can be a power for good. Our ability is not considered sufficiently valuable to spend much time in its development. Our ability can be made to lift, to lead, to inspire. All that we may become, the limits of our usefulness, can only be considered in terms of surrender to God.

* * *

Our debt of thanks is often paid with prayers and an occasional contribution. How little this is in payment for the responses and gifts of God! God appreciates prayers and hymns of praise. A well-filled treasury must be pleasing to Him, for it fills the hearts of His children with praise. But fundamentally heaven is composed neither of praise, nor money. Heaven is life. "I am the resurrection and the life," and any gift short of life is correspondingly short of the debt we owe to Him. Our lives must be given to Him. This does not mean martyrdom. We give our lives to Him; He gives them back to us. He enriches life that we may be made the happier. Then may we venture the opinion that the most desirable token of thanks God may wish will be our lives. And dare we not hope that this Thanksgiving Day may be a day of complete surrender on the part of many in the membership of our church?

* * *

There is yet virgin soil in our Brotherhood that has not been turned with the plows of God. One of our missionaries at home on furlough recently visited a congregation where the elder of the church was opposed to his coming, and not one of the ministers attended his meeting. The congregation numbers more than two hundred. But few of our church papers enter this congregation and consequently the interest in Brotherhood affairs is not very keen. The missionary temperature of such a congregation is naturally not at fever heat, but rather where heat stops. We do not have many like this, but we merely make mention of this instance in order that our people may not cease their diligence in praying for our Home Base.

* * *

It is gratifying to note the large number of State Districts that have already elected District Missionary Secretaries, in conformity with the decision passed at our late St. Joseph Conference. Organized efforts to reach the rank and

file of each congregation, the children as well as the present membership, have been weak from a Brotherhood standpoint; but with an active, aggressive worker in each State District, we believe that we are approaching a solution of the problem. The Secretary can only direct; congregations must feel the responsibility and seek to educate her young people. The mission rooms stand ready to assist in this great work wherever possible. It pleases us to hear one of these Secretaries say: "I am anxious to places our District on the front rank of this work." May God help that the "front rank" may be the only rank necessary!

* * *

The following unsigned request from a deaf mute sister recently came to the mission rooms. With it was enclosed a dollar for missions. She asks: "Will you please pray for me that I may get a position soon, so I can support one of these four Chinese students at Chicago? My heart is so heavy burdened. How I would like to have gone with these dear missionaries! The Lord alone knows that I have always wanted to go to India or some place else if the Lord would restore my hearing." In her world of silence this sister hears the call of God and longs to obey. She sends money and seeks to do what she can. We hope our readers will remember her in their devotions.

* * *

We are glad to announce to our readers that the India missionaries are planning to edit the January issue of the VISITOR, as they have been doing in the past. The following is a list of subjects of the articles promised: More about Our Needs; Dahanu Medical Work; Why We Need Rest; The Bhils, the Boras and the Brethren; The Education of the Missionary Children; National Movements; India Christian Mothers; Hill-top Experiences; How It Feels after a Furlough; The Agricultural Awakening; Our Christian Village; Working with the Hands; Political Events in the Dangs; The Daily Life of the Missionary Children; When John Is Away; In and Out of the Homes in India; Housekeeping in India; The Widow's Home; Ups and Downs in Medical Work; Bible School for India; How I Enjoyed the Annual Meeting of 1911; Among the Churches; Verses for India; Why I Long to Be Back; How the Home Church Can Help; The India Mission as I Saw It; Our India Sunday-schools; Christian Education in India.

* * *

In the recent Sunday-school examinations in India the Bulsar Sunday-school took two medals—in the teachers' and middle division. Since the first year the Sunday-school began taking the examination but one year has passed without Bulsar taking one or two medals. This speaks well for the pupils and well for the instructors, too, who through much patience have instilled the sacred truth into the minds of their Sunday-school scholars.

* * *

We would especially impress again upon our readers the value of the Temperance Bulletins that our General Temperance Committee is getting out from time to time, Number VI appearing in this issue. These Bulletins will be of much value in temperance work and are free for the asking. They should be used often. Demon Rum is still creating havoc and thirst and ruin and Temperance is not yet victorious. Now is not the time for neglect. Now is the time for study and education. At voting time is the time to be prepared, and to know definitely that you are prepared.

* * *

Ex-Governor Northen, of Georgia, calls on the whites of the South to interest themselves in the religious help of

the negroes of their own immediate community. Among other things he says: "If we do not, the civilization of the South is doomed to final decay and thousands of human souls to eternal death. We must be brave enough to resist the restraints of an unrighteous public opinion with its race prejudice. Prejudice of any kind is born of the natural man, and is not the Spirit of Christ. Many consecrated men and women would undertake to teach the Bible to negroes if they did not fear social ostracism. We are told that all negroes will deliberately lie and steal, and that they are thoroughly degenerate. . . . Jesus came to call sinners, not nice people, to repentance. I have heard many sermons preached on missions to African negroes, but never one on missions to those in our South. I have heard many public prayers offered for the success of missions in Africa, but never one for the salvation of our own negroes. But what is the difference between an unsaved negro in Africa and an unsaved negro here?"

* * *

It is said that right over the equator in Africa there is a little Protestant church of 200 members, just dug out of heathenism during the last ten years. Every member of the 200 is a tither. Their money is in the form of a bent copper wire resembling a large hairpin. This money comes in bunches of ten, and out of every bunch the native Christian takes one and brings it into the treasury of the Lord. If he goes fishing and has a good catch, before he reaches home he takes one out of every ten fish to the village market and sells it to swell his love-offering to Christ. Not only one penny in ten and one fish in ten does he pay, but one member in ten is given to the Christianizing of neighboring tribes. How does our sacrifice compare with this?

* * *

China seems just now to be in the throes of another revolution. Starting in the South of China it has gradually spread until the disaffection is reaching over the whole empire. Each day fresh news, more serious than the preceding day, comes through the press. We have received word by cablegram from our missionaries stating that the party recently sailed has arrived at Tien Tsin. Thanks to the vigilant American consul our workers have been advised to leave their interior station and come to the coast. According to the message we have received the entire party is at Tien Tsin and we therefore do not feel any uneasiness for their safety. Our prayers go out to them in this time of trouble.

Poor Old China! She seems to have her full share. If it is not floods, it is famine. If it is not progress, it is revolution. For centuries the people were kept ignorant and there was peace. But when traditions and ancestry have ceased to hold minds in tenacious grip, then birth must be given to a new order. Birth gives pain. China is in pain. We hope for the best and feel sure that the best will come out of it all. Progress comes everywhere.

Herewith we give the membership of our churches in Denmark and Sweden as they were compiled and sent to us by our Brethren:

Sweden.—

	Kjaflinge.	Landskrona.	M. Limhamn.	Wanneberga.	Stockholm.	Total
Ministers,	1	1	3	2	2	9
Membership,	8	12	40	69	6	135

Denmark.—

	Vensyssel.	Thy.	Total.
Ministers,	2	2	4
Members,	35	56	91

These are the churches to whom we have recently sent Brother and Sister Graybill.

BEFORE THE THRONE

FIVE GATEKEEPERS TO PRAYER CASTLE.

E. H. Eby.

These may be called the five "ifs" of effectual prayer. For the Lord has made His wonderful prayer-promises dependent upon certain conditions, so that while the utmost freedom is given within these conditions, prayer is also guarded against misuse; just as the gates of a castle allow the freest life within by preventing the entrance of intruders.

First "if," John 15:7. This has reference to our life in Him and His in us—unremitted fellowship with Christ. This is the very life of prayer. And the *"ask whatsoever ye will"* is guarded by the "If ye abide."

Second "if," Matt. 18:19. This has to do with our relations manward. Unhindered fellowship with Christ is the heavenward, while agreement, symphonizing, is the relationship on earth which is an unqualified promise of blessing.

Third "if," Matt. 17:20. This is concerned with the health and vigor of the inner soul life. Again the unbounded promise is conditioned on the attitude of the soul toward God. Faith is the ear of the soul that hears God's promise, the eye that sees God fulfilling His promise, and the hand that reaches out to take, with praises upon the lips.

Fourth "if," 1 John 5:14, 15. This demands that we know God well; that we know His will and yield to it. This requires spiritual sensitiveness and willing, accurate responsiveness. It is an eye quick to perceive the divine pleasure, and a life surrendered to full and implicit obedience.

Fifth "if," John 14:14. This winnows out from prayer everything that is not in harmony with the name, the honor, the reputation of Jesus. It asks for entire accord with the divine purpose of redemption. It is the condition which assumes coöperation with God in saving souls. But this condition fulfilled, what a vast realm is open to prayer! And the promise is unlimited: "If ye will ask, I will do." Ours is the asking—His the doing. Let nothing hinder you, dear soul, from passing these five gatekeepers to the castle of prayer, for within is unbounded freedom; within is power. Within God is awaiting your every request and will answer.

"YE ALSO HELPING TOGETHER BY PRAYER FOR US."

2 Cor. 1: 11.

PRAYER is so wonderful! I love to think
That I, so feeble in myself, can bless
By prayer unnumbered souls, and be a link
Between All Power and needy nothingness!
No spot too distant, and no depth too deep
To feel the touch of that Almighty Hand,
Pledged to supply all need, to guide, to keep,
And strengthen with a might none can withstand.

Philpp. 4: 19; St. Luke 21: 15; Acts 6: 10.

And who can measure out that further word
Concerning prayer and two who are agreed?
"It shall be done for them"—their prayer is heard,
Whate'er submissive Faith may like to plead!
For such are always joined by a Third,
Who grants the answer as He prompts the need.

St. Matt. 18: 19, 20.

A. J. Santer.

—From the C. M. S. Interleaved Cycle of Prayer.

That which ends in self is mortal. That alone which goes out of self into God lasts forever.—*Frederick W. Robertson.*

The Little Missionary

CAUSES FOR THANKSGIVING.

O Thou, the source of ev'ry blessing,
Worth the asking or possessing,
Thee we humbly praise:
Thou givest daily, life and light;
Hope each morning, rest each night—
Hear the thanks we raise.

Thy smile in the summer sky,
Thy hand all our wants supply
With greatest wealth;
Summer showers Thou hast sent down
On thirsty vale and meadows brown,
Giving life and health.

On mountains high, in caverns deep,
Vast hidden riches Thou didst keep,
But now art sending
To warm us in the winter's cold—
A shepherd caring for his fold,
Helpfulness lending.

Fields have to the plowshares listened,
Lakes with their white sails have glistened,
Inspiring with hope;
Barns are filled with golden grain
That rich and poor food may obtain,
With hunger to cope.

O'er prairies wide, along valleys deep,
Commerce her active way doth keep,
Meeting human need.
Many like swift birds of flight,
Pass to and fro both day and night,
Kind in word and deed.

The pestilence which in darkness walks,
The fever which at noonday stalks,
Thou hast kept afar.
The sword no bloody harvest gives,
Because of war no widow grieves
The home-life to mar.

Mighty waves of moral power,
Increasing with each day and hour,
Onward art sweeping.
Unholy greed and untold wrong
Into darkness where they belong,
Their harvest reaping.

Our flag doth wave from zone to zone;
In distant lands it holds its own,
Liberty to give;
Our laws and love to go hand in hand,
And ev'rywhere the right shall stand,
And for freedom live.

Our Father God! accept our praise
For health and peace and length of days,
With grace empowered;
For life divine and joy and love,
For richest blessings from above
Upon us showered.

—N. B. C. Love, D. D.

REAL THANKSGIVING DAYS.

Fannie Pavey Macharg.

"Well, girls, I've begun my Thanksgiving already," and Anna Morton looked back brightly toward the five who came straggling after her down the stairway and into the busy street. "Even if I don't get a bit of turkey or plum-pudding tomorrow I'm sure I can't be thankful enough that I need not go back into that stuffy old workroom until Friday morning."

"Just as if there wasn't any misery in knowing that we must come back then," said another disconsolately.

"Fie upon you, Elsie King, you don't deserve a holiday! But what do you all intend doing tomorrow?" and the speaker looked questioningly from one to another of her companions. "I'm going to help mother in the morning, so that we can all go to church together; then we'll have dinner, and after that I guess I'll take the children out to the park."

"I'm sure I don't see much fun or rest in that program," interjected another, elevating her pretty nose; "doing housework, going to church, and amus-

ing babies! I'm going to lie in bed until I just feel like getting up; then I shall probably pluck up courage enough to eat my dinner; and if I attempt any other hard work it will be to read a story which I've had on hand for ever so long."

"Take my word for it, my dear," said a lively black-eyed girl, "if that's the way you do, you'll be more tired when night comes than if you'd been doing a big washing, and you'll be sick of your own company in the bargain. I shall start out in search of adventures in the early part of the day. In the afternoon Elsie and I are going for a drive with some friends, and after that we're to attend a concert at the music hall."

"I'm sure you'll have a good time," said Bertha Morris, the prettiest girl in the group. "I haven't been asked to go anywhere this time, but I guess I'll do the next best thing, and spend the day working upon my new suit, so that I'll be all ready when the next invitation comes. Now we've all been heard from but this quiet mouse here, who has been keeping up a big thinking, I'm sure. What is it all about, Bess?"

Looking up at her taller companion with a smile that was half serious, Bessie Ellis responded: "You know, girls, that I can't look forward to a lovely home Thanksgiving like the rest of you, and I've been feeling almost bitter over it this year; but yesterday I came to the conclusion that I have a great deal to be thankful for as it is. Sometimes I find that I can't quite keep up with my sewing, and some one told me about a poor woman whom I could get to help me out. I went to her once about a year ago, and liked her so well that I was glad to go again yesterday; but you can't imagine how changed I found her and everything around her.

"When I first went to her room everything fairly shone, it was so neat, and she was flying around as well and as bright as could be. Now she has been sick for several months, and has the rheumatism so badly that she cannot get out of her chair without assistance, and you should see how forlorn it all seems. A little girl from the next room comes in and helps her sometimes, but Mrs. Bates does not like to ask her to do anything not absolutely necessary. The poor woman cannot lift her hands to her head, and her hair looks as though it had not been combed for weeks, while I could scarcely see through the windows, they were so covered with dirt. But in spite of everything that poor creature was as cheerful as if she were in a palace surrounded by every luxury, and with any number of servants to wait upon her. She was so glad that I had brought her work, for she said, "Thank the Lord, I can use my fingers, and my money is almost gone."

"I can tell you, girls, I was ashamed enough of my own ugly spirit, and though I couldn't stop for even a few minutes then, I told her I would surely come for a while tomorow and try to brighten things up a little."

For a moment after their companion ceased speaking the girls were silent, and then Bertha Morris said, in a low tone: "Take me with you, dear, will you?"

"Why, Bertie, you don't know how dirty it is there now," and Bessie glanced doubtfully at her friend's dainty apparel.

"I'd like to have a finger in the pie, too, and mother would gladly spare me for awhile," and Anna Morton fell back a little to hear what Bessie would say.

"Why can't we all go!" energetically exclaimed Kate McMillan. "Two hours' work for each will be twelve all told, and we surely ought to be able to make some impression upon things in that time. What say you, Elsie?"

"Of course I'll go if you do."

"How about you, Christine? Take my word for it, you'll have a better ap-

petite for your dinner than if you mope in bed all the morning."

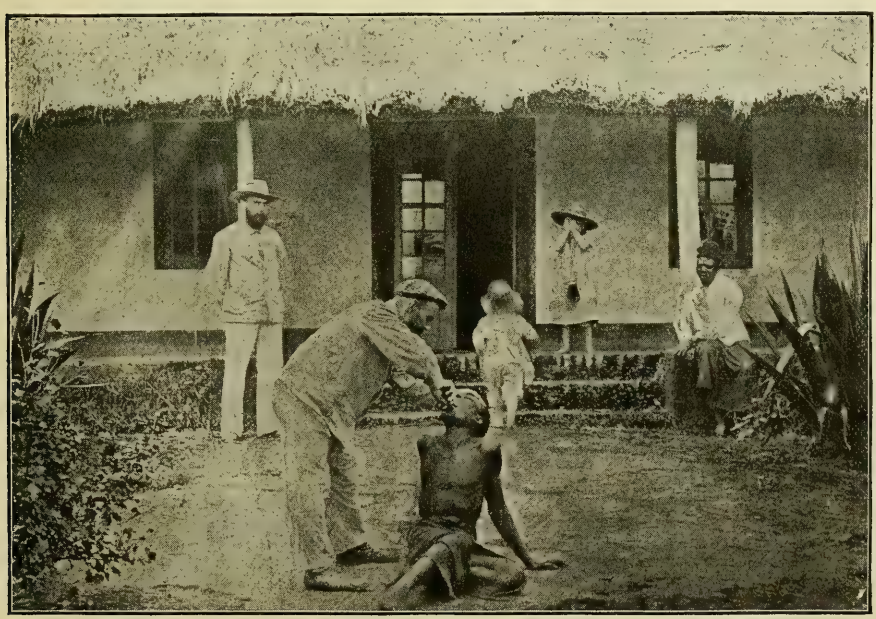
"I shouldn't wonder, and I'll make an effort to drag myself out. Wouldn't it be a good idea, too, for each of us to take some contribution toward Mrs. Bates' Thanksgiving dinner?"

Thanksgiving Day found them all on hand at the appointed hour, and in response to their knock they heard a cheerful "Come in!" Bessie opened the door, and, advancing to the invalid's side, said brightly: "Good morning, Mrs. Bates; I hope you won't feel put out because so many of us have come, but they all wished to help me try to make you more comfortable," and then she introduced each of the girls in turn, while the sick woman said: "What a nice beginning for my Thanksgiving! It makes me feel ten years younger just to see you."

What a complete transformation was effected in those two hours! and as at the end of that time the earnest workers, somewhat flushed and tired, but pleased and triumphant, paused to survey the fruit of their labor, Mrs. Bates, with a face fairly radiant, exclaimed: "How can I be thankful enough? I feel like a new creature, and my room is beautiful."

And as the girls, after telling her good bye, were passing slowly down the stairs, Bertha Morris said, reflectively: "I never thought that Thanksgiving amounted to much before, but how much more than rest or fun it means to her."

"Yes, indeed," said Bessie, softly; "and I suppose if any of us would know what real Thanksgiving Days are like, we must, like her, have real thanksgiving in our hearts."—*Exchange.*



(Photo kindly loaned by The Little Missionary.)

Dentistry in East Central Africa.

Missionaries are called upon to do all kinds of work. The picture shows a missionary of the Moravian church in East Africa, trying his hand as a dentist. The older persons present look on in cold blood, but the children's sympathies are at the boiling point.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT SEPTEMBER 1910 AND 1911.

	Sept. 1910.	Sept. 1911.	Apr.-Sept. 1910.	Apr.-Sept. 1911.	Inc.	Dec.
World-wide,	$588.53	$543.84	$19,869.19	$17,539.45		$2,329.41
India,	337.98	708.94	2,811.85	3,236.26	$424.41	
China,	64.08	116.79	251.09	1,775.20	1,524.11	
Miscell.,	1.40	11.61	53.90	127.47	73.57	
	$991.99	$1,381.18	$22,986.03	$22,678.38		$307.65

During the month of September the General Mission Board sent out 81,714 pages of tracts.

CORRECTION.

Under Chicago Extension the July Visitor shows in Building Fund, $94.55. By mistake this was carried forward into August Visitor as $95.55. Also in same reports the General Fund is carried forward as $127.61 when it should be $172.06. Accounts are therefore in this report changed accordingly.

FINANCIAL REPORT.

During the month of September the General Mission Board received the following donations to the funds entrusted to its care:

World-Wide.

Indiana—$253.46.

Northern District, Congregations.
Pine Creek, $24; Yellow Creek, $21.38; Union, $12.60; Bremen, $10; St. Joseph Valley, $7.25, ... $ 75 23

Individuals.
A. H. Sponseller, $1; Cecil Vernon Fifer (deceased), "A Little Missionary," $1; H. W. Kreighbaum (marriage notice), $1; J. H. Fike (marriage notice), 50 cents; J. W. Grater (marriage notice), 50 cents, 4 00

Middle District, Congregations.
Markle, $32.50; Ogans Creek, $15.19; Pipe Creek, $11.28, ... 58 97

Sunday-schools.
Roann, $11.43; Burnetts Creek, $9.13, ... 20 56

Individual.
Josephine Hanna, ... 36 50

Southern District, Congregations.
Pyrmont, $35.70; White, $13.50, .. 49 20

Individuals.
Mrs. Snow Miller, $8; Pearl Pheanis, $1, ... $ 9 00

Iowa—$173.79.

Northern District, Individuals.
H. C. Sheller, $166.29; Mrs. Mary D. Welty, $2; A. P. Blough (marriage notice), 50 cents, ... 168 79

Middle District, Individual.
Dr. S. B. Miller (marriage notice), 50 cents; A. M. Stine (marriage notice), 50 cents, ... 1 00

Southern District, Congregation.
English River, ... 4 00

Pennsylvania—$21.25.

Eastern District, Individual.
I. W. Taylor (marriage notice), ... 50

Middle District, Individual.
John S. Hershberger, ... 1 00

Western District, Congregations.
Redbank, $9.07; Kimmel House—Middle Creek, $5; Fairview—Georges Creek, $4.68, ... 18 75

Individuals.
Galen K. Walker (marriage notice), 50 cents; W. M. Howe (marriage notice), 50 cents, ... 1 00

Virginia—$19.31.

Second District, Congregation.
Valley, ... 14 23

Individual.
Elizabeth Wampler (deceased), ... 08

Eastern District, Individuals.
Joseph and Martha Wine, ... 5 00

Ohio—$17.58.

Northwestern District, Individuals.
Elder D. G. Berkebile (marriage notice), 50 cents; Abednego Miller (marriage notice), 50 cents; Lydia Dickey (marriage notice), 50 cents, 1 50

Northeastern District, Congregation.
Akron, ... 5 65

Individual.
Jennie M. Shriver (marriage notice), ... 50

Southern District, Individuals.
David Fultz, $8.43; Mrs. F. C.

Puterbaugh, $1; David Hollinger (marriage notice), 50 cents, ... $ 9 93
Illinois—$11.99.
Northern District, Sunday-school.
West Branch, ... 2 53
Individual.
Miss Martha S. Gilbert, ... 6 00
Southern District, Sunday-school.
Rally day offering, Mulberry Grove, No. 2, ... 3 46
Maryland—$10.25.
Eastern District, Sunday-school.
Union Bridge, ... 7 25
Middle District, Individual.
A Servant, ... 3 00
Oklahoma—$8.61.
Christian Workers.
Mound Valley, ... 8 61
Kansas—$7.10.
Northeastern District, Congregation.
Wade Branch, ... 2 60
Southeastern District, Individual.
E. E. Joyce (marriage notices), ... 1 00
Northwestern Kansas, Individuals.
Isaac B. Garst, $1; Mrs. Clara T. Brandt, $1, ... 2 00
Southwestern Kansas, Individuals.
J. J. Yoder (marriage notices), $1; Michael Keller (marriage notice), 50 cents, ... 1 50
Nebraska—$4.50.
Individuals.
P. A. Nickey and wife, ... 4 50
New Mexico—$1.65.
Individual.
Sophia Darrow, ... 1 65
Cuba—$1.35.
Congregation.
Omaja, ... 1 35
Wisconsin—$1.00.
Individuals.
Mr. and Mrs. J. E. Zollers, ... 1 00
California—$1.00.
Northern District, Individual.
J. Harry Rupert, ... 1 00
North Dakota—$0.50.
J. D. Kesler (marriage notice), .. 50
Colorado—$0.50.
Southern District, Individual.
M. S. Frantz (marriage notice), .. 50
Unknown—$10.00.
"E. V.," 10 00

Total for the month, ... 543 84
Previously reported, ... 16,995 61

For year so far, ... $ 17,539 45

INDIA ORPHANAGE.

Ohio—$80.00.
Northeastern District, Sunday-school.
Canton City, ... $ 20 00
Aid Society.
Jonathan Creek, $20; Mahoning Sisters' Miss. Society, $20, ... 40 00
Individual.
Wm. H. Horner, ... 20 00
Pennsylvania—$78.00.
Eastern District.
Elizabethtown Sewing Circle, ... 20 00
Southeasfern District.
Mothers' Society, 1st Church, Philadelphia, ... 20 00
Southern District, Individual.
Mrs. Mollie C. Fogelsanger, ... 10 00
Western District.
Missionary Society, Shade Creek, . 20 00
Individuals.
W. H. Blough and wife, ... 8 00
California—$71.00.
Southern District, Sunday-schools.
Primary Dept., Lordsburg, $20; San Dimas, $5, ... 25 00
Santa Ana Y. P. Mission Band, .. 10 00
Individuals.
Perry C. Bashore, $20; I. S. Metzger, $16, ... 36 00
Kansas—$66.53.
Northeastern District, Sunday-school.
Richland Center, ... $ 20 00
Christian Workers.
Morrill, ... 20 00
Mrs. Lydia Kimmel's Sunday-school class, McLouth, ... 20 00
Southwestern District, Sunday-school.
Slate Creek, ... 6 53
Michigan—$20.00.
Sunday-school.
Primary Classes—Woodland, ... 20 00
Canada—$16.25.
Sunday-school.
Fairview, ... 16 25
Maryland—$16.00.
Middle District, Sunday-school.
Pleasant View, ... 16 00
Illinois—$15.53.
Northern District, Sunday-school.
Naperville—Bethel, ... 12 23
Christian Workers.
Shannon, ... 3 30
Colorado—$2.00.
Western District, Sunday-school.
Sunbeam Class—Mt. Garfield, ... 2 00
Virginia—$1.00.
Second District, Congregation.
Valley, ... 1 00

Total for the month, ... $ 366 31
Previously reported, ... 1,155 66

Total for year so far, ... $ 1,521 97

INDIA MISSION.

Pennsylvania—$94.28.
Western District, Congregations.
Purchase Line—Manor, $15.46; Ligonier, $12.70; Plum Creek, $12; Meyersdale, $11; Glade Run, $11; Penn Run—Manor, $10.29; Maple Grove—Johnstown, $6; Summit, $4.11; Middle Creek, $4.14; Markleysburg, $3.30; Greenville, 3.16; Kingwood, $1.12, ... $ 94 28
Idaho—$54.50.
Congregations.
Nampa, $52.50; Fargo Valley Mission, $2, ... 54 50
Colorado—$20.10.
Northeastern District, Congregations.
Colorado City, $10.25; Denver, $9.85, 20 10
Maryland—$11.00.
Western District, Congregation.
Maple Grove, ... 11 00
Ohio—$3.00.
Northwestern District, Individual.
Delilah Buxton, ... 3 00
Indiana—$0.50.
Middle District, Individual.
A deaf mute sister, ... 50

Total for the month, ... $ 183 38
Previously reported, ... 987 44

For year so far, ... $ 1,170 82

INDIA NATIVE SCHOOLS.

Pennsylvania—$10.00.
Middle District, Individual.
Mrs. O. R. Myers, ... $ 10 00
Ohio—$3.00.
Northeastern District, Individual.
Miss Jessie Young, ... 3 00
Iowa—$4.00.
Middle District.
Hannah C. Badger's Sunday-school class, Adel, ... 4 00
California—$3.00.
Southern District, Congregation.
Lordsburg, ... 3 00

Total for the month, ... $ 20 00
Previously reported, ... 140 00

Total for year so far, ... $ 160 00

INDIA INDUSTRIAL.

California—$137.10.
Southern District, Congregation.

Lordsburg, ... $ 137 10

Total for the month, ... $ 137 10
Previously reported, ... 184 66

For the year so far, ... $ 321 76

INDIA WIDOWS' HOME.

Ohio—$2.15.
Northwestern District, Christian Workers.
Silver Creek—Walnut Grove, Christian Workers, ... $ 2 15

Total for the month, ... $ 2 15
Previously reported, ... 55 56

For the year so far, ... $ 57 71

CHINA MISSION.

Washington—$52.85.
Congregations.
Wenatchee, $40.50; East Wenatchee, $12.35, ... $ 52 85
Michigan—$50.00.
Individuals.
Mr. and Mrs. B. A. Wolfe, ... 50 00
Indiana—$8.10.
Northern District, Individual.
Addie Olinger, ... 2 60
Middle District, Congregation.
Bachelor Run, ... 2 00
Individual.
A deaf mute sister, ... 50
Southern District, Individual.
Mrs. Snow M. Miller, ... 3 00
Pennsylvania—$2.50.
Eastern District, Individual.
"One Tenth," 2 50
Minnesota—$2.00.
Individual.
Mrs. Bernice Ashmore, ... 2 00
Oregon—$1.34.
Loreba M. Cheney's Sunday-school class, Portland, ... 1 34

Total for the month, ... $ 116 79
Previously received, ... 1,470 51

Total for the year so far, ... $ 1,587 30

COLORADO CITY CHURCHHOUSE.

Kansas—$7.00.
Individuals.
James Murrey, $2; J. O. Yoder, $2; Fred Anderson and wife, $2; Ida Stuart, $1, ... $ 7 00

Total for the month, ... $ 7 00
Previously reported, ... 656 85

Total for year so far, ... $ 663 85

AFRICAN MISSION.

Ohio—$1.50.
Northeastern District, Individual.
Ida M. Helm, ... $ 1 50

Total for the month, ... $ 1 50
Previously reported, ... 3 50

For the year so far, ... $ 5 00

CHURCH EXTENSION.

California—$10.11.
Northern District, Individual.
C. C. Brunner, ... $ 10 11

Total for the month, ... $ 10 11
Previously reported, ... 2 00

For the year so far, ... $ 12 11

DENVER COLORED.

Ohio—$135.83.
Congregations.
Prices Creek, $101.73; West Nimishillen, $8.10, ... $ 109 83
Individuals.
A private family, West Nimishillen, $16; A. A. Moherman, $10, ... $ 26 00
Nebraska—$77.05.
Elmer Wilson, $5; C. D. Atkinson, $1; Maggie Throne, $5; Mary Fry, $1; A. J. Fry, 50 cents; B. E. Eshelman, $1.50; N. B. Wagoner, $3; B. B. Blickenstaff, $1; L. Carter, $1; T. A. Thompson, $1; N. P. Campbell, $2; R. C. Boll, $1; J. F. Smith, $1; Earnest Garman, $1; Hiram Miller, $1; M. A. Graybill, $1.50; S. E. Graybill, $5; J. J. Kindig, $1; L. A. Kindig, $10; Myon E. Evans, $1; M. H. Stauffer, 50 cents; D. T. Kindig, $4; J. B. Graybill, $5; A. J. Nickey, $1; M. J. Neal, $2; D. L. Klinzman, $10; A. M. Musselman, $2; T. A. Evans, $2; C. E. May, $2, ... 73 00
Congregation.
Afton, ... 4 05
Oregon—$25.00.
Andrew Buck, ... 25 00
Iowa—$20.25.
Elizabeth Hoffa, $10; Simon Arnold, 25 cents; D. F. Sink, $2.50; W. F. Ramsey, $2.50; A. G. Messer and wife, $5, ... 20 25
Michigan—$11.00.
G. W. Teeter, $5; Carl Jehnzen, $5; J. Mahler, $1, ... 11 00
Kansas—$3.00.
Iva Bohn, $2; Mrs. Kate Leavall, $1, ... 3 00

Total for the month, ... $ 272 13
Previously reported, ... 3,761 96

For the year so far, ... $ 4,034 09

CHICAGO SUNDAY-SCHOOL EXTENSION.

Kansas—$14.56.
Kansas Center Sunday-school, $2.06; McPherson Sisters' Aid Society, $12.50, ... $ 14.56
Illinois—$4.57.
Lamotte Sunday-school, $3; Big Creek Sunday-school, $1.57, ... 4 57
Pennsylvania—$4.25.
Pleasant View Sunday-school, ... 4 25
Ohio—$2.00.
Elizabeth J. Weaver, ... 2 00
Maryland—$1.60.
Maple Grove Sunday-school, ... 1 60

Total for the month, ... $ 26 98
Previously reported, ... 272 47
Plus correction, ... 44 45

For the year so far, ... $ 343 90

BUILDING FUND.

North Dakota—$20.00.
Berthold Sunday-school, ... $ 20 00
Ohio—$5.00.
Silver Creek—Walnut Grove Sunday-school, ... 5 00
Colorado—$2.18.
Haxtum Sunday-school, ... 2 18

Total for the month, ... $ 27 18
Previously reported, less correction, 125 54

Total for year so far, ... $ 151 72

"Smile awhile
And while you smile
Another smiles,
And soon there's miles
And miles of smiles
And life's worth while
Because you smile."

Our SATURDAY NIGHT

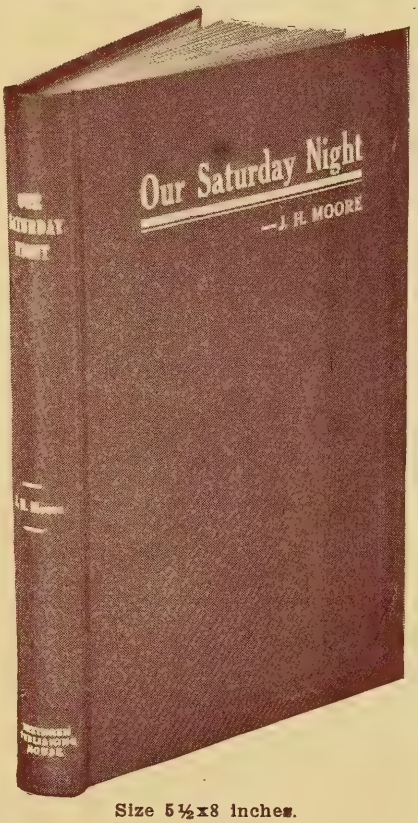
By Elder J. H. MOORE, Office Editor of The Gospel Messenger

The author of this book needs no introduction, as you have all read with interest his articles appearing from week to week in the Gospel Messenger.

There are collected in this volume his choicest and best productions, many of these appearing for the first time.

The beauty of this book is that each chapter is complete within itself. You can pick it up at odd moments and read a chapter, nearly all of which contains a forcible lesson, presented by way of illustration.

The material for this book was gathered from the author's wide range of experiences and was written when he was at his best. It is considered by some of his friends to be the cream of his writings.



Size 5½x8 inches.

When you have finished your week's work and are seated around the fire on Saturday evening you will enjoy reading "Our Saturday Night." It is not a book to be read once and laid away to be forgotten, but you will want to read and reread it in order to treasure up the truths taught therein.

You will find this to be one of the most interesting books you have ever read.

The accompanying illustration gives but a faint idea of the book. It is printed in readable type on good book paper. Substantially bound in blue cloth, with back and side title stamped in white foil. Besides the 192 pages of reading matter the book contains an excellent photograph of the author.

The book cannot be bought at any price, but will be given with yearly subscriptions to the Gospel Messenger at 35 cents extra.

NOTICE: Gospel Messenger 1 year, together with "Our Saturday Night" only $1.85

We have printed the fifth edition of this book, which alone proves its worth.

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

The INGLENOOK

WITH THE REVISED AND ENLARGED

COOK BOOK

¶ The **Nook** is just the kind of a magazine you want in your home. As it makes its weekly visit it carries to the readers strong essays on subjects that are worth considering; up-to-date, to-the-point, thought-provoking editorials; stories portraying that which is clear, wholesome and edifying in life. And then there is "The Weekly Chat," "The Religious Field," "Household Helps and Hints," "Questions and Answers," "Among the Books" and occasionally, a few "Brain Lubricators."

¶ The magazine has been much improved within the last year, in form and outward appearance, as well as in scope and quality of the reading matter. Try it and you will be satisfied.

¶ The **COOK BOOK** is unexcelled by anything of the kind. The recipes are such as have been thoroughly tested by the best of housekeepers in country and city, and the accompanying testimonials tell what a few of the many have to say about the worth of the book. Contains 416 pages, bound in oilcloth.

¶ Besides the recipes it contains a number of menus for special occasions; and also simple home remedies and suggestions as to what to do for the convalescent.

¶ The **INGLENOOK** alone, one year, $1.00; with the **COOK BOOK,** $1.25.

1912 Catalog

¶ Don't fail to send in your request for our new Catalog.

¶ It contains description and prices of a large variety of Books, Bibles, Sunday-school and Church Supplies, Mottoes, Post-Cards, Albums, Holiday Goods, etc., etc. In fact you will find it to be a complete **general** catalog—and one that will be helpful in making your selection of goods wanted.

¶ It will be sent free, postpaid to any address. A postal will bring it. Write today. Send in some of your friends' names. Everybody needs one.

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XIII DECEMBER, 1911 No. 12

A Meditation in the Christmas Eve of Life

In coming to the close of life we cannot look over broad acres and call them ours, but give us the joy that comes to the old servant of God, as he rocks to and fro, living life over again,---thinking of the many long, weary drives, toils and hardships endured, that brought joy, gladness and salvation to the hearts of many wanderers from God. I am wondering tremendously again tonight, whether under this present ministerial transition, greater present or future joy can come. I rejoice to count all the past but dross that I may, if possible, have some little part in the joy---eternal joy---our Master so dearly bought.

See "Service from the Veteran's Viewpoint," page 390.

The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

Contents for December, 1911

EDITORIAL,— 409

ESSAYS,—

God's Gift to Us—His Son, By E. E. Eshelman, ...389

Our Gift to God—Service,

Viewed from the Standpoint of the Veteran, By J. P. Harshbarger, ...390

As Viewed by the Man in Active Service, By D. L. Mohler, ...393

From the Young Man's Viewpoint, By Clyde E. Bates, ...394

Departure of Our India Missionaries, By G. B. R., ...395

On Leaving the Homeland, By B. F. Heckman, ...398

More About Our Field and Needs, By A. W. Ross, ...401

Sketch of Mussoorie, By I. S. Long, ...404

Some Thoughts on India, By F. Royer, ...407

FOR OUR MINISTERS,—

Christmas Sermon, By D. Webster Kurtz, D. D., ...413

THE LITTLE MISSIONARY,— 414

A Christmas and Missionary Exercise.

FINANCIAL REPORT,— 417

THE BOARD.

H. C. EARLY, Penn Laird, Va.
CHAS. D. BONSACK, Union Bridge, Md.
L. W. TEETER, Hagerstown, Ind.
J. J. YODER, McPherson, Kans.
GALEN B. ROYER, Elgin, Ill.
D. L. MILLER, Mt. Morris, Ill., Life Advisory Member.

REGULAR MEETINGS.

The third Wednesday in April, August and December.
Address all communications to the
BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XIII December, 1911 Number 12

GIFTS

GOD'S GIFT TO US—HIS SON

E. E. Eshelman

A Christmas Meditation

HOW wonderful is the thought that God gives and that He gives to us! Think of His stainless purity, His perfect holiness, and then of our marred and blemished lives! Think of His hatred to sin; then of our clinging to it so persistently! And yet He gives to us—*His Son.* He gives His best, His all. God always does this. His gifts are always according to man's needs. Man needed a perfect Example, a perfect Redeemer, a perfect Savior, that He might break the power of the enemy, and release us from our sins, and teach us to live as God wants man to live. So God gave us His own Son. He *told* His people of Himself through Moses and the prophets, but He *showed Himself perfectly* in His supreme Gift to man—His Son—Who was the "Fullness of the Father," the complete and final Manifestation of God.

2. God's great Gift was prompted by His *great love.* His great, loving heart went out for men—the creatures of His own creation and bearers of His likeness—who in utter helplessness were groping in the darkness of sin, seeking the light but unable to find it. So God in His tender compassion sent forth from Himself One Who should be a "Light to the nations," a Guide in a pathless desert, a great Shepherd Who went in search of the sheep that were lost.

The measure of the Father's love was His Gift. "God commendeth His own love toward us, in that while we were yet sinners Christ died for us." "God *so* loved the world that He *gave His Son!* He longs to give Himself, with all His goodness, to men and to possess them as His very own, to fold them to His bosom in tender love and mercy and have them live in harmony with His blessed will. Oh, the marvelous, unsearchable depths of God's love! Who can fathom it! Truly it passes all understanding.

3. Through God's gift of love we have *spiritual life.* "He that believeth on the Son hath eternal life." Yes, thank God, we HAVE eternal life NOW! Be sure of it, dear ones, who have committed yourselves to Him, that *you* HAVE ETERNAL LIFE NOW. Do not let Satan rob you of your riches in Christ Jesus. We do not need to wait till the judgment to know if we are saved or not. NOW are we saved. Heaven will be the glorious fulness of our present fellowship with God.

Through the Son of God—by the Holy Spirit—we are made free from the law of sin and death. Sin has lost its death-grip upon us. We are free from its guilt, its shackles. It must not have the rule over us (Rom. 6: 12-14; 8: 1, 2). The reason the spiritual life of so many of us is so fruitless and void of joy and peace is that we are trying to live it ourselves. It is in the flesh. Let us remember that while we are to work out our salvation with fear and trembling, it is God that works in us, both to will and to do of his good pleasure (Philpp. 2: 12-13). Let

us stop trying to live the spiritual life ourselves and just let Him do it in us. The Holy Spirit will do it if we will let Him.

4. Through God's gift of love we have *Sonship with the Father.* "Beloved, now are we children of God." "As many as are led by the Spirit of God, these are sons of God." "To as many as received Him, to them gave He the right to become children of God." "The Spirit Himself beareth witness with our spirit that we are children of God, and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him." The sonship of every believer in Jesus Christ is abundantly testified. The Word plainly says it; the Holy Spirit bears witness to us that it is true; and God has placed in us His Spirit as the seal of our inheritance as sons. Let us often think, "I am God's child." Then let us live as such.

5. Through God's Gift we have *the sustaining power of the Holy Spirit.* The Christian's life means suffering. It means to us what it meant to Jesus—doing the Father's will, and that is contrary to our will. This causes suffering. The Father's will may also lead us to a Calvary of sacrifice, even of life. In all these things the Holy Spirit is our Help and Support. Even in our prayers He "helpeth our infirmity." "He makes all things work together for good to them that love God." How glorious is the truth that the Father works in us through His Holy Spirit, sustaining us in our weakness and infirmities. Yes, God will supply every need according to His riches in glory by Christ Jesus.

6. In Jesus Christ—God's Gift to us—we have victory over all opposition and enemies. In all the conflicts we may come out "more than conquerors" because God is for us, and He will freely give us all things needful. We may shout the shout of victory in the beginning of the battle because we know that He who is with us and in whose power we go forth is stronger than all His enemies, and He is able to make us stand, and He will do it. Our part is to be willing to be used and to do His will as was David (Acts 13: 22).

May this Christmastide be to us another time of refreshing to our spirits by calling to mind, and fixing more firmly than ever, our wonderful spiritual heritage; and may it cause us to rededicate our lives to God's altar of service to be and do whatever His blessed will may be for us.

Batavia, Illinois.

OUR GIFT TO GOD—SERVICE.

Viewed from the Standpoint of the Veteran.

J. P. Harshbarger.

BY request I will give a little history and relate a little experience. For myself I should consign it to the wastebasket, but in the hope it may do a little good, I submit it for publication.

It was while in charge of the Old People's Home, Boothe, Kans., during the years 1893-1894, that we held services in the city of Hutchinson. On leaving the Home we had made arrangements to locate in eastern Kansas; but as the work had a start in Hutchinson, Bro. Enoch Eby and others prevailed on us to start the mission, promising some support from the General Mission Board. This resulted in the Board paying twenty dollars per month to my wife as tract distributor. The balance of our support was to be supplied by subscription. This part, however, was never supplied by dollars and cents, but abundantly in everlasting joy, which no man can take away.

A little history from my notebook: November 1, 1895, we began mission work in the city, preaching every two weeks. December, 1895, we hired a hall on Main Street and began regular work, preaching twice each Lord's Day, visiting and giving tracts and *Messengers.*

Referring to my reports to the General Board, I find this note: "And not wishing to hinder the mission in its beginning, we are trying to carry the general expense of light, fuel, etc., ourselves." In the same record we read: "We donate the first twenty dollars my wife is to receive for her work." January 5, 1896, we organized the first Sunday-school, with thirty-two scholars and four teachers. During the month eight sermons were preached, 317 persons were visited over one thousand tracts put out, besides many *Messengers* and VISITORS. Each succeeding month showed about the same record, with an increase in attendance up to fifty-two at Sunday-school and twenty-eight at prayer meeting.

Peace within the mission, storm without; objection to hall work looked like defeat, but our little band clung together, determined to win out. Falling back on the father of our mission, Elder Enoch Eby, of sacred memory, we laid our plan of buying the Christian Home church. He said, "Oh, you cannot do that." But when we told him what it could be had for, he said, "Why, yes." We asked about soliciting a few churches. He said, "I am afraid this is too early a date for that." Then he asked if I would do the soliciting. I replied I would if I could get some one to fill the appointments, Brother Eby said, "I'll do that if you think I can."

The record shows that eleven days' soliciting and $200 from the General Board, bought the coveted prize. The names of some of the most liberal donors will never be known. We remember the church had a bell on it, and perhaps out of joy the janitor rang it with unusual zeal, to the distaste of some who lived far away.

Passing on down the record we find increased attendance in Sunday-school, preaching service and prayer meeting. . . . Now we drop down to the end of the record, which reads: "February 28, 1897, tracts distributed for the month 3,992; average attendance at preaching, 54, Sunday-school 62, prayer meeting 22." This closed our connection with the General Board and the work was transferred to the District. Penciled in the report of a few months after, we read these words: "Times getting hard." A few months later the same penciling: "Times getting harder." Then later: "Closed out; God knows why. Peace and grace be multiplied to the little mission band." Then occurs in the book a note to a friend of the mission: "May 30, 1897. For these three months, March, April and May, we have no funds to keep up the expenses save a small amount by the hand of Sister ———, who gave persistently of her weekly earnings. Furthermore, it is strongly suggested to get a man and wife to carry on the work who are financially able to serve without compensation."

Confronted by a mighty problem, the fact that for eight long years we have stormed it out on the plains of western Kansas, feeding the gospel-hungry, giving comfort and cheer to many anxious souls, two years in the Home at a sacrifice; our little all in the bank at Hutchinson, and that about gone; my time as a mechanic in demand at good wages; a daughter in college demanding help,—this on the one side, and the desire to be with the little mission band and used of God on the other; with some saying "You will not prosper if you leave,"—all this, we say, made the decision difficult.

Mission work in our land is like this. Time after time you experience such a time: We called at the home of a widow sister; three children in one bed sick, one in a dying condition. There were younger children crying for something to eat. We find on inquiry that there is no fuel, and no food or medicine. In a hurry we go for supplies. We have only two dollars on hand and it is just the middle of the month. Then death comes into that family and you have greater demands. It

is a fact well known to all missionaries that in times like these, sacrificing possessions is immensely more enjoyable than retaining them, when the hands and heart are in the work.

Again, in city work, it used to be like this: [We wonder if it is yet.—Ed.] We are just about to go on an important call. There is a knock at the door. There are Bro. B., wife and three children. Just off the train; never met them before; introduction; explanation: on their way to Colorado, sight-seeing. There is no train out today, and so called around to see the missionary. A short visit and just dinner time. Hospitality asks them about dinner. "No, we have not had our dinner, but do not go to any trouble." Get out the back way now and hunt some bread and butter. Never mind the bank account. It's an afternoon tremendously spoiled for mission work, with tired and shattered nerves for the good wife. This is once, but sometimes it is multiplied. Oh, the joy such visitors might experience if they would sacrifice something for the help of a struggling mission! Sometimes it is like this: On your daily rounds you meet with so much distress and so great afflictions that you cannot alleviate, that you retire to bed at night sick at heart; not because of temporal or physical outlay, but because one is unable to give the needed assistance. But, dear reader, there comes with it a joy unspeakable that compels you to lose all sight of temporal shortage and see only the beauty of sacrifice.

Now the problem is decided. We are on our way to a new field. Our hearts often go back to the little mission, and especially to those brought from darkness to light. Fourteen years have fled since we mingled with that little flock. Some of the younger boys have gone through college, and some are in business; and right here modesty forbids recording some of the things accomplished through God's help and the efforts of a struggling mission; but heaven is keeping watch, and tonight I am thinking, had I missed the blessings of this precious opportunity, I would have missed one of God's richest favors.

Now we are in our new field. Business, byways and hedges. These fourteen years find us in the hill country, ten miles out and struggling with men far removed from the church. We have been kindly received. Souls have borne testimony of help received, and souls persuaded to give God their hearts have been our reward—a joy unspeakable. A part of the time in the hills; part with a struggling few, and we find ourselves face to face with the problem of digging out a congregation from the byways and hedges. After long drives, hard drives, cold and dark drives, visiting and persuading for several years, we are rewarded with a goodly congregation of responsive, big-hearted, kindly people.

At this place we labored over eleven years. Sometimes while holding a series of meetings we would return at twelve or one o'clock at night; then be at the bench at seven the next morning in charge of men. A live old gospel sermon must be prepared for the next night, and no patent sermon could be preached. But responsive people help to create good sermons. The work was ten miles away; ten miles to work and ten miles home; twenty miles, therefore, for preparation. But did it pay? Yes, largest pay. I was treated the best. Sometimes the people came with well-filled baskets and a goodly purse, expressing grateful thanks for the service rendered. But the largest pay was when men arose in public meetings, thankful to God for being led to Christ.

Did it cost anything? Yes, much. That faithful horse, going all those years through mud and storm, always ready. First, she trotted all the way; then part of the time, and later not at all; and farther on, when worn out and helpless,

we were compelled to put her out of the way. Out beyond the house were the remains of a good buggy and another nearly gone. Sometimes we meet the old friends from the hill country who say, "We don't see you so often over there." Yes, we are like the horse. First we went all the time; later, part of the time; still later, not at all. But, dear reader, without sacrifice there can be no real joy. In closing out our work in the East church, or hill country, with the help of Bro. F. H. Crumpacker and others, we had the joy of seeing some sixty souls start for the better life.

In coming to the close of life we cannot look over broad acres and call them ours, but give us the joy that comes to the old servant of God as he rocks to and fro, living life over again,—thinking of the many long, weary drives, toils and hardships endured, that brought joy, gladness and salvation to the hearts of many wanderers from God.

I am wondering tremendously again tonight whether under this ministerial transition greater present or future joy can come. I rejoice to count all the past but dross, that I may, if possible, have some little part in the eternal joy our Master so dearly bought.

McPherson, Kans.

OUR GIFT TO GOD—SERVICE.

As Viewed by the Man in Active Service.

D. L. Mohler.

SALVATION is a dual work. God has so arranged it that man might be a helper in the work; and if a helper, then also a partaker in the glory. God arranged His plan before the foundation of the world. His plan is unchangeable. Therefore, if the coming of Jesus into the world is to be successful, we must perform our part of the plan, just as the Father did. We need not be in doubt what our part is. John 14: 21 and 23 and Rom. 10: 13-15 clearly show our duty.

"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Jesus brought from heaven a saving Gospel; without the Gospel men cannot be saved, for "there is none other name under heaven, given among men, whereby we must be saved." There was joy when the Father sent the Savior into the world; and Jesus had joy before Him even in the midst of His sufferings. We have joy in the coming of the Savior into our lives, and greater joy in bringing others to Him to be saved. Thus we are workers together with Him.

There are various methods of service. Of primary importance is our personal service. Our lives are about the only Gospel a great many people read. What kind of a Gospel do they read in your life and mine? Is it like that in the life of the Master? Are we willing to lay our *all* on the altar of sacrifice as He did? Are we fully consecrated to His service? This is the personal side of the coming of Jesus to you and to me.

God has blest us with some degree of ability, with time, or with property. Are we willing to lay these before the Savior as our offering? We must do so if other peoples are to learn about the coming of the Babe of Bethlehem. Without their learning this they cannot be saved. Each one should serve in the sphere of usefulness in which he is called, whether it is the accumulation of funds to send the Gospel, or in the missionary and evangelistic field, or in nurturing the flock of God.

Service involves labor and some hardships, but these should be joyfully borne, like the Master, "Who for the joy that was set before Him, endured the cross, despising the shame, and hath sat down at the right hand of the throne of God." Sometimes almost the agony of Gethsemane enters our soul. Then we should pray as He did: "Not My will, but Thine, be done," and ministering angels will comfort and strengthen us. Or is it

to leave home and kindred to bear the message? Let us not grieve, for Immanuel left His Father's home to bring the Living Word to a sinful world. He shrank not. Shall we? Although heir to the wealth of the universe, He esteemed it not beneath His dignity to wander homeless, in poverty, that He might save even the poorest of men. May we, then, revel in luxury, and be His disciples? The needs of missions, of charity, and of benevolence cry for the waste of an extravagant world. Humanity suffers and dies, because of worse than wasted indulgence of many who claim discipleship.

The needed help to save the world is promised. We are only asked to carry out the human side of the salvation of the world. Only human problems are set before us, but Divine help is pledged to solve them, and Supernatural strength to execute the mission. Jesus said He had all authority, and commissions us as His ambassadors to bear the message of peace to all mankind. We bear the seal of heaven, in the Holy Spirit that dwells in our bodies, and Who is the earnest of our inheritance. He assures us of His abiding presence unto the end of the world.

Shall we not, then, consecrate our whole life and our *all* to the service of Jesus, Who came to "seek and to save that which was lost"?

Leeton, Mo.

OUR GIFT TO GOD—SERVICE.

From the Young Man's Viewpoint.

Clyde E. Bates.

THE nation that accepts the teaching of Jesus Christ in full is the nation that stands preëminently above all others. Such a nation would be the first to disarm and urge that all disputes between nations be settled by arbitration. The same country would be rid of the corrupt politician who is a disgrace to our country today. Many things would be different in our own country if the nation as a whole would accept the teaching of the Man of Galilee.

The individual who accepts the mode of living as laid down by our Master stands head and shoulders above all others in a spiritual sense. Until a nation or an individual accepts the whole teaching as given by Jesus the gift that was intended for mankind has not been received.

Having accepted this gift, what is our duty in return? What gift should we make? The young man finds answer to that question in Jesus' words to the rich young ruler who asked what he should do to inherit eternal life. Jesus' reply showed him that service was the thing expected of him.

The question then arises, "How can I serve Him?" Jesus tells the young man how. "Sell all that thou hast and distribute unto the poor." Sacrifice right in the beginning for others. The same thought applied to modern times is perhaps "Tear from thy heart, brother, the great desire to make money, to gain fame, to serve self." Get rid of selfishness! Do what? Serve those in need. In serving others, we serve God and in a small way return the gift we received from the Master.

The young man in planning for his future work should think over the matter very carefully and ask himself this question before deciding: "Can I serve my fellow-men in this position?" If it is a money-making career he is planning he should think of all the men he can who have made names in that line of work. He should study their lives and satisfy himself upon this point before entering upon his life work. "Have these money kings been able to serve men as they should? If they have not, is it possible for one to hold a similar position and serve man as Jesus teaches?"

If he is seeking fame, he should study the lives of men who have found it and answer this question for himself: "Can

I hold the same position and do my duty?"

Whatever line of work he wishes to do he should be certain that he will not be later denied the privilege of serving man, who needs his help. If he feels money-making is his business, well and good. We need good business men, and certainly our country would be benefited if some men in business today could be compelled to give up their work to some unselfish business man. If he is planning on a political career, all right; our country needs clean politicians. Or, if he is going to be a farmer, a mechanic, a teacher, a preacher, or whatever he chooses, let him enter the work with the determination that he is going to do this work for the benefit of others rather than for himself and God will be pleased.

I discover, much to my sorrow, that much of our Christian work is done by proxy. We support a missionary on the foreign field and feel that we are missionaries ourselves. We pay a minister, in some places, to preach the way we want him to and to visit the poor and the sick; we elect a board of deacons and expect them to do certain church work, and special work is done by special committees, and the church does its work and it does it well. Because we are a member of this church which is doing such good work we feel satisfied. This is all good and necessary, but how about the individual work that Jesus believes in and expects us to do? I am not going to discuss that question, but leave it for the young person to answer for himself.

To accept the teaching of Jesus means that we know how to live. To serve men to the best of our ability means that we are in part fulfilling our obligation to our Savior.

Mt. Morris, Ill.

DEPARTURE OF OUR INDIA MISSIONARIES

THE war between Italy and Turkey took from service the boat that was first chosen for our missionaries on which to sail to India. As it is important that new missionaries land in India about Dec. 1, to have every advantage in becoming acclimated, steps were at once taken to secure passage by some safe line. This change led to an earlier sailing than was first intended.

Friday morning, October 27, found Brother and Sister Kaylor and Brother and Sister Holsopple in New York in good trim for the trip before them. Baggage was checked over and all things were made ready to sail on Saturday at noon on the Majestic of the White Star line. Some of the party went aboard and examined the second class accommodations. A little shopping was done in the afternoon and all went out to the home of Brother J. Kurtz Miller for services. Brother P. B. Fitzwater, and wife (the latter is a half sister to Brother Kaylor), with their three sons, and Bro. Ira Holsopple, a brother to Q. A. Holsopple, were there also.

There was service in the church that evening and each one of the departing missionaries spoke a farewell word. Was there a sigh of regret or a word of lament that they were going? Not one. They told us they were but people the same

"And watched the great ship go out of sight."

as the rest of us; that they counted it a privilege and no sacrifice to go; that they were glad to obey their Master and have the assurance of His presence. And to a looker on the light of life and the joy of youthful expectant service thrilled their hearts and dispelled any thought of sadness that the parting might have had with it.

The closing talk of the evening outlined the joy of a parent heart that the child was called to go; but the deep regret that only two brethren with their wives were going when the church had wanted and sought for five brethren to go was expressed. The burden of the need of the field was described from a large India map on the wall, and the impression that there should be many more workers was deep. There will be others to go ere long.

Knowing the desire of Sister Wine to go it is sad and only to be understood in the light of God doing all things well, why she did not recover sufficiently at this time of so great need.

Saturday was a bright, beautiful day. By ten the sailing party and a number of friends, a few from out of the city and a goodly number from the Brooklyn church, met at the docks. All things ready we went aboard; the missionaries

Mission Party Are Seated. Beginning at Left, Q. A. Holsopple, Mrs. Q. A. Holsopple, Mrs. J. I. Kaylor, J. I. Kaylor.

found between thirty and forty letters each from dear ones; a pleasant chat was enjoyed while the boat was made in readiness to lift her moorings. A hasty good-bye and the visitors were conducted off the boat. A half hour waiting on the dock and the massive palace of the ocean slowly began to move towards the river, made the turn and started towards the high sea on her way to Southampton.

Brooklyn Parsonage and Church.

As the ship pulled away from the dock the smile of the departing ones was the return for the kerchief waving and last greetings. Loved ones stood on the dock and watched the ship go out of sight and then turned their faces homeward to duty again. And thus there are added to the already large list more fathers and mothers in the home land whose hearts know the heart throb of parting for a time with their children.

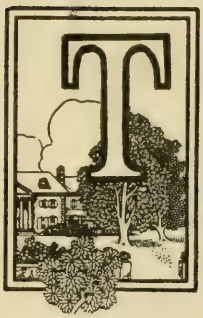
It is harder to stay behind than to go. Every one is commanded to "go," but so few are willing. The need of the field is so great and yet those who are fitted to go are so slow in saying "Send me." With the plain command of the Lord, the call of the church and the intense need of the field, it is so difficult to understand why there are not more workers willing to go. Surely they do not know or they would go.

Saturday evening was spent in quiet and rest in the hospitable home of Brother and Sister J. Kurtz Miller, of the Brooklyn mission. The interest in city missions on the part of the Brotherhood put four walls there, but it has been left to our dear brother and sister, through untiring labors of love, to make the place a haven of rest, a welcome, a home for departing and returning missionaries. Visitors drop in for a few days, find a cordial welcome, every comfort, and perhaps there are those who never think of the labor of love that is given that they might enjoy it. Be that as it may, when I reached the city, hastened to 358 60th St., Brooklyn, and the door was opened at about nine in the evening to me, it was home, just the kind I like to drop into when from my own.

Sunday-school and preaching on Sunday were interesting and helpful to all. The Brooklyn church is heroically grappling with city problems. Commendable progress is made. Sunday evening the gathering around the Lord's table to partake of the emblems of communion, showed a good growth in the work in recent years, as well as a soul-lift in worship. G. B. R.

ON LEAVING THE HOMELAND

B. F. Heckman



THE summer had been a rather busy one for us, especially the last few weeks. August 12 I began a series of meetings at the Trotwood (Ohio) church and continued for three weeks. These were busy, happy days, for souls were being born into the Kingdom of God; and then, too, more good brethren and sisters were becoming more and more interested in the outgoing missionaries to China. Brethren Moy Way and Moy Wing helped this out very much, too, because of their visit to this congregation while I was there. The fact is that this church, under the care of Bro. D. M. Garver, is especially interested in the Master's cause, whether at home or abroad. This fact is evidenced by their offering at the Conference held at St. Joseph, Mo. Thus no one need wonder that this congregation is awake during a revival service and that souls are brought to the Master. This meeting gave me much inspiration for the Lord's work in other lands.

We spent a splendid week at Bethany Bible School, where we had enjoyed studying the Word of God during the four previous years. The school began in a very spiritual tone. Teachers and students were willing to place themselves into the Master's hands to be used and directed of Him throughout this year of study and consecration. The climax of our stay there was reached in the services of Saturday night and Sunday. The consecration services of Sunday afternoon mean very much to us, and as we left Bethany in the evening we left believing that we could depend on the prayers of that devoted body of students and teachers.

The trip from Chicago to Seattle was a very pleasant one for all of us. Even the children enjoyed the trip. We came to Seattle on schedule time and were taken to the home of Bro. and Sister C. H. Maust, with whom we had been previously invited to live during our stay in that city. All of the party enjoyed their hospitality except the two sisters who had already been invited to Bro. W. A. Dulls'. Such hospitality is scarcely known save in the home of our own Brethren. At any rate such fellowship binds us closer together and makes us more fully one in Christ Jesus and in His work.

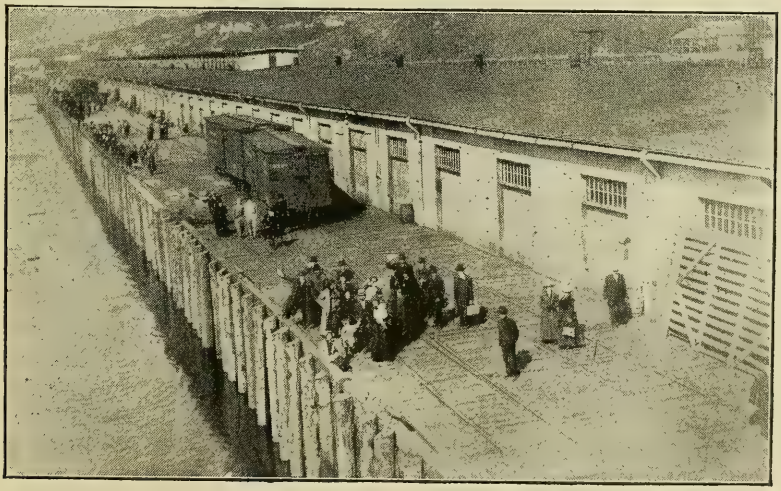
For Saturday night, September 16, a love feast had been appointed. It was an occasion long to be remembered, for at the table were Brethren from far and near. Brethren D. L. Miller, of Mt. Morris, Ill., and Andrew Hutchison, of McPherson, Kans., had come to enjoy these meetings with us. We were glad to have them with us because of their words of counsel and encouragement. Then, too, many of the leaders of the church in the Northwest had come in for the occasion. Brethren D. B. Eby, of Sunnyside, Geo. C. Carl, of Portland, A. B. Peters, of Wenatchee, J. U. G. Stiverson, of Tacoma, J. S. Secrist, of Olympia, and M. F. Woods, of Centralia,

besides many who had come with them, were present. The missionaries rejoiced that they might be bound more closely to these dear ones in the communion service.

Sunday forenoon the joint Sunday-school Meeting of the four churches—Seattle, Tacoma, Centralia and Olympia—convened, with Bro. Horace M. Rothrock as moderator. The earnestness and zeal of the workers were shown in this meeting and we all rejoiced together. In the afternoon the missionaries gave a program in which their call was emphasized. At the conclusion Bro. D. L. Miller spoke words of cheer and told the progress the Church of the Brethren had made in missions. After the sermon in the evening an offering was taken for the mission work of the church.

Monday, September 18, was the day for sailing. Many of the visiting brethren and sisters had remained to see the missionaries sail, for which we were indeed glad, for it showed an interest that could hardly have been manifested in any other way. All were allowed to visit the boat and see our home for the next few days. When we had become more or less located all went on the main deck of the steamer for a farewell service. "Blest Be the Tie that Binds" made our hearts ready for the prayers that followed—one by one of the missionaries, the other by Bro. D. L. Miller. Then we said farewell to the brethren and they left the boat. It was a rather joyous farewell as we heard the fervent "God Bless Yous" of our dear brethren, for we were starting on a journey to do the Lord's work, in which they all were much interested. To be sure we were to be separated from the loved ones in America, but our Father is the Sovereign of the sea and the God of China as well as the Sovereign of the land and God of America. We had no fears of the voyage, but the rather looked forward to it with pleasant anticipation. So as we gave the dear ones good-bye we thanked God and took courage. By their fervent handshakes and godly words we knew they would ever pray for us and keep us continually at a Throne of Grace.

The baggage was finally all on board, the Minnesota loosed from her moorings, and we began to move away from the dock. In spite of the fact that the time of sailing was three hours late and that our brethren and sisters had to wait all this time, practically all of them remained and stood on the dock as we steamed



"God be with you till we meet again."

"Blest be the tie that binds."

out into the sound. Among them stood our dear aged Brother Hutchison, of McPherson. One can not describe the feelings that came over us as the docks and people faded from our view. The one thing uppermost in our minds was that our hope of several years was now being realized in starting for the Lord's work in China and we were happy. The Lord had led us hitherto, and why should He not do so now?

The special events of the past few weeks came into mind—the series of meetings at Trotwood, the few days' sojourn at Bethany, the pleasant trip to Seattle, the inspiring services of the past few days with the brethren at Seattle, and now the final farewell to our brethren in the homeland. When should such events come again? Just then our minds were turned to our journey and to the dear ones in China awaiting our coming and the American shore grew dimmer and dimmer. We entrusted ourselves to Him who measures the waters in the hollow of His hand and settled down to enjoy the voyage to the utmost.

"While you sit idle, do you think
The Lord's great work sits idle too?
That night dare not o'erleap the brink
Of morn, because 'tis dark with you?
While yet your valleys skulk in night
In God's ripe fields the day is cried
And reapers, with their sickles bright
Troop singing down the mountain side."

—Selected.

MORE ABOUT OUR FIELD AND NEEDS

A. W. Ross

Part I

N *The Gospel Messenger,* Vol. 50, No. 19, and THE MISSIONARY VISITOR, Vol. 13, No. 5, is a survey of the opportunities of our India field and the consequent needs. The paper was meant only to be an outline of facts in a tangible form. We believe that to know the facts is necessary for an intelligent interest, and we would urge every elder and pastor in the church to order sufficient leaflets to be able to place one in the hands of every member of the church and to urge him to study it carefully.

The large and almost limitless opportunities of the field demand the sympathies, prayers and help of the entire church. A few wide-awake members and workers can do wonders when working with the Lord, but the whole church enlisted can do so much more, and the task is such as to require the united efforts of the united membership of the whole church.

It may have struck some that the symposium is the product of a set of enthusiasts, written solely to stir up sentiment in favor of missions and to gain support for the India field. We do not deny that we are enthusiasts, nor do we deny the avowed purpose of the paper. We are enthusiasts. We believe in our Lord. We believe that He alone can supply India's need. Even He was an enthusiast. He believed in His authority and power. He believed that sinners could be made into saints. He broke over party and social lines. He undertook the impossible, and told the world to "Go, and do thou likewise," but in His name. To some it means to actually "go," to others it means "to send;" for "how can they preach except they be sent?" To all it means "to pray," for we are "workers together with God."

In obedience to our Lord's command we are here in India. The church has sent us and together with us has been praying for the redemption of the lost. The lost are here by the tens of thousands. A large number are such as those of whom the Lord said, "They that are whole need not a physician . . ." But thousands know they are "sick" and down and out, despised and downtrodden, without a friend and Savior. These the Lord came to seek and to save. They are ready to respond to His loving touch, to His gentle words of comfort, and to His offers of protection, care and deliverance. Here they are within our reach and influence, more than 300,000 of them. Our Lord believed in them, gave His life for them, and has promised to be with us while we carry the message of His love to them.

At several of our stations there is already a growing sentiment of a marked

nature in favor of Christianity among these reachables. Within the last two years nearly two hundred of these have accepted Christ; among them men of influence among their own people. Some of them are comparatively well-to-do farmers and independent; others are village officers; others are literate, some of them being schoolteachers; while a fourth class is illiterate and poor and oppressed.

Raj Pipla State, with more than 100,000 people, very largely Bhils, is of itself a very large field. The liquor traffic in the state is increasing by leaps and bounds. Throughout the larger part of the state the only means for lifting the people is through the mission and her agencies. And sad it is that as yet the more remote districts have not heard the message and have not felt the "kindly touch." A number of those who became Christians years ago are strong in the faith and have become, through the help of the missionaries, free from the "money sharks," and are building for themselves characters and homes with a great influence on their drink-loving and pleasure-loving friends and relatives. Vulli has become predominantly Christian, with a widening influence. The education of the masses, the Bhils, is in our hands. The present few schools should be trebled and quadrupled. With the primary education in our hands the higher education of those able to advance further will naturally fall to us. That the Brethren church is bound to become the leading factor among these many thousands is evident to those who are conversant with the condition and facts.

At Ankleswar the work is rapidly growing into large proportions. Bro. Stover, through his untiring efforts in their behalf, has become known as the friend of the Bhils. The superior officers —English—have been sympathetic with his endeavors in behalf of the poor and oppressed Bhils, and a number of times have turned down strong opposition and given the Bhils advantages which had never come their way before. The Mohammedans, who are the landlords and money lenders to these people, upon seeing the trend of affairs began to intimidate the people, and in a few cases resorted to beating and false charges before the courts. Bro. Stover did what he could to defend them and to lead them into the truth, consequently persecution has been the means of showing up the fruits of the various professions, and the Bhils being more and more drawn to Christianity, the religion of love. Those baptized go and tell their friends, who in turn come to the missionary's door and beg for a teacher and instructions in the "new way." Occasionally one is educated and can be used for teaching his brethren, but the supply of workers with Christian experience is so limited that the question of teaching the many and leading them in the paths of righteousness is a most difficult one.

At Vyara the situation is somewhat different from anywhere else in the mission. Nowhere else is there a system of compulsory education. In Vyara Taluka alone are 103 primary schools. In Songhad Taluka is also a goodly number, while in Mohwa Taluka, to the southwest, is another odd fifty, making in all over 200 schools maintained by the Gaekwar's Government. Besides the above are three boarding schools for boys, one in each taluka town, and a girls' boarding school at Songhad. Graduates of these boarding schools are generally the teachers in the primary schools. Almost this entire number of school children are from the backward races and present to the mission, both for evangelization and for higher education, a hopeful situation. But these will not be won without considerable efforts, both from educational and evangelistic standpoints. It is the desire of the Arya Samajists to make them Hindus, and to this end they have been laying their plans. For some time their teachings

have been in vogue in the boarding schools, and the same is being planned for the primary schools. The King himself is leaning heavily towards Arya Samajism, and unless there is strong counter influence they will no doubt influence these to more or less extent. Considering that there are 6,000 or more of these children, and the number growing from year to year, together with the desire for an education, the condition is unique and of vital interest. There is yet room for quite a few mission schools, especially in Songhad and Mohwa Talukas, and it is an opportunity with large possibilities for good, but one that must be grasped shortly or it will be gone forever. The fact that many of the government schools are poorly managed and inefficiently taught has given rise to considerable dissatisfaction among the people, and consequently a sprinkling of good mission schools, well taught, will have increasing influence for good.

Then there is the question of higher education practically yet untouched. Within the district are no facilities for advancement above the seventh standard, save for ten children who are supported in the English school here at Vyara. True, the school is open to anyone able to pay the bills, but to the backward peoples it means that they must pay the same fees that the higher classes pay, and also provide for the food and clothing, all of which they are not able to do. Here is an opportunity of great importance and one that should not be lost sight of simply because it will involve considerable financial outlay. The religious belief of the 75,000 or more aboriginal people of this district is considerably depending on whether the educated become Christian or Arya Samajists.

Of the indigenous population in the Dangs, not one was able to read and write when the mission entered that most backward region. Now we have seven or eight schools and several children making good progress. Up to this time a certain man in authority has been a great hindrance to our work in general and our schools in particular, but now he is to reap the reward of his iniquity, and we can hope for more rapid progress. Since his removal the attendance in the schools has greatly increased, and the attitude of the people is much more favorable. The British authorities are giving us every reasonable assistance and hold a confidential relationship with us.

Not only is the government anxious for the mission to give the people education and religious training, but it would be much pleased to have us take in hand the commercial development of the country. The reason is that the people are exceedingly backward and continually at the mercy of the unscrupulous moneylenders and merchants. With the advent of a railroad to the Dangs borders, the commercial possibilities of the Dangs will greatly increase. There is a fine opening for Christian capital and integrity. Then, too, an influx of unscruplous commercial agents will tend to retard the evangelistic work.

Christianity in the Dangs must necessarily be presented to the people as a practical religion. The merchant, the teacher, the preacher—in fact any Christian who goes among the people, seeks their good and gives his strength for them, will win souls for the kingdom of Christ.

In the large parallelogram between Vyara and Ahwa, Bulsar and Jalalpur, is a considerable section with a large aboriginal population wholly evangelized. The territory is such that it would be possible for a small mission to establish several stations were they satisfied to have their stations close together. For years it has been the desire of the mission to fill up this gap by placing a missionary, or some capable native worker, within this territory, but that day is still in the future. Even now there is a possibility that the large native state of

Dharampur, to the east of Bulsar, will be lost to us unless we bestir ourselves—a thing which we are unable to do with the number of our missionaries on the field so diminished.

At Pimpalner the work is at present hard, but the nature and condition of the people are such that some day we can hope for large returns. The people are so at the mercy of the landlords that they fear they will lose the source of their bread and butter; but once that obstacle is overcome, the work will take a forward move. In the whole taluka, with a population of 56,000, there are only a few schools and those are for the caste people, in which the Bhils are not permitted to put their children. In one village a Bhil boy in one of these schools was outstripping the caste children. Upon learning this the parents ordered the teacher to make it so hard for the Bhil boy that he could not remain in school, and this he did. The opportunities for a splendid educational work are many.

At Dahanu the work in every department is very hopeful. The calls for schools are many, and unless we satisfy the demands, missions from Bombay will. Several of the schools are well attended. even by caste children. Every one of these schools can be made a powerful lever for reaching the homes and hearts of the people in general. We can open any number of schools we want. All we need is the men and the money to support them. The prospects for a forward move in the evangelistic work are brightening.

What about Vada? No worker for that much-needy field. The people are there and thousands of souls to be saved. But where are the workers to fill up the depleted ranks? We are hoping that ere long we will be able to place a missionary there again and the work be pushed to success.

SKETCH OF MUSSOORIE

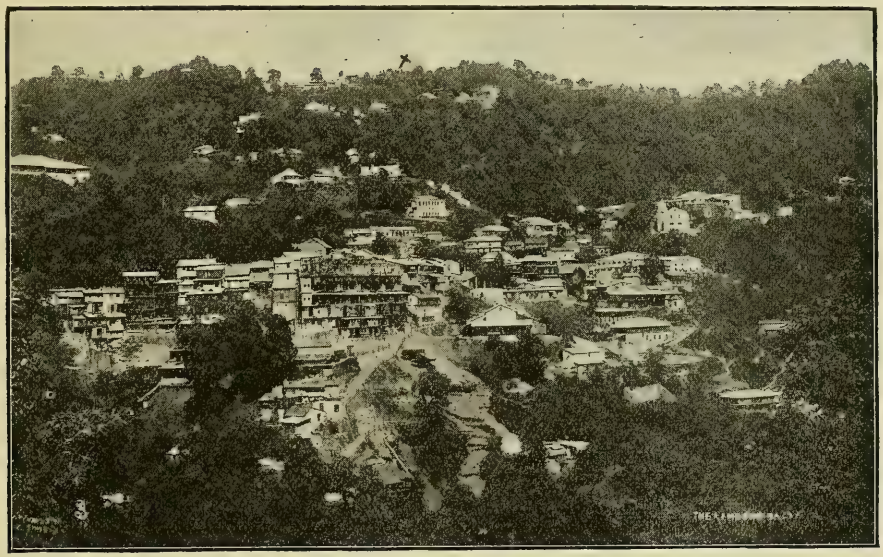
I. S. Long

EVER since several of us have spent short periods at several hill stations, and since your India missionaries are more and more coming to realize the importance of such an occasional rest and change of air, it may be interesting to know what such a place is like. The writer admits to having seen but one such place, namely Mussoorie-Landour, situated in the foothills of the Himalayas.

Mussoorie ranks among the highest in elevation and best of the hill stations in India, being about 7,000 feet above sea level. While in the summer the air on the plains is scorching and by reason of its long continuance quite weakening, the air on the hills, with the exception of midday, when it is warm, is pleasant and invigorating. Hence it follows that many weary missionaries resort to the hills for a month or two now and then.

Trains run as far as Dehra Dun, a beautiful small city on the plains fifteen miles from Mussoorie. From the Dehra Dun station to the foot of the hills proper several sorts of vehicles, drawn by horses, are easily obtainable. Thereafter the ascent is so steep that people who are not strong enough for the seven-mile upward climb are carried in dandies or go horseback, while all needed luggage is carried on the backs of strong

mountain laborers. As we climbed, the air kept growing cooler and we really seemed to be renewing our strength, so that after walking the seven miles we felt better than when we started up the mount. Another feature of that afternoon, unique to us if not altogether pleasant, was the ascending through the clouds and rain, so that we were within, above and below the rain clouds, at times.



Landour Bazaar and Part of Dwellings. Charles Brubaker's Grave at or Near the Cross.

Mussoorie and Landour together in winter have about 6,000 inhabitants, while in the season there are all told about 15,000 people there. Of these, several thousand are English,—soldiers, civilians and missionaries,—with whom are even more than that number of servants,—in addition to the more or less permanent population of native shopkeepers and others.

Mussoorie and Landour may be thought one or two resorts, just as one fancies. If two, they are joined, nevertheless, by the Landour bazaar, or market, in which there are about 300 native shops. The several large English shops, hotels, library, courthouse, places of amusement and the majority of the schools for European children, hospital, etc., are located in Mussoorie proper. Landour is quieter, several hundred feet higher, and is almost altogether missionaries' quarters, for which reason and not altogether without ridicule it is at times called "Saints' Rest."

As in the days of Job, so today Satan is often found among the saints. In Mussoorie one can find just such society as suits his fancy. Alongside the gayest society, with all the form and sport and drink attendant, may be found some of the loveliest, because the godliest, characters to be seen on earth. There are a half-dozen churchhouses where missionaries in turn serve at the altar, on Sundays. Besides, during the week there are Bible classes, prayer meetings, and a yearly conference of missionaries whereby the earnest worker may get much help, both in methods and spirituality. In addition, the association, with other missionaries, comparing notes, learning of successes and failures, joys and sorrows, in a common work can but be interesting and helpful,—all of which one gets while breathing bracing upper air.

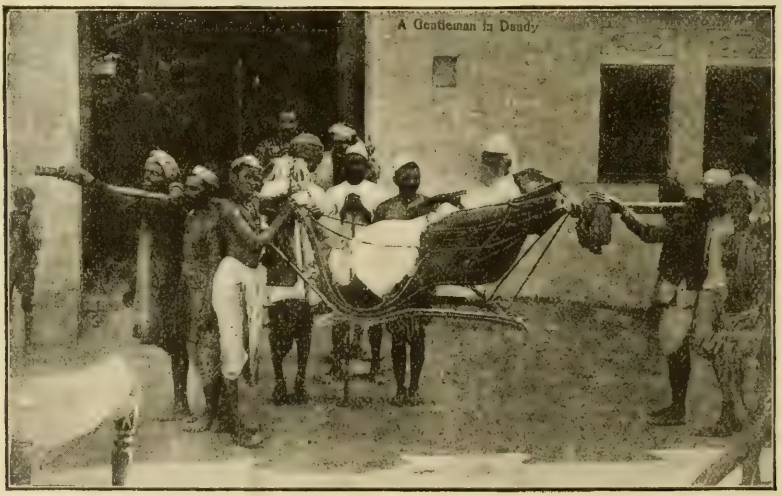
As for the scenery, one's pen is dumb

Grass Cutter, Mussoorie.

and lifeless, for no pen can describe and no painter adequately portray these high, steep, rugged green hills, in summer covered with profuse wild flowers, foliage and beautiful trees, The footpaths are made as graded as possible, and yet one needs strong limbs to enjoy Landour to the fullest extent.

It was on the sunny side of Landour range that the writer and family and Bro. and Sister Brubaker (C. H. B. now of blessed memory) were located, in the fall of 1910. There for two weeks our dear brother faced grim death and finally peacefully passed through the darkness into eternal day, to be with Jesus. On the shady side of Landour and near the top of the hill reposes the body of our brother, waiting the resurrection morning. So, our month away at the hills, was a sad one, and yet God knows what is best for His church, for His own children, and we are truer people for the experience.

Ordinarily, with a month or two on the hills, breathing God's pure, invigorating air, in daily fellowship with His people and His Word, yea, in fellowship with His invisible forms in beauteous nature, His handiwork, ever before one's eyes, an earnest man cannot fail of getting great benefit, both physically and spiritually.



A Fine Dandy.

On the hills are situated many good schools, leading up to college entrance in the homeland. Hence it follows that many missionaries put their children to school on the hills and visit them during the hot season. The cost per child in the good schools is usually not less than $15 per month, more than many a poor missionary can afford to pay. It would seem that if a mission had a home on the hills, where the children could live and go to school as day pupils, the cost would be quite materially decreased. Fees range from $1.25 to $3 per month, ordinarily, aside from music, drawing, etc. If the day comes when we have a goodly number of children in India old enough to go to school it may pay us to provide in this way for their education, for we look to them to take their parents' places as they grow up, and earnestly hope they will prove better workers and do more for the bringing into the world of His kingdom than their parents have been able to do.

SOME THOUGHTS ON INDIA

F. Royer

I CAN still hear," said the sainted Mrs. Baldwin, a short time before her death in this country, " the wails and anguish of the child wives of India and the miserable sobs of her widows." One who has not seen them cannot appreciate how pitiable and deplorable is their condition and what an outrage it is upon modern civilization. Everyone of us should be doing something to alleviate the sufferings of these unfortunate creatures. If we cannot go ourselves to give them personal service, we can at least contribute our mite to the support of a missionary who does give that service. Perhaps a single story may throw more light on the sort of work our missionaries are doing, than would any mass of statistics. Here is a true incident taken from the account of Mr. E. S. Powell:

" It was during the cholera epidemic of 1909 that Miss Annie Budden, a girl missionary among the foothills of the Himalayas, found to her dismay that the dread disease had invaded her mountain station. The instant it was discovered, the European residents and all the native officials fled in terror. They begged her to go, too, but the sense of her duty would not let her. 'The only way to save my people,' she said, ' is to move them up to that higher mountain.' It was twelve miles away. There were several scores to be moved, most of them women and children, but she managed to move them all, to provide canvas coverings for them, to establish proper sanitary conditions and to minister to the sick, for the village doctor had left his job with her and run away. Suddenly she was sent for to treat a very sick woman twenty miles away. The coolies had all fled, but she found an Indian pony and rode alone through the torrid heat till she reached the woman's home. It was too late. She was dead. There were no men to be found, but a few Christian women lived in the neighborhood, and they helped Miss Budden to carry the body to the outskirts of the village and dig a grave. At noon the brave young missionary read the burial services there; then she started for her own camp. She had gone but eight miles when a snake frightened her horse and she was thrown off. He ran away, and she walked the remaining twelve miles. At nightfall she was with her own people again, but only to find that one of the woman had died during her absence. Immediately another burying squad had to be organized, and with her own hands she helped to lay her poor friend in the grave. But this was the only death that occurred

among her people, and she was able to conduct them all back to their homes when the danger had passed."

In Southern India the average duration of life is twenty-four years, against nearly forty-four in England. The great mass of natives are passive, submissive, fatalistic. "We are a subject race," said Protap Chunder Mozoomdar. "We are uneducated. We are incapable." Imagine the difficulties of working among such people—and yet, when asked in America what were the "discouragements" in the missionary work, Dr. John Scudder (founder of the Ascot Mission, where eight of his sons and many of his grandchildren have done a noble work) replied: "I do not know the word. I long ago erased it from my vocabulary." That was the spirit which animated the saintly Carey, Judson, Boardman, Vinton, Thoburn and others. Read their lives and be inspired as never before.

Myerstown, Pa.

An Open-air Service in Finland.
(Cut Kindly Loaned by Record of Christian Work.)

A call from Finland for preaching was sent to our Swedish brethren a few years ago, and Bro. John Pettersson visited that field, giving the people some sermons.

EDITORIALS

For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Isa. 9: 6.

A Son Is Given.

Centuries before the appearance of the Son, His influence was felt and His coming prophesied; twenty centuries since His appearance we are permitted to experience, on a rising scale, the significance of His coming. Since the angels sang their sweet refrain to the delighted shepherds on the Judean hills, much time has passed. Centuries have been piled upon centuries, as bricks in a wall, each influencing the succeeding one, and all contributing their strength of testimony to the truth of the Christ's birth.

Upon His Shoulder.

What blessings that the government is upon His shoulder! In the security of His government we enjoy justice, clemency for evil, forgiveness for sin, rescue from pitfalls and prosperity in body, mind and spirit. He is no respecter of persons. The great are brought low, the low are made great. No dishonest escape justice, no honest escape notice. The poor are cared for. The righteous are supplied with riches that fadeth not away. The suffering are relieved from pain, the dejected and hopeless are given another chance. Institutions for the healing of every malady to which we are heir have sprung up throughout His kingdom. As the domains of His lordship increase, in the same ratio do His houses of mercy increase. Protection is given to all His children, praise His Holy Name!

Wonderful.

His name is called Wonderful. Before that Name, earth's greatness is humbled, devils tremble, and the walls of heathen religions crumble to dust. At the mention of that Wonderful Name, the wicked are stricken with fear, the weak are made strong, the poor feel rich, the defenseless have a sense of protection. In the strength of that Name, battles are fought and victories won; right rules might and justice eventually prevails. When one considers the great drama of life that is being played among peoples, and contemplates the silent influence Christ brings to bear in reforming whole nations, in replacing decaying institutions with civilization, in swaying rulers, in bringing about reform and enlightening public conscience, there is but one Name which will express such marvelous power. That Name is Wonderful.

Counsellor.

Truly He is a safe Counsellor. "Resist not him that is evil; whosoever smiteth thee on thy right cheek, turn to him the other also. . . . Love your enemies, pray for them that persecute you. . . . I counsel thee to buy of Me gold refined by fire, that thou mayest become rich." There would be less trouble in the home, fewer council meetings in the church, more neighborhood happiness, and more genuine joy if we would listen to the divine Counselor and heed His plain teachings. Christ's teachings are based on law, divine law, but they are

only understood by us in terms of love. Force means force wherever applied, and force in terms of love is well-nigh impossible and naturally misunderstood.

Mighty God.

His coming was an occasion for praise in heaven. Legions of angels brought the glad news. The shepherds left their flocks to seek the Messiah. The wise men brought their choicest gifts. Heaven and earth made common celebration. His life was one constant benediction. "He went about doing good." He broke the bars of sin and death. Forever He parted the veil of the temple, and revealed to us the way of truth and life. His might was found in innocence and His majesty in the purity of His character.

Everlasting Father.

From everlasting to everlasting. And He is the Father. Neither might nor Counsel nor Wonder can accomplish all. Were Christ a mere power in the world, a mere force, as some are led to believe and so express themselves, there would be but very little incentive to emulate the example He gave us; but He is to us as a Father. His counsel has that warmth, only imparted by a loving parent. It is not for a day. It is forever. Out of love, men go forth to mission fields, or into the slums of the cities, or into lonesome places. But even love would not impel if one felt he was going alone. It is because of this continuous, everlasting principle of Fatherhood that one feels happy and secure in His divine companionship.

Prince of Peace.

Peace, peace, sweet peace! A few days ago, on an interurban car, we crossed a stream of water. The wind was blowing against the current, but it was only the surface that was affected. Beneath the surface the water flowed quietly on. When life is spent in performing the duties of this Prince of Peace, the great eternal soul that wells in the bosom of the individual will be pervaded with the same force as that which moves the stream, and the opposing storms will only produce a series of surface ripples. Lives of God's children are a testimony of peace not understood by those who give no peace, who seek it not.

Let Us Worship Him.

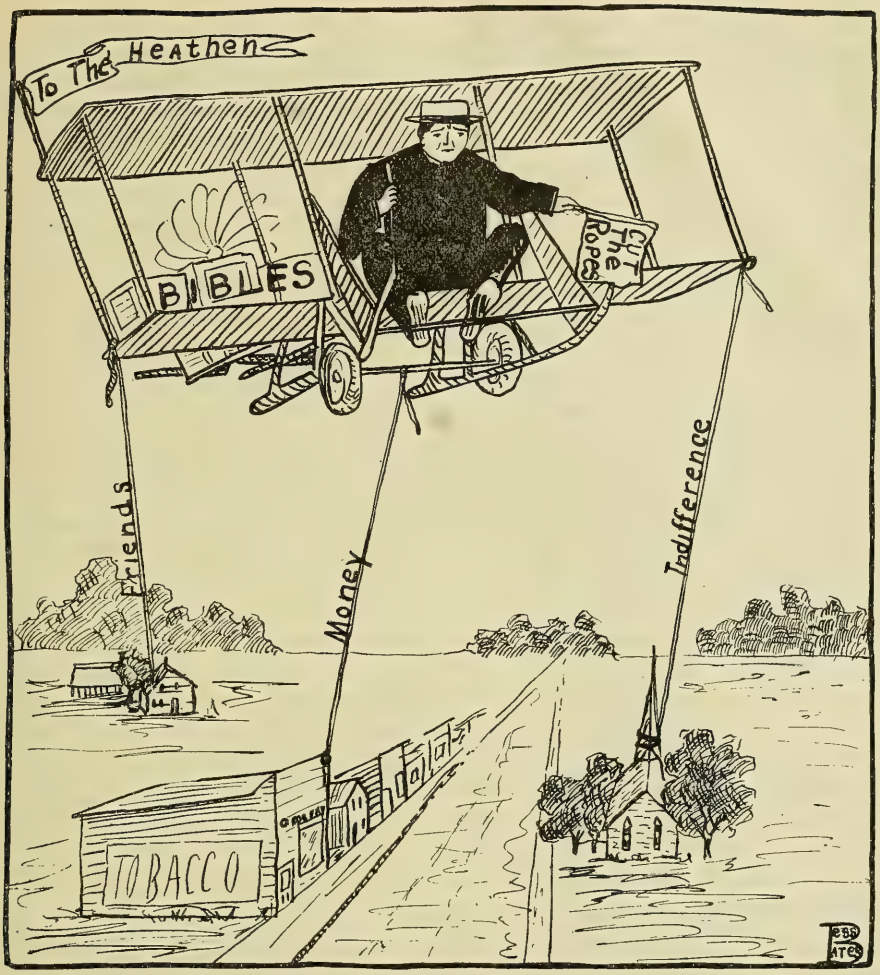
So, dear readers, this is Christmas time. In no ostentatious way the Subject of Whom Isaiah wrote came to earth. He fulfills Isaiah's dreams to the letter. It must be with mingled praise and tears of great joy that we can read the account of that tender Babe, so innocent and pure, whom we worship as the great Redeemer of men.

Christmas Gifts.

From an appreciative brother and sister we have received the following letter: "We have decided to send each of our missionaries, those at home as well as those on the field, five dollars, and wish you to make out transmission checks and send to us and we will forward the same. This is to include our workers in all the foreign fields, fifty workers in all. Enclosed find my check for $250 to cover the account. We trust some good will come from this, and will feel repaid if it will stimulate others to be more liberal in the support of our workers." Substantial gifts like these are appreciated by our workers. Prayers from such givers surely must be substantial in God's sight.

A Splendid Gift.

During the illustrated talks on India, conducted by Brother W. R. Miller last summer, Bishop Aaron I. Moss was prompted to offer to make a donation of $500 to the endowment of the General Board on condition that the congregation would make up a similar amount. Brother Moss promptly made good his part, for the office received the amount of $500 and placed it in the endowment on Aug. 31. The VISITOR is pleased to note how the Spirit prompts our breth-



ren to give, and believes the donors will be greatly blessed thereby.

An Oversight.

Through an unintentional oversight we failed to give credit to the excellent exchange magazine, *India's Women and China's Daughters,* for the illustration, "Tinies in the Blind School, Foochow," which appeared in the September VISITOR. We now most cheerfully give the tardy recognition for the excellent illustration of happy "Blind Tinies."

Support for Workers in Training.

We wish again to mention the question of support for the number of orphans and others whom we have in India, that are now in training school preparing for duty as native Christian workers. The support of these students is $32 per year, —very reasonable indeed. The missionaries have long been hoping for the time when their orphan boys might be strong workers, and some of them soon will be, as well as some that are already working. If any of our readers wish to support one or more of these workers in training, we shall be glad to assign them.

An Unjust Custom.

Occasionally our attention is called to the unjust custom that prevails with some of our membership, when visiting cities where there are mission workers

located. It seems that, in mapping out the route for traveling, special attention is given to the places where a night must be spent, or where a day of sight-seeing is to be enjoyed. If there happens to be a mission located in the town, look out! Whether acquainted or unacquainted with the workers, whether on business or pleasure, some seem to think that because the mission is conducted by our people it gives a perfect right to go in upon the workers by day or by night and spend mealtime or nighttime with them.

Neither Fair Nor Just.

Now, on the part of warm friends, this is appreciated by our workers, but when such is done under the pretense of interest, but rather for the economy of the act, such is not wise, nor is it fair or just. City mission workers, of all workers, receive small support. Often they receive so small a pittance that it cannot be termed support. In their daily work they discover so much need and actual suffering that even from their scant support they spend to the limit. More than that, their hearts often bleed because they are unable financially to relieve many cases that they otherwise would.

Just One Example.

For an example of this, we are acquainted with a wealthy brother in the West, who used to make it a point when shipping car loads of his fine fat cattle to market, to hunt up the city mission after the loads were sold, and spend the night, with supper and breakfast, because, as he said, "it saves a lot when meals and beds are so high in the cities." He was a man with whom the mission was unacquainted, but he had the ability, by thus visiting, of soon forming an unfavorable acquaintance in the minds of the sacrificing workers.

Why Is It Wrong?

Such a custom as this is wrong. Time was when such may have been justifiable. We will not venture an opinion on that; but today when the cities are lined with hotels, when good service is not so expensive, when it is impossible to lose directions if you do not lose your head, it is unbrotherly thus to impose on city workers. It is unjust to them, for their hoard is scanty; it is unjust to the District Board that often has a hard time in supplying what funds are given; it is unjust to the poor with whom they must work, for it denies assistance to those who need assistance.

Seek the Remedy.

Is there a remedy for this? Most assuredly. A great deal of such work is done unthinkingly without intentional wrong. But that it is done we have no doubt. Might we venture this suggestion? When our brethren and sisters travel and spend the night with mission workers or come upon them at mealtime, eat your meal before you come, and when you do come and spend the night and for breakfast, pay for such as liberally as you must at a hotel. Then, having paid that, pay extra for the work's sake, for the joy of association, for the lightening of the tired workers' shoulders; for your own compassion's sake. Many do this way already, and such a kindness acts as a tonic to the workers, and is an oasis in their memory.

Our India Party.

Our India party, as these lines are written, are likely sailing on the Mediterranean. Sister Holsopple reports a very pleasant voyage across the Atlantic. We fear that seasickness may prevent such an expression from the remainder of the party. A pleasant feature of the voyage occurred on Sister Holsopple's birthday, which arrived while on the billowy Atlantic. By some means some on shipboard heard of her birthday, and when she came to dinner, before her plate sat a handsome birthday cake, to use her words, "The prettiest I ever saw." We understand that most of the remainder of our party, without appetite and in silence, watched her eat the tempting masterpiece of the bakeshop.

—B—

FOR OUR MINISTERS

CHRISTMAS SERMON.

D. Webster Kurtz, D. D.

Introduction: The Meanings of Birthday Celebrations.

1. We celebrate only the birthdays of people who have been benefactors of the human race.
2. We recall their deeds and character and their value to us.
3. This involves a personal consecration on our part to follow the example and teachings of our Hero.

I. The First Christmas Day.

1. The preparation of the world for the event.
2. The humble parents and simple surroundings—symbolical of the conditions necessary for God to manifest His Spirit.
3. The presence of the angels—symbol of God's presence and approval.
4. The presence of the shepherds—symbol of the needy world and the joy at their salvation.
5. Visit of the magi—symbol of power, authority, and sovereignty.

II. Our Hero, Whose Birth We Celebrate.

1. His Person: the perfect Man, and therefore the Son of God. In His Person we see the very life and love of God. Jesus, the Christ, is the revelation of Who God is, and what man is to be.
2. His Teachings:
   (a) The Fatherhood of God and the inestimable worth of the human soul.
   (b) The true ethics and the law of love as the sufficient motive power to attain this perfect life.
   (c) The kingdom or reign of God and its coming.
3. His Life and Deeds:
   (a) He went about doing good.
   (b) He lived a life of sinlessness.
   (c) He exemplified God's holiness, love, mercy, forgiveness, etc.

III. The Results of Christ's Coming into the World.

1. Direct—the Gospel:
   (a) The Gospel of Truth.
   (b) The Gospel of Liberty.
   (c) The Gospel of Love.
   (d) The Gospel of Kindness.
   (e) The Gospel of Life.
   (f) The Gospel of Forgiveness.
   (g) The Gospel of Salvation and Sonship.
   (h) The Gospel of Righteousness.
   (i) The Gospel of Joy.
   (j) The Gospel of Suffering and Self-sacrifice.
2. Indirect:
   (a) Liberty, equality, fraternity in political life.
   (b) All philanthropic movements and endeavors.
   (c) Freedom of thought and search for truth.
   (d) The great missionary movement.
   (e) Schools, churches, and other institutions.
   (f) All that is worth anything in modern civilization.

Conclusion.

Christmas is a day of joy and gladness because Christ is the Way and Truth and Life, through Whom we are released from fear and sorrow and sin, and have fellowship with our Father in Heaven, Whose sons we are.

The Little Missionary

A CHRISTMAS AND MISSIONARY EXERCISE

(Plan suggested by Sister Cora R. Price, Lancaster, Pa.)

The poems herewith given are reprinted by the kind permission of the Hope Publishing Co., Chicago. We give this program as suggestive, leaving the choice of hymns and other parts for the insertion of those who might use it.

THE BABE OF BETHLEHEM.

Opening Hymn.

Special Christmas prayer.

I. Birth of the Babe. Scripture, Luke 1: 1-7, to be recited by a little girl.

Song by Primary Department.

Recitation.

A Welcome.

To all the dear friends, who have met with us here,
To honor the birth of our King,
We give you a greeting of love and good cheer,
A welcome most hearty we bring.
Our hearts and our lips in His service unite,
On this the most blessed of days,
The world must be happy and joyful and bright,
Our songs must resound to His praise.

—Edith S. Tillotson.

Recitation.

The First Christmas Morning.

A chorus of song from an angelic choir
Is thrilling with music the soft midnight air;
The radiance of glory, the gleam of a star,
Flash the glad Christmas tidings to regions afar.
O wondering shepherds! O sages of old!
The scroll of the sky to your vision unrolled!
The song of the shepherds, the glory that shone,
Were a message to men from the infinite throne.
Our Lord and Redeemer! A Babe once again,
Each Christmas-tide sees Thee, born Savior of men;
With Bethlehem angels let glad voices ring,
On earth shall be peace, for Christ Jesus is King!

—Sophie Bronson Titterington.

Recitation for three girls.

At Christmas-Tide.

First Girl—

What makes the heart today rejoice,
And causes sighs to cease?
What gives sweet music to the voice,
And fills the soul with peace?

All—

Unto us is born this day, in the city of David, a Savior, which is Christ the Lord.

Second Girl—

What causes all the bells to ring?
What means yon flaming star?
What makes rejoicing sages bring
Rich presents from afar?

All—

Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

Third Girl—

What will this King, Who comes to reign,
On sinful men bestow,
If they from evil will abstain
And seek His truth to know?

All—

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

All—

With hearts that beat for Him today
Our new-born King we greet,
And, as an offering, we lay
Them at His royal feet.

(The whole class may read the passages of Scripture.)

—James Rowe.

Essay, What Does the Birth of the Babe of Bethlehem Mean to Us?

Song, by the audience, or as a solo.

II. Worshiping the Babe.

Scripture, Matthew 2: 1-12, by twelve children, each reciting a verse.

Song, by Primary Department.

Recitations.

The Visit of the Shepherds.

When Christmas angels came,
In the starry light,
Singing of the Christ Child's name,
On that holy night,
Oh, what wonder and surprise
Filled each watcher there,
Seeing in the shining skies
Heaven's choir fair.
"Go and see," the angel said,
"Seek the new-born King,
Lying in His manger bed,
While the heavens ring."

So the shepherds went their way,
Till they found the place
Where the Holy Savior lay—
Looked upon His face.
Just a stable, old and bare,
Not a palace bright,
Not a crown upon His hair,
Just a star ray bright.
And the shepherds knelt in prayer,
Ere they went away,
Praising Him who slumbered there
On that Christmas day.

"Gifts for Jesus."

All—

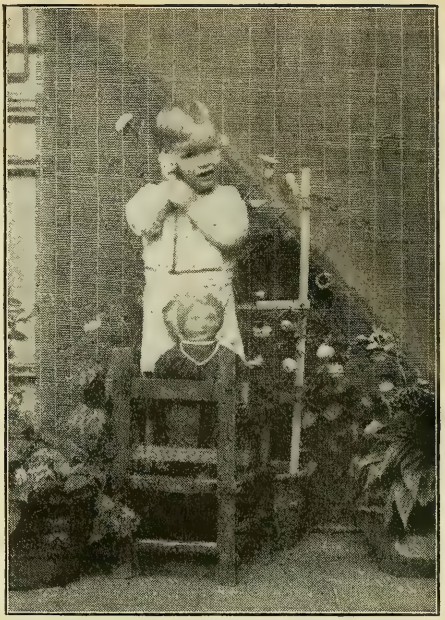
The Wise Men sought the Savior, with offerings rich and rare,
Their tokens of the homage they came to pay Him there.
And as they brought their treasures before their Lord to lay,
So we our gifts would offer on this, His natal day.

First Boy—

Gold was a kingly offering, a sign of power and might,
For One Who ruled by goodness, by purity and right.
And gold today we bring Him, pure hearts and truth and love,
A Christmas gift for Jesus, Who lives, our King, above.

Second boy—

Frankincense was the token of their devoted praise,
Their prayer and adoration, the homage that they raise.
We, too, the incense offer of thankfulness and prayer,



Frantz Harlon Crumpacker, of China. Age, 2 Years and 2 Months.

A gift of consecration, the faith His people share.

Third boy—

Myrrh was a type of service, of toil, perhaps of woe,
The work, the care, the labor, those royal hands would know.
And myrrh we, too, would offer, we'll work, we'll serve we'll pray,
Give heart and hand in service, to Him on Christmas day.

—Edith S. Tillotson.

Love.

(Recitation for a Girl.)

What makes this day to all so dear?
Love!
So full of peace and light and cheer?
Love!
What brought the Savior from His throne
To earth, where He was all unknown?
Love, love alone!
What caused the Lord to seek the lost?
Love!
To rescue them, whate'er the cost?
Love!
What made Him bear your sin and mine,
His life-blood shed, His all resign?
Love, love divine!
What made Him plead with dying breath?
Love!
What closed His tender eyes in death?
Love!
What makes this gentle heavenly Dove
Still intercede for men above?
Love, only love!

—James Rowe.

Essay, How Can We Best Worship Him Today?

Song, by the audience, or as a duet.

III. Announcing His Birth.

Scripture, Luke 2: 8-20, read in concert by a class of girls.

Song, Juniors and Intermediates, "Hark, the Herald Angels Sing."

Recitations.

If You Had a Quarter.

(For a Boy with a Shining Quarter.)

If you had a quarter (1) just like me,
So big, (2) and round, and shiny, too,
And wanted so many Christmas things,
Now tell me what you'd truly do!
Ma says "There are lots of sorry folks,
Poor children never bright nor gay,
Who have not enough to eat or wear,
No pretty gifts on Christmas day."
If you had a quarter (1) just like me,
And thought how much you really had,
I think you would spend it, as I will,
To make some other children glad.

Gestures—(1) Holds quarter out.
(2) Looks lovingly at quarter.

—Lizzie DeArmond.

Seven Little Missionaries.

(Exercise.)

All—
Faithful little missionaries,
We are seven strong;
We do the very best we can
To help God's cause along.
We come from islands of the sea,
And lands so far away,
To celebrate this Christmas Day.

First—
In China's great and vast domain,
Of lakes and river, hill and plain,
Where millions now in darkness dwell,
The saving power of Christ I tell.

Second—
In the beautiful sunrise kingdom,
The kingdom of Japan,
To tell them of the Savior's love,
And of the brighter world above,
I do the best I can.

Third—
Dark Africa! In that far land,
Near great Sahara's sea of sand,
Beside the cross of Christ I stand,
And tell them of His saving grace,
Who died to save their fallen race.

Fourth—
Those islands of the mighty sea,
The Philippines—my chosen field;
A harvest rich of precious souls,
Those islands soon will yield.

Fifth—
Snow-bound, and cold, and far away,
Alaska fills my heart today;
'Tis there I spread the joyful sound
Of God's sweet mercy, all around.

Sixth—
In Judea's distant land,
Native land of Christ, our Lord,
Where our Savior lived and died,
There I preach His precious Word.

Seventh—
Here in America I stay,
And for God's kingdom work and pray;
For many needy souls are here,
The country to my heart so dear.

All—
Though we have never crossed the sea,
To those great lands so far away;
Still do we preach the Gospel there,
And work for Jesus every day.
Our pennies and our love we give,
And never once forget to pray,
With joyful hearts we seven meet,
From countries near and far away,
To celebrate this Christmas day.

—Ada Blenkhorn.

Missionary Fruit.

(For four little girls.)

I.

This is a funny fruit you see,
It did not grow on any tree,
But it has seeds which rattle round;
Just hear the merry, cheery sound!
(All rattle mite boxes.)

II.

We cannot eat the seeds, you know,
And in our gardens they'll not grow;
But yet, they'll grow in other lands
When planted by our faithful hands.

III.

Now shall I tell this riddle queer?
Pennies and dimes are found in here.
These are the seeds we try to sow,
And wondrous things from them will grow.

IV.

No soil so hard, so dry, so cold,
But we will gain a hundredfold,
If this good seed we scatter wide
That it may fall on every side.

V.

In concert.

Then help us fill these boxes small,
Pennies we're sure to get from all,
But—now don't tell—we'll let you know
That dimes and dollars faster grow.

—Missionary Messenger.

Essay, What Can We Do to Announce His Birth?

Christmas Quartet.

Song by audience.

Closing Prayer.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT OF OCTOBER 1910 AND 1911.

	Oct. 1910	Oct. 1911	Apr.-Oct. 1910	Apr.-Oct. 1911	Increase.	Decrease.
World-wide,	$569.93	$905.20	$20,439.12	$18,552.14		$1,886.98
India,	276.40	508.48	3,040.25	3,423.23	$382.98	
China,	27.68	43,39	278.77	1,716.25	1,437.48	
Miscellaneous,	6.00	1.00	55.90	128.47	72.57	
	$880.01	$1,458.07	$23,814.04	$23,820.09	$6.05	

During the month of October the General Mission Board sent out 121,288 pages of tracts.

CORRECTION.

There was yet $133.25 remaining in the China Famine Fund when it was announced that the famine was over. At the request of the donors this was disposed of as follows:

To World-wide fund,	$ 86 09
To China Mission,	26 90
To China Orphanage,	4 01
To India Mission,	1 25
Denver Colored,	12 00
Returned to donor,	3 00
	$ 133 25

The various funds are therefore increased accordingly.

Under World-wide Missions for Indiana in the September Visitor there is a credit of $8.60 given to W. Wilfert. We learn that this should be credited to Kewanna congregation, N. W. Ohio, and that it is intended for India Hospital. $8.60 must therefore be transferred from World-wide to India Hospital.

FINANCIAL REPORT.

The General Mission Board acknowledges the receipt of the following donations during the month of October, 1911:

WORLD-WIDE.

Indiana—$229.38.

Northern District, Congregations.
Solomon's Creek, $47.25; Union Center, $46.66; Blue River, $37.88; North Liberty, $11.36, ... $ 143 15
Individuals.
Mrs. R. Trimmer, West Goshen, $8; R. Trimmer, $3; Sarah and Peter Grubb, $1.40; J. H. Fike (marriage notice), 50 cents; J. W. Kitson (marriage notice), 50 cents; Jacob Heistand (marriage notice), 50 cents, $ 13 90
Middle District, Individuals.
Martin Brookins, $2; Mrs. James Himelick, $1; Mrs. E. C. Miller (marriage notice), 50 cents, ... 3 50
Southern District, Congregation.
Mississinewa, ... 43 83
Individual.
A brother, ... 25 00

Pennsylvania—$147.60.

Eastern District, Sunday-school.
Coventry Brethren, ... 12 65
Individuals.
Clara Guyer, $1; Elder Jesse Zeigler (marriage notice), 50 cents, ... 1 50
Southern District, Congregation.
Free Spring, ... 18 83
Individuals.
Solomon Strauser, $4.50; Mrs. W. M. Fogelsanger, $1; Louisa Burris (marriage notice), 50 cents; C. G. Winey (marriage notice), 50 cents; Wm. C. Koontz (marriage notice), 50 cents, ... 7 00
Middle District, Congregation.
Quemahoning, ... 60 73
Sunday-school.
Lewistown, ... 2 99
Aid Society.
Martinsburg, ... 20 00
Individual.
E. J. Egan (marriage notice), ... 50
Western District, Congregations.
Middle Creek—Husband house, $19; Rockton—Rockton house, $4.40, ... 23 40

Iowa—$111.40.

Middle District.
District Meeting offering, ... 110 40
Southern District, Individuals.
Elder Samuel Flory, (marriage no-

tice), 50 cents; A. L. Sears (marriage notice), 50 cents, ... $ 1 00
Missouri—$80.15.
Middle District.
District Meeting offering, ... 71 00
Congregation.
First Church, Kansas City. 9 15

Illinois—$73.50.

Northern District, Congregations.
Franklin Grove, $54.25; Waddams Grove, $7.25, ... 61 50
Individuals.
L. J. Gerdes, $6; John Weber and wife, $5; Elder D. L. Miller (marriage notices). $1. ..... 12 00
Ohio—$54.65.
Northeastern District, Individuals.
Geo. Hartsough, $44; Rebecca Driver, $2; M. L. Hower, $1; S. M. Friend (marriage notice), 50 cents, 47 50
Northwestern District, Congregation.
Lick Creek, ... 3 65
Sunday-school.
Ross, ... 3 00
Southern District, Individual.
Samuel Horning (marriage notice), 50
Virginia—$55.22.
Second District, Congregation.
Elk Run, ... 15 31
Individuals.
N. I. Buck, Jr., $2; D. F. Long, deceased, $5, ... 7 00
Northern District, Aid Society.
Linville Creek, ... 10 00
Individual.
N. T. Mundy, ... 5 00
Eastern District, Congregation.
Nokesville, ... 17 91
Oklahoma—$34.36.
Congregation.
Washita, ... 4 36
Individual.
C. C. Clark, ... 30 00
California—$31.20.
Southern District, Individuals.
A brother and sister, $26.20; Mrs. Geo. Gerdes, $5, ... 31 20
Kansas—$28.00.
Northeastern District, Sunday-school.
Navarre, ... 25 00
Individual.
J. A. Sword, ... 1 00
Southeastern District, Individual.
Andrew Neher (marriage notice), 50
Northwestern District, Individuals.
O. H. Feiler (marriage notice), 50 cents; Geo. R. Eller (marriage notice), 50 cents, ... 1 00
Southwestern District, Individual.
S. J. Miller (marriage notice), .. 50
Colorado—$14.29.
Western District, Sunday-school.
Mt. Garfield, ... 8 66
Southeastern District, Sunday-school.
Rocky Ford, ... 5 63
Maryland—$14.00.
Eastern District, Christian Workers.
Westminster, ... 14 00
Michigan—$10.55.
Sunday-schools.
Sugar Ridge, $6.31; East Thornapple, $4.24, ... 10 55
Wisconsin—$6.07.
Congregation.
Barron, ... 4 57
Individuals.
Mr. and Mrs. J. E. Zollers, $1; W. H. Greenawalt (marriage notice), 50 cents, ... 1 50
Washington—$5.50.
Sunday-school.
Olympia, ... 5 50
North Dakota—$4.93.
Sunday-school.
Prairie Home, ... 4 93
Oregon—$1.40.
Individual.
H. H. Keim, jewelry donated and sold, ... $ 1 40
New Mexico—$1.00.
Individual.
Louisa Weimer, ... 1 00
Florida—$1.00.
Individual.
Isaac B. Garst, ... 1 00
Minnesota—$0.50.
Individual.
D. H. Keller (marriage notice), ... 50
Texas—$0.50.
Individual.
Elder J. L. Guthrie (marriage notice), ... 50

Total for the month, ... $ 905 20
Previously received, ... 17,539 45
Plus famine correction, ... 86 09

For the year so far, ... $18,530 74
Less hospital transfer, ... 8 60

Grand total, ... $18,522 14

INDIA ORPHANAGE.

Ohio—$50.00.
Northeastern District, Sunday-schools.
East Nimishillen, $20; Owl Creek, $20; Kent, $10, ... $ 50 00
Pennsylvania—$40.00.
Southern District, Sewing Circle.
Waynesboro Sisters, ... 20 00
Middle District, Aid Society.
Altoona Sisters, ... 20 00
Kansas—$35.00.
Northeastern District, Sunday-school.
Ramona, ... 20 00
Northwestern District, Individual.
Mrs. Ella E. Greenough, ... 5 00
Southwestern District, Individual.
Mrs. T. N. Carter, ... 10 00
Indiana—$25.00.
Northern District, Sunday-schools.
Goshen City, $10; First South Bend, $5, ... 15 00
Middle District, Aid Society.
West Manchester Sisters, ... 10 00
Iowa—$20.00.
Middle District, Sunday-school.
First Church, Des Moines, ... 20 00
Colorado—$10.00.
Western District, Christian Workers.
First Grand Valley, ... 10 00
Oregon—$10.00.
Sunday-school.
Newberg, ... 10 00
Minnesota—$10.00.
Sunday-school.
Worthington, ... 10 00
Oklahoma—$8.00.
Aid Society.
Guthrie, ... 8 00
Michigan—$5.00.
Sunday-school.
Sunfield, ... 5 00
Maryland—$2.50.
Eastern District, Individual.
W. H. Swan, ... 2 50
North Dakota—$1.00.
Mrs. Isaac Miller, ... 1 00
Virginia—$0.61.
First District, Sunday-school.
Adkins Branch, W. Va., ... 61

Total for the month, ... $ 217 11
Previously received, ... 1,521 97

For the year so far, ... $1,739 08

INDIA MISSION.

Idaho—$80.30.
Congregations.
Nez Perce, $45.30; Winchester, $21; Weiser, $14, ... $ 80 30
Maryland—$52.50.
Eastern District, Congregation.

Pipe Creek, ... $ 32 50
Western District, Congregation.
Bear Creek, ... 20 00
Washington—$34.35.
Congregations.
Sunnyside, $17; Tekoa, $11.20; Yakima, $6.15, ... 34 35
Virginia—$15.60.
Northern District, Congregation.
Harrisonburg, ... 5 60
Eastern District, Congregation.
Midland, ... 10 00
California—$15.20.
Northern District, Individual.
Mrs. Alice Myers, ... 20
Southern District, Individual.
Mrs. Alice Vaniman, ... 15 00
Pennsylvania—$10.67.
Western District, Congregations.
Summit Mills, $8.55; Greenville house—Rockton, $2.12, ... 10 67

Total for the month, ... $ 208 62
Previously received, ... 1,170 82
Plus famine transfer, ... 1 25

Total for year so far, ... $ 1,380 69

INDIA WIDOWS' HOME.

Washington—$3.40.
Sunflower Class, N. Yakima Sunday-school. ..... $ 3 40
North Dakota—$1.00.
Individual.
Mrs. Isaac Miller, ... 1 00

Total for the month, ... $ 4 40
Previously received, ... 57 71

For the year so far, ... $ 62 11

INDIA HOSPITAL.

Pennsylvania—$5.00.
Middle District, Individual.
A sister, ... $ 5 00

Total for the month, ... $ 5 00
Previously received, ... 4 00
Plus correction, ... 8 60

For the year so far, ... $ 17 60

INDIA NATIVE SCHOOLS.

Maryland—$30.00.
Eastern District.
Missionary Society, Washington, D. C., ... $ 30 00
California—$30.00.
Southern District, Individuals.
S. G. D. Anderson, Peter F. Fesler, F. L. Hepner, Perry C. Bashore, ... 30 00
Iowa—$3.75.
Middle District.
Hannah C. Badger's Sunday-school class, Adel, ... 3 75

Total for the month, ... $ 63 75
Previously received, ... 160 00

For the year so far, ... $ 223 75

CHINA MISSION.

Indiana—$28.25.
Northern District, Congregation.
Rock Run, ... $ 28 25
Idaho—$9.30.
Sunday-school.
Birthday money, Weiser, ... 9 30
Ohio—$3.00.
Northwestern District, Individual.
G. S. Throne, ... 3 00

Total for the month, ... $ 40 55
Previously received, ... 1,587 30
Plus famine transfer, ... $ 26 90

For the year so far, ... $ 1,654 75

CHINA ORPHANAGE.

Pennsylvania—$2.84.
Eastern District, Sunday-school, .. $ 2 84

Total for the month, ... $ 2 84
Previously received, ... 54 65
Plus famine transfer, ... 4 01

For the year so far, ... $ 61 50

SOUTH AMERICA.

Ohio—$1.00.
Southern District, Individual.
R. Bigler, ... $ 1 00

Total for the month, ... $ 1 00
Previously received, ... 3 00

For the year so far, ... $ 4 00

DENVER COLORED WORK.

Nebraska—$62.60.
Individuals.
Sarah Peck, $1; N. C. Peck, 50 cents; Daisie Peck, 50 cents; M. K. Pike, $1; A. E. Knisely, $1; Eph. Peck, $10; Eli Rothrock, $5; S. H. Knisely, $5; E. T. Peck, $5; Eli Bowers, $5; J. G. Miller, $2; Elbert Rothrock, $1; Edgar Rothrock, $5; J. O. Sayler, $2; A. M. Horner, $1; G. M. Nedrow, $5; An individual, 85 cents; M. A. Butler, $1; Mrs. J. D. McFerren, 50 cents; M. E. Kindig, 25 cents; E. Forney, $1; Geo. Blankenbeller, $5; J. J. Gish, $1; L. F. McFerren, $1; J. F. Bevan, $2, ... $ 62 60
Iowa—$56.00.
Individuals.
Konrad Manz, $25; P. K. Albright, $25; O. E. Wagoner, $5; Ab. Myres, $1, ... 56 00
Washington—$37.00.
Chas. N. Stutsman, $10; J. C. Sperline, $10; B. F. Lyons, $10; A. D. Bowman, $5; Laura Johnson, $2, ... 37 00
Michigan—$35.50.
Mrs. Sarah Miller, $25; Peter B. Messner, $3; Viola Meadow, $2.50; Mae Clark, $1; Mrs. A. Holden, $2; Royal Holden, $1; Floyd Holden, $1, 35 50
Oregon—$10.00.
C. D. Fager and wife, ... 10 00
Illinois—$5.00.
Individual.
J. A. Strohm, ... 5 00
Ohio—$3.00.
Individual.
Mrs. N. A. Schrock, ... 3 00

Total for the month, ... $ 209 10
Previously reported, ... 4,034 09
Plus correction, ... 12 00

For the year so far, ... $ 4,255 19

COLORADO CITY CHURCHHOUSE.

North Dakota—$5.00.
Individual.
John McClane, ... $ 5 00
Kansas—$5.00.
Individual.
Ada Williams, ... 5 00

Total for the month, ... $ 10 00
Previously received, ... 663 85

For the year so far, ... $ 673 85

CHICAGO SUNDAY-SCHOOL EXTENSION.

General Fund.

Ohio—$21.80.
Canton Sunday-school, $12.55;

Hickory Grove Sunday-school, $7.25; Palestine congregation, $2, ... $ 21 80

Pennsylvania—$13.75.

Quemahoning-Maple Spring Sunday-school, $10; Leamersville Sunday-school, $2.75; Amanda Roddy, $1, 13 75

Iowa—$6.25.

Dry Creek Sunday-school, $5.25; E. C. Cox, $1, ... 6 25

Michigan—$5.00.

Woodland Sunday-school, ... 5 00

New Mexico—$2.60.

Miami Sunday-school, ... 2 60

Indiana—$2.50.

Elkhart Valley Sunday-school, ... 2 50

Nebraska—$2.50.

Four children, Afton Sunday-school, ... 2 50

Virginia—$2.00.

Glade Sunday-school, ... 2 00

California—$0.85.

Three girls, Chico Sunday-school, 85

Total for the month, ... $ 57 25
Previously reported, ... 343 90

For the year so far, ... $ 401 15

Building Fund.

Illinois—$9.00.

Macoupin Creek congregation, ... $ 9 00

Wisconsin—$5.00.

Maple Grove Sunday-school, ... 5 00

Total for the month, ... $ 14 00
Previously reported, ... 151 72

For the year so far, ... $ 165 72

REPORT OF RECEIPTS OF GENERAL TEMPERANCE COMMITTEE, CHURCH OF THE BRETHREN.

Amount in treasury May 1, 1911 as reported at St. Joseph A. M., ... $362.37

Amounts Received Since Then.

Girard and West Otter Creek S. S., per C. C. Gibson, Treasurer Temperance Committee of Southern District of Ill., ... 8.30

Southern District of Iowa, per Peter Brower, South English, Iowa,—Salem, $5.01; Mt. Etna congregation, $1.75, .. 6.76

Southern District of Iowa, per Peter Brower, South English, Iowa,—Monroe Co. church, $1.03; English River congregation, $8.97, ... 10.00

Bethel Sunday-school, Mount Joy congregation, per J. W. Sanner, ... .70

Locust Grove Sunday-school, North Creek congregation, Southern District, Ind., per C. W. Miller, ... 5.00

Polo Sunday-school, per Jane Stauffer, Polo, Ill., ... 5.59

Petris Creek Sunday-school, First District of Va., per Albert Showalter, Salem, Va., ... 6.90

Roanoke Sunday-school, per L. C. Moomaw, R. R. 2, Roanoke, Va., ... 6.75

Northern Indiana Temperance Committee, per Eld. I. L. Berkey, Goshen, Ind., ... 27.03

Cloverdale, Va., Sunday-school, per Minnie W. Harris, Cloverdale, Va., .. 23.55

O. A. Myer, collection, Temperance Program, Williston, N. Dak., ... 5.25

Everrole, Ohio, Sunday-school, per Cary G. Diehl, New Lebanon, Ohio, ... 1.77

Troutville Sunday-school, per D. P. Hylton, Troutville, Va., ... 4.24

Elkhart City church, per Eld. I. L. Berkey, Goshen, Ind., ... 12.18

Middle Iowa Temperance Committee, per V. C. Finnell, ... 25.00

Pleasant View Sunday-school, Gatewood, W. Va., per Jacob S. Zigler, ... 4.04

Pleasant Valley church, Ind., per I. L. Berkey, Goshen, Ind., ... 8.27

Brick Church Sunday-school, Nettle Creek congregation, per H. H. Johnsonbaugh, Hagerstown, Ind., ... $ 5.00

First District, Va., Peters Creek congregation, Oak Grove Sunday-school, per C. E. Eller, Salem, Va., ... 3.23

Cerro Gordo, Ill., Sunday-school, per Herbert Mohler, Salem, Va., ... 27.14

Collection at Scalp Level Ministerial Meeting, ... 30.11

Collection at Brick House, Bremen, Ind., per Monroe Martin, ... 2.00

Collection at Worden congregation, Stanley, Wis., per W. H. Byer, Stanley, Wis., ... 2.43

Collection at Elk Lick Sunday-school, Elk Lick, Pa., per Annie E. Musser, 1.82

Collection at Maple Spring Sunday-school, per W. M. Griffith, Hollsopple, Pa., ... 2.32

Collection at Ligonier Sunday-school, per John A. Wolford, Ligonier, Pa., .. 2.52

Collection at Bethlehem Sunday-school, Arcadia congregation, Nebr., per A. P. Musselman, ... 1.81

New Enterprise, Pa., Christian Workers' Association, per C. D. Beck, ... 11.75

Lick Creek church, Bryan, Ohio, per A. J. McDonald, ... 6.00

Rock Run church, Northern Ind., per I. L. Berkey, ... 3.20

Christian Workers' Meeting, Derwen, Colo., per Jesse Culler, ... 2.11

Brothers Valley congregation, Pike church collection, per D. H. Walker, Berlin, Pa., ... 4.00

Sunday-schools of Southern Dist. of Ill., per Chas. C. Gibson, Virden, Ill., 26.99

Meyersdale church, Pa., per H. L. Griffith, ... 5.20

Pleasant Grove Sunday-school, Griedens, Pa., per Elsie Schrock, ... 3.70

Roanoke City church, Roanoke, Va., per L. C. Moomaw, ... 16.21

Pleasant View Sunday-school, Chestnut Grove congregation, per J. S. Zigler, Gatewood, W. Va., ... 2.18

Maple Glenn congregation, per S. J. Davis, Springs, Pa., ... 2.19

Bellefontaine, Ohio, church, Northwestern Ohio, per M. V. Shawver, Bellefontaine, Ohio, ... 3.35

Total receipts up to Nov. 1, ... $688.96

P. J. Blough, Treasurer,
Hooversville, Pa.

Nov. 1, 1911.

According to official statistics published by the Russian Minister of the Interior large numbers of the downtrodden Russians in the governments of Perm, Ufa and Wjatka have fallen into a state of heathenism, worshiping the ancient gods, Flor and Lavra. It is estimated that there are now in these three districts 35,000 who have lapsed into paganism. It may be possible of course that they did not have far to go.

Up to April 15, 71,087 immigrants had arrived in Argentine Republic since the beginning of the year, and it is estimated that by the end of the year the total number will reach 400,000.

Sunday School Supplies

FOR FIRST QUARTER *SHOULD BE ORDERED AT ONCE*

BRETHREN TEACHERS' MONTHLY:—A superior help for teachers in all grades. Eight to nine pages of matter to each lesson, giving important information, the best of teaching material, practical points and valuable suggestions. The lesson writers are experts in the departments they represent. Each issue also contains a dozen or more pages of helpful editorials and other articles written by practical workers.

Single copy, per quarter, 16c; three or more copies to one address, per quarter, 13c each; single subscription, per year, 50c.

ADVANCED QUARTERLY:—Especially adapted to the senior and intermediate departments. Besides the lesson text, **daily home readings, Golden Text, introduction, time** and **place,** it contains tw pages of explanatory matter by the editor, to each lesson. Also illustrations, making it one of the best helps to be had.

Single copy, per quarter, 5c; five or more copies to one address, per quarter, 3c each.

JUVENILE QUARTERLY:—Perfectly suited to the children in the primary department. The lesson is given in story form, in simple language. Steps to the lesson and comments are given in such words as to be of practical value to the teacher and scholar. The illustrations are attractive and suggestive.

Single copy, per quarter, 4c; five or more copies to one address, per quarter, 2½c each.

OUR YOUNG PEOPLE:—A splendid paper for the scholars of the advanced classes. In editing this paper, the tastes, needs and welfare of the young people are constantly kept in mind. Only good stories, sketches, news items, etc., are admitted to its columns. It is interesting, instructive and elevating. Profusely illustrated. Old and young read it with equal interest.

Single subscription, one year, 65c; in clubs of five or more to one address, per quarter, 10c each. Special introductory prices to schools where it has not been used. Write us.

OUR BOYS AND GIRLS:—This is a paper for the boys and girls, appropriately illustrated. The stories and articles are well written, and in a style to interest those for whom it is intended, and juniors and intermediates. It abounds in wholesome, moral and spiritual teaching.

Single subscription, per year, 50c; five or more copies to one address, per quarter, 7½c each.

CHILDREN AT WORK:—An excellent little paper for the little ones in the primary department. The stories, poems and items always please the little tots. The illustrations are an important feature, bringing to the minds and hearts of the children many helpful truths through the eye-gate.

Single subscription, per year, 20c; five or more copies to one address, per quarter, 3c each.

We handle a large variety of Home Department and Cradle Roll supplies. If you do not have our catalog ask for a copy.

We can supply you with anything you may want in the way of Sunday-school novelties, certificates, maps, blackboards, etc. Write us before ordering elsewhere. If you have not used our literature within the last two years write us for our special offer.

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

A MOST EXTRAORDINARY OFFER

THREE MOST EXCELLENT MAGAZINES FOR THE HOME

Every member of the family supplied with just the reading matter he wants and needs

HERE THEY ARE

Regular Price

National Farmer and Stock Grower (Monthly) $ .50

A magazine of inestimable value to the farmer and stock grower. It is a mine of information and advice concerning the affairs of the farm, crops, stock, etc., that will prove a boon to the reader.

The Mother's Magazine (Monthly) ..... .75

The only magazine devoted exclusively to the needs of mothers in the home. Charming stories and helpful departments. Mothers will find in this magazine answers and solutions to many of the varied and difficult problems that confront them in raising and dealing with their children.

The Inglenook (Weekly) 1.00

An all around magazine for every member of the family. It contains interesting stories, up-to-date accounts of social and religious progress, sane comments on current events, spicy and helpful editorials, and other departments full of vital interest for all.

Total Value $2.25

We will send these three great magazines for a period of one year for the extremely low price of

$1.40

Any one who is at all acquainted with the merits of any one or all of these magazines will be aware of the wonderful value that we are offering for such a small price. The National Farmer and Mother's Magazine are both of standard excellence, and the Inglenook is every week raising its already high standard of material and make-up. In fact, the Inglenook alone would be worth the price asked for all three.

Magazines will be sent to separate addresses if desired. Should you be taking any or all of these magazines at the present time, we will accept renewals or extensions of time at this price.

This Offer is Good Only in the United States

NOTICE: If any of these magazines are to be sent to separate addresses, please give directions in full with your order.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois.

This is a most wonderful offer. You cannot afford to miss it. Send today

74640 THOMAS, IDA R. V
DEC 02
FRIEDENSWATER, VA.

HECKMAN
BINDERY INC.
AUG 94
Bound-To-Please® N. MANCHESTER,
INDIANA 46962